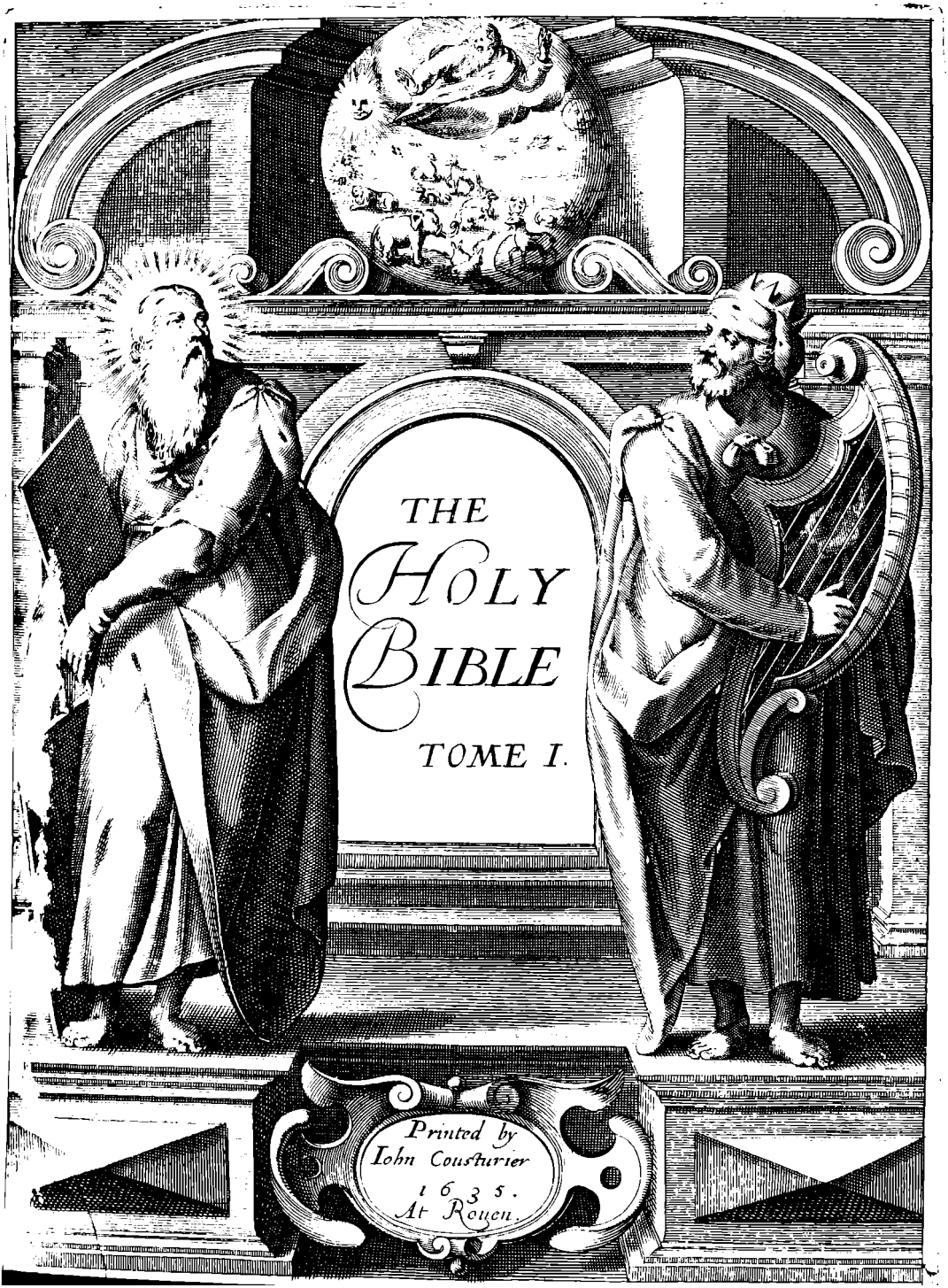



THE
HOLY
BIBLE
TOME I.
Printed by
Iohn Cousturier
1635.
At Rouen.

THE
HOLY BIBLE
FAITHFVLLY TRANSLATED INTO ENGLISH OVT OF the authentical Latin, diligently conferred with the Hebrew, Greek, & other Editions in diuers languages:

With Arguments of the Bookes and Chapters, Annotations, Tables, & other helps, for better vnderſtanding of the text: for diſcouerie of Corruptions in ſome late tranſlations: and for clearing Controuerſies in Religion.

By the English Colledge of Dovvay.

Haurietis aquas in gaudio de fontibus Saluatoris. Iſaiæ. 12.

You shal draw waters in ioy out of the Sauiours fountaines.



Printed by IOHN COVSTVRIER.

PERMISSV SVPERIORVM.

M. DC. XXXV.

APPROBATIO.

NOS infrascripti, in alma Duacensi vniuersitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quæ ei sunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; cuius item Translationis & Annotationum auctores nobis de fidei integritate, & eruditionis præstantia probe sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus. Duaci 8. Nouembris. 1609.

GVILLELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacensi Professor.

BARTHOLOMAEVS PETRVS Sacræ Theologiæ Doctor, & in Vniuersitate Duacensi Professor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiusdem in Academia Duacena Professor.

TO THE RIGHT WELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVERLASTING.

AT LAST through Gods goodnes (moſt dearely beloued) we ſend you here the greater part of the Old Teſtament, as long ſince you receiued the New, faithfully tranſlated into English. The reſidue is in hand to be finished: and your deſire thereof shal not now (God proſpering our intention) be long fruſtrate. As for the impediments, which hitherto haue hindred this worke, they al proceeded (as many doe know) of one general cauſe, our poore eſtate in banishment. Wherein expecting better meanes, greater difficulties rather enſued. Neuertheles you wil hereby the more perceiue our feruent good wil, euer to ſerue you, in that we haue brought forth this Tome, in the hardeſt times, of aboue fourty yeares, ſince this College was moſt happily begun. Wherefore we nothing doubt, but you our deareſt, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not preuent, and accept now this fruit of our labours, with like good affection, as we acknowledge them due, and offer the ſame vnto you.

The cauſe of delay in ſetting forth this English Bible.

Anno. 1600.

If any demand, why it is now allowed to haue the holy Scriptures in vulgar tongs, which generally is not permitted

Why and how it is allowed to haue holie Scriptures in

vulgar tongs.

but in the three ſacred only, for further declaration of this and other like points we remit you to the Preface before the New Teſtament. Only here, as by an Epitome, we ſhal repeat the ſumme of al that is there more largely diſcuſſed. To this firſt queſtion therefore we anſwer, that both iuſt reaſon & higheſt authority of the Church, iudge it not abſolutely neceſſary, nor alwayes conuenient, that holy Scriptures ſhould be in vulgar tongs.

Scriptures being hard are not to be read of al.

For being as they are, hard to be vnderſtood, euen by the learned, reaſon doth dictate to reaſonable men, that they were not writtē nor ordained to be read indifferētly of al men.

Many take harme by reading holy Scriptures.

Experiēce alſo teacheth, that through ignorāce, ioyned oftē with pride & preſumption, many reading Scriptures haue erred groſly by miſunderſtanding Gods word. Which though it be moſt pure in it-ſelf, *yet the sēſe being adulterated is as perilous* (ſaith Tertul.) *as the ſtile corrupted.* S. Amb. obſerueth, that *where the text is true, the Arriās interpretation hath errours.* S. Auguſt. alſo teacheth, that *hereſies & peruerſe doctrines, entāgling ſoules, & throwing thē downe headlōg into the depth, doe not otherwiſe ſpring vp but when good (or true) Scriptures are not wel (& truly) vnderſtood, & whē that which in thē is not wel vnderſtood, is alſo rashly & bolaly auouched.* For the ſame cauſe S. Hierome vtterly diſallowed, that al ſorts of men & womē, old & yong, preſumed to read & talke of the Scriptures: wheras *no artizen, no trads-man dare preſume to teach anie facultie, which he hath not firſt learned.* Seeing therfore that dāgers and hurts happen in manie, the careful chief Paſtours in Gods Church haue alwaies moderated the reading of holy Scriptures, according to perſōs, times, & other circūſtances; prohibiting ſome, and permitting ſome, to haue & read thē in their mother tong.

lib. de Preſcrip. lib. 2. ad Gratiā. c. 1.

Tract. 18. in Ioan.

Epiſt. 103. c. 6.

Reading of Scriptures moderated.

Scriptures tranſlated into diuers tongs.

So S. Chriſo. trāſlated the Pſalmes & ſome other parts of holy Scriptures for the Armeniās, when he was there in banishmēt. The Slauoniās & Goths ſay they haue the Bible in their lāguages. It was trāſlated into Italiā by an Archbishop of Genua. Into French in the time of King Charls the Fift, eſpecially becauſe the Waldenſian heretikes had corruptly tranſlated it, to maintaine their errours. We had ſome parts in English trāſlated by Venerable Bede, as Malmesburie witneſſeth. And Thomas Arundel, Archbishop of Canturburie, in a Councel holden at Oxford, ſtrictly ordained, that no heretical tranſlation ſet forth by wicliffe & his cōplices, nor anie other vulgar Edition ſhould be ſuffered, til it were approued by the Ordinarie of the Dioceſe

Bibl. Sanct. lib. 4.

Lib. 1. Hiſt. c. 47.

Linwod lib. 1.

alledging

alledging S. Hieroms iudgement of the difficultie & danger in tranſlating holie Scriptures out of one tong into an other. And therfore it muſt needs be much more dangerous, when ignorāt people read alſo corrupted tranſlations. Now ſince Luther and his folowers haue pretended, that the Catholike Romane faith & doctrine should be contrarie to Gods written word, & that the Scriptures were not ſuffered in vulgar languages leſt the people should ſee the truth, & withal theſe new Maiſters corruptly turning the Scriptures into diuers tongs, as might beſt ſerue their owne opinions; againſt this falſe ſuggeſtion and practiſe, Catholike Paſtours haue, for one eſpecial remedie, ſet forth true & ſincere Trāſlations in moſt languages of the Latin Church: But ſo, that people muſt read thē with licence of their ſpiritual Superiour, as in former times they were in like ſort limited. Such alſo of the Laitie, yea and of the meaner learned Clergie, as were permitted to read holy Scriptures, did not preſume to interprete hard places, nor high Myſteries, much leſſe to diſpute and contend, but leauing the diſcuſſion therof to the more learned, ſearched rather & noted thē godlie and imitable examples of good life, & ſo learned more humilitie, obedience, hatred of ſinne, feare of God, zeale of Religiō, & other vertues. And thus holy Scriptures may be rightly vſed in anie tong, *to teach, to argue, to correct, to inſtruct in iuſtice, that the mā of God may be perfect, &* (as S. Paul addeth) *inſtructed to euerie good worke*, when men labour rather to be *doers of Gods* wil & *word, then readers* or *hearers only, deceiuing thēſelues.*

A columnious ſuggeſtion of Lutherans.

What part of Scriptures be moſt conuenient for vulgar readers

2. Tim. 3.

Iac. 1.

But here another queſtion may be propoſed: Why we tranſlate the Latin text, rather then the Hebrew, or Greeke, which Proteſtants preferre, as the fountaine tongs, wherin holie Scriptures were firſt writen? To this we anſwer, that if indeed thoſe firſt pure Editions were now extant, or if ſuch as be extant were more pure then the Latin, we would alſo preferre ſuch fountaines before the riuers, in what ſoeuer they should be found to diſagree. But the ancient beſt learned Fathers & Doctours of the Church, doe much complaine, and teſtifie to vs, that both the Hebrew and Greeke Editions are fouly corrupted by Iewes, and Heretikes, ſince the Latin was truly tranſlated out of them, whiles they were more pure; and that the ſame Latin hath been farre better conſerued from corruptions. So that the old Vulgate Latin Edition hath been prefer-

Why we tranſlate the old Latin text.

More pure then the Hebrew or Greek now extant.

Tert. li. 3. cont. Marciō. S. Amb. li. 2. de Spirit. Sāc. 11. S. Ieron. li. 1. con. Iouinīā.

red and vſed for moſt authentical aboue a thouſand and three hundred yeares. For by this very terme S. Hierome calleth that Verſion *the vulgate or common*, which he conferred with the Hebrew of the old Teſtament, and with the Greeke of the New; which he alſo purged from faults committed by writers, rather amending then tranſlating it. Though in regard of this amending, S. Gregorie calleth it *the new verſion of S. Hierome*: vho neuertheles in another place calleth the ſelf-ſame, *the old Latin Edition*, iudging it moſt worthy to be followed. S. Auguſtin calleth it the *Italian*. S. Iſidorus witneſſeth that *S. Hieroms verſion* was receiued and *approued by al Chriſtian Churches*. Sophronius alſo a moſt learned man, ſeeing S. Hieroms Editiõ ſo much eſteemed, not only of the Latins, but alſo of the Grecians, returned the Pſalter and Prophets out of the ſame Latin into Greeke. Of latter times what shal we need to recite other moſt learned men, S. Bede, S. Anſelme, S. Bernard, S. Thomas, S. Bonauenture, & the reſt? Who al vniformly alledge this only text as authentical. In ſo much that al other Latin Editions, which S. Hierome ſaith were in his time almoſt innumerable, are as it were fallen out of al Diuines hands, and growne out of credit and vſe. If moreouer we conſider S. Hieromes learning, pietie, diligence, and ſincerity, together with the commodities he had of beſt copies in al languages then extant, and of other learned men with whom he conferred; and if we ſo compare the ſame with the beſt meanes that hath been ſince, ſurely no man of indiffent iudgement wil match any other Edition vvith S. Hieroms: but eaſily acknovvledge vvith the vvhole Church Gods particular prouidence in this great Doctour, as vvel for expounding, as moſt eſpecially for the true text and Edition of Holy Scriptures. Neither doe vve fly vnto this old Latin text for more aduantage: For, beſides that it is free from partiality, as being moſt ancient of al Latin copies, and long before the particular Controuerſies of theſe dayes began, the Hebrevv alſo and the Greek vvhen they are truly tranſlated, yea and Eraſmus his Latin, in ſundry places proue more plainly the Catholike Roman doctrine, then this vvhich vve rely vpon. So that Beza and his followers take alſo exception againſt the Greeke, vvhen Catholikes alledge it againſt them. Yea the ſame Beza preferreth the old Latin Verſion before al other s

Receiued by al Churches

Turned into Greeke.

Al others growne out of vſe.

S. Hierom excelled al other Doctours in tranſlating & expounding holie Scriptures.

His Edition free from partialitie.

Preferred before al other Editions by Beza.

in 49. Iſaiæ.

li. 10. c. 24. mor. Epiſt. dedicat. ad Leandr.

l. 2. Doc. Chriſt. c. 14. lib 6. Etimol. c. 5. & li. 1. de Diuin. offic. c. 12.

Præfat. in Ioſue.

Luc. 12. v. 20. Præfat. Noui. Teſtam. Anno. 1556. Luc. 1. v. 1.

others, and freely teſtifieth, that the old Interpreter tranſlated religiouſly. What then doe our countrimen, that refuſe this Latin, but depriue themſelues of the beſt, and yet al this vvhile, haue ſet forth none, that is allovved by al Proteſtants for good or ſufficient?

None yet in England allowed for ſufficient.

How wel this is done the learned may iudge, when by mature conference they shal haue made trial thereof. And if any thing be miſtaken, we wil (as ſtil we promiſe) gladly correct it. Thoſe that tranſlated it about thirty yeares ſince, were wel knowen to the world, to haue been excellent in the tongs, ſincere men, and great Diuines. Only one thing we haue done touching the text, whereof we are eſpecially to giue notice: That whereas heretofore in the beſt Latin Editions there remained many places differing in vvords, ſome alſo in ſenſe, as in long proceſſe of time the vvriters erred in their copies, novv lately by the care and diligence of the Church, thoſe diuers readings vvere maturely and iudiciouſly examined and conferred vvith ſundry the beſt vvritten and printed books, and ſo reſolued vpon, that al vvhich before vvere left in the margent, are either reſtored into the text, or els omitted; ſo that novv none ſuch remaine in the margent. For vvhich cauſe we haue againe conferred this English tranſlation, and conformed it to the moſt perfect Latin Edition. Where yet by the vvay vve muſt giue the vulgar reader to vnderſtand, that very fevv or none of the former varieties touched Controuerſies of this time. So that this recognition is no vvay ſuſpicious of partiality, but is meerly done for the more ſecure conſeruation of the true text, and more eaſe and ſatisfaction of ſuch, as othervviſe ſhould haue remained more doubtful.

Preface before the new Teſtam.

What is done in this Editiõ.

Diuers readings reſolued vpon, & none left in the margent.

They touched not preſent controuerſies.

Novv for the ſtrictnes obſerued in trãſlating ſome vvords, or rather the not tranſlating of ſome, vvhich is in more danger to be diſliked, vve doubt not but the diſcrete learned reader, deeply vveighing and conſidering the importance of ſacred vvords, and hovv eaſily the tranſlatour may miſſe the ſenſe of the Holy Ghoſt, vvil hold that vvhich is here done for reaſonable and neceſſary. We haue alſo the example of the Latin and Greek, vvhere ſome vvords are not tranſlated, but left in Hebrevv, as they vvere firſt ſpoken and vvritten; vvhich ſeeing they could nor, or vvere not conuenient to be tranſlated into Latin or

Why ſome words are not tranſlated into vulgar English.

Some Hebrew words not tranſlated into Latin nor Greeke.

Greeke

More authoritie in ſacred tongs.

Some words cannot be turned into English.

Proteſtants leaue ſome words vntranſlated.

Corruptions in Proteſtants Tranſlations of holy Scriptures, of purpoſe againſt Catholike doctrine.

Greeke, hovv much leſſe could they, or vvas it reaſon to turne them into English? S. Auguſtin alſo yealdeth a reaſon, exemplifying in the words *Amen* and *Alleluia*, *for the more ſacred authoritie therof*. which doubtles is the cauſe why ſome *names of ſolemne Feaſts, Sacrifices*, and other holie things are *reſerued in ſacred tongs*, Hebrew, Greeke, or Latin. Againe for neceſſitie, English not hauing a name, or ſufficient terme, we either keep the word as we find it, or only turne it to our English termination, becauſe it would otherwiſe require manie words in English, to ſignifie one word of an other tongue. In which caſes, we commonly put the explication in the margent. Briefly, our Apologie is eaſie againſt English Proteſtants; becauſe they alſo reſerue ſome words in the original tongues, not tranſlated into English, as *Sabboath, Ephod, Pentecoſt, Proſelyte*, and ſome others. The ſenſe wherof is indeed as ſoone learned, as if they were turned ſo neer as is poſſible into English. And why then may we not ſay *Prepuce, Phaſe* or *Paſch, Azimes, Breads of Propoſition, Holocauſt*, and the like? rather then as Proteſtants tranſlate them, *Fore-skinne, Paſſeouer, The feaſt of ſweet breads, Shew breads, Burnt offerings* &c. By which termes, whether they be truly tranſlated into English or no, we wil paſſe ouer. Sure it is an English man is ſtil to ſeeke what they meane, as if they remained in Hebrew or Greeke. It more importeth, that nothing be wittingly and falsly translated for aduantage of doctrine in matter of faith. Wherin as we dare boldly auouch the ſinceritie of this Translation, and that nothing is here either vntruly or obſcurely done of purpoſe, in fauour of Catholike Roman Religion, ſo we can not but complaine, and chalenge English Proteſtants, for corrupting the text, contrarie to the Hebrew and Greeke, which they profeſſe to tranſlate, for the more shew and mainteining of their peculiar opinions againſt Catholikes: As is proued in the *Diſcouerie of manifold corruptions*. For example we shal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew words in Grammatical conſtruction may be translated either thus: *Vnto thee alſo perteyneth the luſt* THEROF, *& thou shalt haue dominion ouer* IT: or thus; *Alſo vnto thee* HIS *deſire shal be ſubiect, and thou shalt rule ouer* HIM: though the coherence of the text requireth the former, and in the Bibles printed 1552. and. 1577. Proteſtants did ſo translate it: yet in the yeare 1579. and 1603. they tranſ-

li. 2. Doct. Chriſt. cap. 11.

late

late it the other way, rather saying, that Abel was subiect to Cain, and that Cain by Gods ordinance had dominion ouer his brother Abel, then that concupiscence or lust of sinne is subiect to mans wil, or that man hath power of free wil to resist (by Gods grace) tentation of sinne. But as we heare, in a new Edition (which we haue not yet seen) they translate it almost as in the first. In like sort Gen. 14. v. 18. the Hebrew particle V A V, vvhich S. Hierō & al Antiquitie translated E N I M (FOR) Protestants vvil by no meanes admit it, because (besides other argumēts) vve proue therby Melchisedechs Sacrifice. And yet themselues translate the same, as S. Hierom doth, *Gen. 20. v. 3.* saying: F O R *she is a mans wife.* &c. Againe *Gen. 31. v. 19.* the English Bibles 1552. and 1577. translate *Theraphim*, IMAGES. Which the Edition of 1603. correcting, trāslateth IDOLS. And the marginal Annotation vvel proueth, that it ought to be so translated.

Against free wil.

Against Melchisedechs sacrifice.

And against holy Images.

With this then vve vvil conclude most deare (vve speake to you al, that vnderstand our tongue, vvhether you be of contrarie opinions in faith, or of mundane feare participate vvith an other Congregation, or professe vvith vs the same Catholike Religion) to you al vve present this vvorke: daily beseeching God Almightie, the Diuine Wisedom, Eternal Goodnes, to create, illuminate, and replenish your spirits, vvith his Grace, that you may attaine eternal Glorie, euery one in his measure, in those many Mansions, prepared and promised by our Sauiour in his Fathers house. Not only to those vvhich first receiued and followed his Diuine doctrine, but to al that should afterwards belieue in him, and keep the same precepts. For there is one God, one also Mediatour of God and men, Man Christ Iesus, who gaue himself a Redemption for al. Whereby appeareth his vvil, that al should be saued. Why then are not al saued? The Apostle addeth: that they must first come to the knowledge of the truth. Because vvithout faith it is impossible to please God. This ground-vvorke therfore of our creation in Christ by true faith, S. Paul laboured most seriously by vvord and vvriting to establish in the harts of al men. In this he confirmed the Romans by his Epistle, commending their faith, as already receiued and renowned in the vvhole vvorld. He preached the same faith to manie Nations. Amōgst others to the learned Athenians. Where it seemed to some, as

This Edition dedicated to al that vnderstand English

Christ redeemed al, but al are not saued. True faith first necessarie.

abſurd, as ſtrange; in ſo much that they ſcornfully called him *a word-ſower*, and Preacher of nevv Gods. But S. Auguſtin allovveth the terme for good, vvhich vvas reprochfully ſpoken of the ignorant. And ſo diſtinguishing betvveen *Reapers* and *Sowers* in Gods Church, he teacheth, that vvheras the other Apoſtles reaped in the levves, that vvhich their Patriarches and Prophets had ſovvne; S. Paul ſovved the ſeed of Chriſtian Religion in the Gentiles. And ſo in reſpect of the Iſraelites, to vvhom they vvere firſt ſent, calleth the other Apoſtles *Meſſores*, *Reapers*, and S. Paul, being ſpecially ſent to the Gentiles, *Seminatorem*, *a Sower, or Seminarie Apoſtle:* which tvvo ſorts of Gods vvorkmen are ſtil in the Church, vvith diſtinct offices of Paſtoral cures and Apoſtolical miſſions; the one for perpetual gouernment of Catholike countries, the other for conuerſion of ſuch, as either haue not receiued Chriſtian Religion, or are relapſed. As at this time in our country, for the diuers ſorts of pretended religions, theſe diuers ſpiritual vvorkes are neceſſary to teach and feed al Britan people. Becauſe ſome in errour of opinions preach an other Ghoſpel, vvheras in veritie there is no other Ghoſpel. They preach indeed nevv doctrines, vvhich can not ſaue. Others follovv them, belieuing falshood. But *when the blind lead the blind* (not the one only but) *both fal into the ditch*. Others conforme themſelues in external shew, fearing them that can punish and kil the body. But *our Lord wil bring ſuch as decline into* (vniuſt) *obligations, with them that work iniquity*. The Relikes and ſmal flock of Catholiks in our country, haue great ſadneſſe and ſorrow of hart, not ſo much for our owne affliction, for that is comfortable, but for you our brethren and kinſemen in flesh and bloud. Wishing with our owne temporal damage whatſoeuer, your ſaluation. Now is the acceptable time, now are the days of ſaluation, the time of Grace by Chriſt, whoſe dayes many Kings and Prophets deſired to ſee: they ſaw them (*in ſpirit*) and reioyced. But we are made partakers of Chriſt, and his Myſteries; ſo that our ſelues neglect not his heauenly riches: if we receiue and keep the beginning of his ſubſtance, firme vnto the end; that is, the true Catholike faith; building thereon good works by his grace; without which we cannot thinke a good thought, by which we can doe al things neceſſary to ſaluation. But if we hold

not

The twelue Apoſtles were firſt Reapers, before they were Sowers. S. Paul at firſt a Sower, or Seminary Apoſtle.

Paſtoral cures and Apoſtolical miſſions.

New doctrine is falſly called the Ghoſpel. The ſeduced, & externally conformable are punished with the authours of iniquity.

Grace in the new teſtament more aboundant then in the old.

Act.17. v.18.

Ser. 42. de Sanct.

S. Aug. de utilit. cred. 1. c. Mat. 15.

Pſalm. 124.

2. Cor. 6.

Luc.10

Tit. 1. not faſt this ground, al the building fayleth. Or if confeſſing to know God in words, we denie him in deeds, committing workes of darknes, or omitting workes of mercie, when we may doe them to our diſtreſſed neighbours; briefly, if we haue not charitie, the forme and perfection of al vertues, al is loſt, and nothing worth. But if we build vpon firme ground, gold, ſiluer, and precious ſtones, ſuch building shal abide, and make our vocation ſure by good workes, as S. Peter ſpeaketh. Theſe (ſaith S. Paul) are the heyres of God, coheyres of Chriſt. Neither is the number of Chriſts bleſſed children counted, as of the Iewes, an hundred fourtie foure thouſand, of euery tribe of Iſrael twelue thouſand ſigned; but a moſt great multitude of Catholike Chriſtians, which no man can number, of al nations, and tribes, and peoples, and tongs, ſtanding before the throne of the lamb, clothed in white robes, and palmes (*of triumph*) in their hands: hauing ouercome tentations in the vertuous race of good life. Much more thoſe which alſo indure perſecution for the truths ſake shal receiue moſt copious great rewards in heauen. For albeit the paſſions of this time (*in themſelues*) are not * condigne to the glorie to come, that shal be reuealed in vs: yet our tribulation, which preſently is momentanie and light, worketh (*through grace*) aboue meaſure exceedingly an eternal weight of glorie. What shal we therfore meditate of the ſpecial prerogatiue of English Catholikes at this time? For to you it is giuen for Chriſt, not only that you belieue in him, but alſo that you ſuffer for him. A litle now, if you muſt be made penſiue in diuers tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praiſe, and glorie, and honour, in the reuelation of Ieſus Chriſt. Manie of you haue ſuſteyned the ſpoile of your goods with ioy, knowing that you haue a better and a permanent ſubſtance. Others haue been depriued of your children, fathers, mothers, brothers, ſiſters, and neereſt freinds, in readie reſolution alſo, ſome with ſentence of death, to loſe your owne liues. Others haue had trial of reproches, mockeries, and ſtripes. Others of bands, priſons, and banishments. The innumerable renowmed

Mat. 25.

1. Cor. 13.

1. Pet. 1.

Apoc. 7.

* *Worthy, or comparable in dignity.*

2. Cor. 4

1. Pet. 1.

Both wicked workes, and omiſſion of good works are damnable.

Innumerable ſaued by Chriſt.

They are more happy that ſuffer perſecution for the truth.

English Catholikes moſt happy in this Age.

The due praiſe of Martyrs, and other glorious Saints exceedeth mortal tongs.

late English Martyrs,and Confeſſours,vvhoſe happie ſoules for confeſſing true faith before men, are novv moſt glorious in heauen, vve paſſe here vvith ſilence; becauſe their due praiſe, requiring longer diſcourſe, yea rather Angels then English tongues, farre ſurpaſſeth the reach of our conceits. And ſo vve leaue it to your deuout meditation. They novv ſecure for themſelues, & ſolicitous for vs their deareſt clients,inceſſantly (vve are vvel aſſured) intercede before Chriſts Diuine Maieſtie for our happie conſummation, vvith the conuerſion of our vvhole countrie. To you therfore (deareſt freinds mortal) vve direct this ſpeach: admonishing our ſelues and you in the Apoſtles vvords, that for ſo much as vve haue not yet reſiſted tentations to (laſt) bloud (and death) it-ſelf, patience is ſtil neceſſarie for vs, that doing the vvil of God, vve may receiue the promiſe: So vve repine not in tribulatiõ,but euer loue them that hate vs, pittying their caſe, and reioycing in our ovvne. For neither can vve ſee during this life, hovv much good they doe vs;nor know how manie of them shal be (as we hartily deſire they al may be) ſaued: our Lord and Sauiour hauing paid the ſame price by his death for them and for vs. Loue al therfore, pray for al. Doe not loſe your confidence, vvhich hath a great remuneration. For yet a little, and a very little vvhile, he that is to come, vvil come, and he vvil not ſlacke. Novv the iuſt liueth by faith, beleuing vvith hart to iuſtice, and confeſſing vvith mouth to ſaluation. But he that vvithdravveth himſelf shal not pleaſe Chriſts ſoule. Attend to your ſaluation,deareſt contriemen. You that are farre off, dravv neer, put on Chriſt. And you that are vvithin Chriſts fold, keep your ſtanding, perſeuer in him to the end. His grace dvvel and remaine in you, that glorious crovvnes may be giuen you. AMEN.

Patience neceſſary to the end of mans life.

Perſecution profitable

Confeſſion of faith before men neceſſary to ſaluation.

Rom. 10. *Heb.* 10

From the Engliſh College in Doway, the Octaues of AL SAINTS. 1609.

The God of patience and comfort giue you to be of one mind, one towards an other in IESVS *Chriſt; that of one mind, with one mouth you may glorifie God.*

THE

THE SVMME AND PARTITION OF THE HOLY BIBLE.

With a brief note of the Canonical and Apocryphal Books.

S. Hierō Epiſt ad Paulin de omn. S. Scrip. libris. S. Aug. prefat. in ſpecul. li. 2. de doct. chriſt. ca. 9. li. 1. de Gen cōtra Manich. ca. 4. li. de catechiſ. rudib. c. 3. & 4. l. 2 qq. ſuper Exod. q 71. li. 15. cont. Fauſt. Manich cap. 2. li. 18. citat. ca. 54. de vera relig. c. 27 li. 4. cont. Fauſt. c. 2.

BY the vniforme conſent of al learned Diuines, the holy Bible, or written Word of God, containeth expreſſed or implied al things that man is to beleue, to obſerue, and to auoid, for obtaining of eternal ſaluation. That is, al matters of faith and manners, by which we may know and ſerue God, and ſo be ſpiritually ioyned with him in this life, and in eternity. For both the old and new Teſtament propoſe and teſtifie vnto vs one and the ſame God, the ſame Chriſt, the ſame Church, and other Myſteries of our beliefe, not differing in ſubſtance, but in manners of vttering; the Old more obſcurely in figures and prophecies foretelling thoſe things, which the New declareth (in great part) as done and performed. Whereupon ſaith *S. Auguſtine:* In the Old Teſtament the New lieth hidden; and in the New the Old lieth open. *And touching their names, wherein appeareth difference,* the one (*ſaith the ſame Doctour*) is called the old Teſtament, either becauſe it propoſeth promiſes of temporal things (*wherewith our old corruptneſſe is allured*) or in reſpect of the New, by which it is fulfilled, and in ſome part aboliſhed. The other is called the New, becauſe by it man is renewed, and hath promiſe of eternal life, *which shal never waxe old nor decay. Likewiſe S. Gregory the Great teſtifieth this conformity and correſpondence between the Old and New Teſtament, affirming that the ſame is ſignified by the Prophet Ezechiels viſion of a wheele, which had foure faces, or apparēce of foure wheeles. the shape whereof* was, as it were, a wheele in the middes of a wheele. VVhat is this, *ſaith he,* Niſi quod in Teſtamenti veteris litera Teſtamentum nouum latuit per Allegoriam? but that in the letter of the old Teſtament, the New lay hidden by an Allegory?

How the holy Scriptures containe al knowledge neceſſary to ſaluation.

The old and the new Teſtament ſhew the ſame God, Chriſt, Church and other Myſteries of Religion.

The old more obſcurely, & with leſſe helpes.

The new more expreſly and yealdeth more grace.

Hom. 6 in Ezech. 1.

In both Teſtaments, are foure ſorts of Books.

Legal. Hiſtorical.

Sapiential.

Prophetical.

And as the ſame is the ſumme and ſubiect of both Teſtaments ſo both are diuided (for the more principal parts thereof) into foure ſorts of Books: Legal, Hiſtorical, Sapiential, & Prophetical. *The Legal books of the old Teſtament are the fiue Books of Moyſes*, Geneſis, Exodus, Leuiticus, Numeri, *and* Deuteronomie; *whereto anſwer in the new Teſtament the foure* Ghoſpels *of* Saint Matthew, S. Marke, S. Luke, *and* S. Iohn. *Hiſtorical books of the old Teſtament are the Books of* Ioſue, Iudges, Ruth, *foure books of* Kings, *two of* Paralipomenon, Eſdras, *with* Nehemias, Tobias, Iudith, Heſter, Iob, *and two of the* Machabees; *vnto which in the new Teſtament anſwer* the Acts of the Apoſtles. Sapiential *of the old Teſtament are the* Prouerbs, Eccleſiaſtes, Canticles, Book of wiſdome, *and* Eccleſiaſticus; *and of like ſort are in the new Teſtament the Epiſtles of S. Paul and of other Apoſtles.* Prophetical *books are* Dauids Pſalter (*which is alſo* Sapiential, *yea likewiſe* Legal *and* Hiſtorical) *the Books of* Iſaias, Ieremias, *with* Baruch, Ezechiel, Daniel, *the twelue leſſe Prophets*, Oſea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. *And in the new Teſtament*, the Apocalyps *of S. Iohn the Apoſtle.*

All theſe books recited are Canonical, and of infallible truth.

All theſe Books are vndoubtedly Canonical, as the Authours cited in the inner margent teſtifie. And conſequently al, and al the parts thereof, are of infallible truth. For otherwiſe, as S. Auguſtin teacheth, if any part were falſe or doubtful, al were vncertaine. Once admitting falſehood (*ſaith he Epiſt.* 8. *ad Hieron.*) in ſuch ſoueraigne authority, no parcel of theſe books ſhould remaine, which any way ſhould ſeem hard to manners, or incredible to believe, but it might by this moſt pernicious rule be turned to an officious fiction of the authour. *That is: If any errour could be committed by the authours of Scriptures, either through ignorance, oblivion, or any other humane frailty, whatſoeuer were produced, exception might be taken, and queſtion made, whether the authour had erred or no. True it is, that* ſome of theſe books (*as we ſhal particularly diſcuſſe in their places*) *were ſometimes doubted of by ſome Catholiks, and called* Apocryphal, *in that ſenſe as the word properly ſignifieth* hidden, *or* not apparent. *So* S. Hierom (*in his prologue before the Latin Bible*) calleth diuers books Apocryphal, *being not ſo euident, whether they were Diuine Scripture, becauſe they were not in the Iewes Canon, nor at firſt in the Churches Canon, but were neuer reiected as falſe or erronious. In which ſenſe* the Prayers of Manaſſes, *the* third *book of* Eſdras, and *third of* Machabees are yet called Apocryphal. *As for the fourth of Eſdras, and fourth of Machabees there is more doubt. But diuers others, as the* book aſcribed to Enoch, *the* Ghoſpels *of* S. Andrew, S. Thomas, S. Bartholmew, *and the like recited by S. Gelaſius (Decreto de libris Eccleſiaſticis diſt.* 15. *Can. Sancta Romana) S. Innocentius the firſt (Epiſt.* 3.) *S. Hierom, Ep. ad Lætam, S. Auguſtin. l.* 15. *cap.* 23 *de ciuit. Dei, Origen homi.* 2. *in Cantica, are in a worſe ſenſe called Apocryphal, and are reiected as conteining manifeſt errours, or fained by Heretiks. Neither can a Chriſtian Catholike be otherwiſe aſſured, which Books are Diuine and Canonical Scriptures, but by declaration of the Catholik Church, which without interruption ſucceedeth the Apoſtles, to whom* our Sauiour promiſed,

Conc. Carth. An. D. 419. Conc. Laodic. cap. 19. Florent. Inſtru. Armen. decret. Trident. Seſſ. 4. S. Aſh. in Sin. S. Aug. l. 2. doct. Chriſt. c. 8. Iſidor. l. 6. Etymol. c. 1. & alibi. Nicep. l. 4. cap. 15. Euſeb. l. 1. c. 8. Mat. 28. Ioan 14. 16. Act. 2. 20. 1. Tim. 3.

Apocryphal of two ſorts. 1. Not declared canonical. 2. Reiected as erronious.

The Holy-Ghoſt declareth by the Church which Books are Diuine Scriptures.

miſed, and ſent the Holy-Ghoſt, to teach al truth. *For if any thing more then others, aſſuredly one chief and moſt neceſſary point is, to know and declare which Books are Gods holy word, being of moſt ſingular importance.*

THE SVMME OF THE OLD TESTAMENT, as it is diſtinguished from the new.

NOtwithſtanding the ſubiect, and general argument of both Teſtaments is one and the ſame in ſubſtance, as is already ſaid, yet they differ in time, in manner of vttering of Myſteries, in variety of precepts and promiſes, alſo in meanes to obſerue the things exacted, &

The old and new Teſtament differ in time. In manner of vttering. Varietie of Precepts. Promiſes. Meanes.

Tomo. 3 queſt. 10. Algaſie. *to attaine to the end propoſed. In regard whereof S. Hierom ſaith:* Lex Moyſi & omne vetus inſtrumentum elementa mundi intelliguntur, quibus quaſi elementis & Religionis exordiis Deum diſcimus. The law of Moyſes and al the old Teſtament are vnderſtood the elements of the world, by which, as by firſt rudiments and beginnings, we learne to know God. *For that in it we haue firſt the law of nature, and afterwards a law written, with promiſes of temporal rewards; as long life, land flowing with milke and hony, and the like; but* it brought nothing to perfection, *as S. Paul ſaith,* when guifts and hoſtes were offered, which could not according to conſcience make the obſeruer perfect. *For the helps of that time were but* infirma & egena elementa: weake & poore elements. *Likewiſe in general, touching the punishements that ſometimes happened to the people of the old Teſtament, when they tranſgreſſed, the ſame Apoſtle affirmeth, that* al the ſame chanced to them in figure, and are written for our correption, vpon whom the ends of the world are come. *So that the old Teſtament or* Law, was but our pedagogue in Chriſt. *Yet it ſetteth forth to vs the whole courſe of Gods Church, for the ſpace of foure thouſand yeares, that is, from the beginning of the world vntil Chriſt our Redeemer, which Diuines diuide into ſix Ages, wherein was variety and change of her ſtate, three vnder the Law of nature, and three others vnder the written Law. The ſeuenth and laſt Age being this time of grace (wherein we now are) from Chriſt, to the day of general Iudgement: as the world was made in ſix days, and in the ſeuenth God is ſaid to haue reſted, and therefore ſanctified it, in other ſort then the former ſix. The eight wil be after the Reſurrection, during for al eternity.*

Hebr. 7. 9. 10. Gal. 4. 1. Cor. 10. Gal. 3. a Gen. 1. Gen. 8. Gen. 12. Genebrard. Chronolog. S. Aug. l. 15. c. 8. ciuit. Gal. 3. Exod. 16.

The old Teſtament containeth figures of the new. A continual viſible Church from the beginning of the world to Chriſt. The ſame Myſtical bodie, but different in ſtate. Diuided into ſix Ages. The firſt Age continued 1656. yeares. The ſecond 368. or 398. The third about. 430. The fourth 480.

a *VVhich ſix Ages of the ancient Church and old Teſtament, are thus diſtributed. The firſt from the Creation to Noes floud, conteined the ſpace of 1656. yeares. The ſecond from the floud to the going of Abraham out of his country, 368. or counting Cainan (Gen. 11. iuxta 72. and Luc. 3.) 398. yeares. The third from Abraham his going forth of his country, to the parting of the children of Iſrael out Ægypt. VVhich ſome count to haue continued 720. yeares, others (whom we follow) but 430. And thus farre in the law of nature before the writ-*

ten

ten law, The fourth age dured, 480. yeares. from the deliuery of the children of Israel forth of Aegypt, to the fundation of the Temple in Hierusalem. The fifth Age was from the foundation of the Temple, to the captiuity and transmigration of the Iewes into Babylon, about 430. yeares. And the sixth Age dured about 640. yeares, from the Captivity of Babylon to Christ. In al which times God was acknowledged and rightly serued, by a continual visible Church, with true religion; the same and no other, which now that Church holdeth, that is called and knowen by he name of Catholike. As we intend, by Gods assistance, to shew by briefe Annotations, concerning diuers particular points now in Controuersie, as the holy Text giueth occasion. And especially by way of recapitulation after euery one of the six Ages, when we come to those passages in the History, where the same are ended.

The fifth 430. The sixth, nere 640. Al the time from the creation to Christ about 4000. yeares.

3. Reg 6. 3. Reg. 7. 1. Esdra. 1.

OF MOYSES THE AVTHOVR OF THE fiue first Books.

Moyses, signifieth, taken from the water.

MOyses (so called because he was taken from the water, as the name signifieth) was borne in Aegypt, the sonne of Amram, the sonne of Caath, the sonne of Leui the Patriarch, and so of Iacob, Isaac, and Abraham. His maruelous deliuery from drowning, his education, excellent forme, singular wisdome, heroical vertues, rare dexterity in al affaires, and whole life most admirable, are gathered out of holy Scriptures, by S. Gregory Bishop of Nysse, into a brief Summe, most worthy to be read, but too large for this place. He was borne about the yeare of the world two thousand foure hundred, long before al prophane writers, yea before many of the Paynimes false Gods, as S. Augustin declareth in diuers places of his most excellent book intituled of the Citty of God. He liued in this world 120. yeares: Of which 40. were in Pharaos Court, as the adopted sonne of Pharaos daughter: fourty in banishmēt frō Aegypt in Madian: and fourty more he gouerned the people of Israel. His singular prayses are also briefly touched in the last chapter of Deuteronomy, added by Iosue, and in the book of Ecclesiasticus. He died in the desert, and was buried in the vale of Moab, so secretly that no mortal man knew his sepulchre, lest the Iewes, who were very prone to Idolatry, should haue adored his body with diuine honour, for the greatnesse and multitude of his miracles, and for the singular estimation they had of him for the same.

Exod. 6. Num. 26. 1. Par. 6. Ioseph. li. 2. Antiq. cap. 9. S. Aug. ser. 88. de temp. S. Greg. oratio. in laudem Basilij Magni. S. Aug. li. 18. ciuit. c. 39. Deut. 34. Eccli. 45. Glos. ord.

The excellency of Moyses

His sepulchre not knowen to any man.

THE

THE ARGVMENT OF THE BOOK OF GENESIS.

THis firſt Booke of holy Scripture, called Geneſis, which ſignifieth birth or beginning, was written by Moyſes, when he was deſigned by God to inſtruct and rule the children of Iſrael: As alſo the other foure bookes following. The Authour and authority of al which fiue bookes were euer acknowledged by the faithful, both of the old and new Teſtament: and ſo accounted and eſteemed by tradition, til Chriſt and his Apoſtles: who alſo confirmed them by their teſtimonies and allegations of the ſame, as of holy Scriptures. From the creation vntil Moyſes writ (which was aboue two thouſand and foure hundred yeares) the Church exerciſed Religion by reuelations made to certaine Patriarchs, and by Traditions from man to man, without any Scriptures or Law written. But the peculiar people of God being more viſibly ſeparated from other nations, and many errours abounding in the world, God would for correction and confutation thereof haue his wil made further knowen to his children, and ſo remaine amongſt them in written record, by his faithful ſeruant and Prophet Moyſes. VVho therefore declareth the Authour and beginning of al things, that is, How al creatures were made by God, and of him haue their being, and by him only are conſerued. He teacheth expreſly that there is one only God, againſt thoſe that imagined and brought into the phantaſies of men many Gods. That the whole or vniuerſal ſubſtance of heauen and earth, with their ornaments and accidents, were made in time; againſt thoſe that thought the firſt foundation thereof had euer been. That God doth gouerne the ſame; againſt thoſe that ſay, al is ruled by deſtiny or by the ſtarres, and not by the continual prouidence of God. That God is a rewarder of the good, and a puniſher of euil, which ſinners ſeem either not to know, or groſly to forget. And that God created al for mans vſe and benefit, which ſhould make vs grateful. VVherefore holy Moyſes more particularly deſcribeth the beginning of man; what he was at firſt; how he fel; how al mankind is come of one man: deducing the Genealogy of Adam, eſpecially to Noe. Then how men being more and more defiled vpon the earth, with wicked, eſpecially carnal ſinnes, were by Gods iuſt wrath drowned with an vniuerſal flood.

Againe, how a few reſerued perſons multiplied the world anew. But this offſpring alſo falling into many ſinnes, eſpecially Idolatry and ſpiritual fornication, as thoſe of the firſt Age did to carnal offences, God ſtil conſerued ſome faithful and true ſeruants. Of which Moyſes ſpecially purſueth the line of Noe by Sem his firſt begotten ſonne. Then deſcribeth the particular vocations, lines, manners, notable ſayings, and noble facts, with ſincere religion of Abraham, Iſaac, Iacob, Ioſeph, and other holy Patriarchs: who liued before the written law. Likewiſe vpon what occaſion, and in what manner Iacob, otherwiſe called Iſrael, with al his progeny, deſcended from the Land of Canaan into Aegypt, and were there entertained. So this booke containeth the hiſtory of two thouſand three hundred and odde yeares. And it may be diuided into eight parts. The firſt containeth the

Geneſis written by Moyſes. Alwayes authentical. So knowen by Tradition, confirmed by Chriſt, alleaged alſo by the Apoſtles.

Religiō reuealed to ſpecial perſons and ſo obſerued by traditions.

Why Scripture was written.

What Moyſes ſpecially ſheweth in this booke

Man moſt particularly deſcribed.

The right line from Adam to Noe.

The principal Patriarchs from Noe to the 12. ſonnes of Iſrael.

This booke diuided into eight parts.

Stat. 19. Heb. 11. Iacob. 2. 2. Pet. 2. 2. Pet. 2.

S. Aug. quæſt. ex & noui Teſtam. cap 3.

Gen. 10

2. *Creation of Heauen and Earth, and other Creatures, and laſtly of Man chap. 1. and 2. The ſecond part is of the tranſgreſsion and fal of man, and his caſting out of Paradiſe, of multiplication of men, and of ſinne, though ſtil ſome were iuſt, of the general ſloud, that drowned al except eight perſons, & few other liuing creatures*
3. *of the earth, from the third chap. to the 8. The third part is of the new increaſe*
4. *and multiplication of the ſame, from the 8. chap. to the 11. The fourth, of the*
5. *confuſion of tongs and the diuiſion of nations, in the 11. chap. The fift relateth Abrahams going forth of his country, Gods promiſe, that in his ſeede al Nations ſhould be bleſſed, and the commandment of Circumciſion, from the 12. chap. to*
6. *the 21. The ſixth part recounteth the progeny, and other bleſsings, eſpecially the*
7. *great vertues of Abraham, Iſaac, and Iacob, from the 21. chap. to the 37. The ſeuenth part reporteth the ſelling of Ioſeph into Aegypt, and his aduancement there,*
8. *from the 37. chap. to the 46. The eight and laſt part is of Iacob and his progenies going into Aegypt, their intertainment there, and of Iacobs, and finally of Ioſephs death, in the fiue laſt chapters.*

THE SIGNIFICATION OF THE MARKS heer vſed, for direction of the reader.

The numbers in the arguments of chapters, point of the verſe, where the matter mentioned beginneth.

The numbers in the text, shew the number of verſes in the ſame chapter.

This mark ' ſignifieth that there followeth an Annotation after the chapter, vpon the word, or words, wherto it is adioined. The number alſo of the ſame verſe is prefixed to the Annotation.

The letters thus encloſed (*a*) shew that there is an Annotation in the margent, vpon that place. And when many accurre, the firſt anſwereth to the firſt marke, the ſecond to the ſecond, and ſo forth. In like manner the citations of places in the inner margent, are applied to the authours alleadged.

This forme of a ſtarre (*) in the text or annotations, pointeth to the explication of ſome word or words in the margent.

Sometimes we put the Concordance of other Scriptures in the inner margent of the text.

We haue alſo noted in the margent, when the books of holy Scripture (or parts thereof) are read in the Churches Seruice, for their ſakes, that deſire to read the ſame in order of the Eccleſiaſtical Office.

THE

THE BOOK OF GENESIS, IN HEBREW BERESITH.

CHAP. I.

God createth heauen and earth, and al things therin; distinguishing and beautifying the same. 26. Last of al, the sixth day he createth man; to whom he subiecteth al corporal things of this inferiour world.

IN // the beginning God created heauen and earth. 2. And the earth was void and vacant, and darkenes was vpon the face of the depth: and // the Spirit of God moued ouer the waters. 3. And God said: Be light made. And light was made. 4. And God saw the light that it was good: and he diuided the light from the darkenes. 5. And he called the light, Day, and the daakenes, Night: and there was euening & morning, that made one day. 6. God also said: Be (*a*) a firmament made amidst the waters: and let it diuide between waters and waters. 7. And God made a firmament, and diuided the waters that were vnder the firmament, from those that were aboue the firmament. And it was so done. 8. And God called the firmament, (*b*) Heauen: and there was euening & morning that made the second day. 9. God also said: Let the waters that are vnder the heauen be gathered together into one place: and let the drie land appeare. And it was so done. 10. And God called the drie land, Earth, and the gathering of waters together, he called Seas. And God saw that it was good. 11. And said: Let the earth shoot forth green herbes, and such as may seed,

Act. 17, 15. 17, 24. *Psal.* 32, 6. 135, 5. *Eccl.* 10, 1. *Heb.* 11, 3. *Iob* 38. *Ier.* 10, 13.

The first part. Of the creatiō of al things. The Church readeth this book in her Office frō Septuagesima til Passiō Sunday. Also this first chapter & beginning of the second on Easter Eue before Masse.

(*a*) The firmament is al the space from the earth to the highest starres: the lowest part diuideth between the waters on the earth and the waters in the ayer. S. *Aug. l.* 11 *de Gen. ad lit. c.* 4.

(*b*) Likewise heauen is al the space aboue the earth; in whose lowest part are birds and waters, in the higher part starres: the highest is the Empyrial heauen. *Esa.* 66.

ſeed, & fruit-trees yealding fruit after his kind, ſuch as may haue ſeed in it-ſelfe vpon the earth. And it was ſo done. 12. And the earth brought forth green hearb, ſuch as ſeedeth according to his kind, and tree that beareth fruit, hauing ſeed each one according to his kind. And God ſaw that is was good. 13. And there was euening and morning that made the third day. 14. Againe God ſaid: Be there lights made in the firmament of heauen, to diuide the day and the night, and let them be (c) for ſignes & ſeaſons, and dayes and yeares; 15. to ſhine in the firmament of heauen, and to giue light vpon the earth. And it was ſo done. 16. And God || made two (d) great lights; a greater light to gouerne the day, and a leſſer light to gouerne the night; and ſtarres. 17. And he ſet them in the firmament of heauen, to ſhine vpon the earth, 18. and to gouerne the day & the night, and to diuide the light and the darkenes. And God ſaw that it was good. 19. And there was euening and morning that made the fourth day. 20. God alſo ſaid: Let the waters bring forth creeping creature hauing life, and flying foule, ouer the earth vnder the firmament of heauen. 21. And God created huge whales, and al liuing and mouing creature, that the waters brought forth according to each ſort, and al foule according to their kind. And God ſaw that it was good. 22. And he || bleſſed them ſaying: Increaſe and multiply, and repleniſh the waters of the ſea: and let the birds be multiplied vpon the earth. 23. And there was euening and morning that made the fifth day. 24. God ſaid moreouer: Let the earth bring forth liuing creature in his kind, cattle, and ſuch as creep, and beaſts of the earth according to their kinds: and it was ſo done. 25. And God made the beaſts of the earth according to their kinds, and cattle, and al that creepeth on the earth in his kind.

And God ſaw that it was good, 26. and he ſaid || Let vs make Man to our image & likenes: and let him haue dominion ouer the fiſhes of the ſea, and the foules of the ayre, and the beaſts, and the whole earth, and al creeping creature that moueth vpon the earth. 27. And God created man to his owne image: to the image of God he created him, male and female he created them. 28. And God bleſſed them, and ſaith: || Increaſe and multitude, and repleniſh the earth, and ſubdew it, and rule ouer the fiſhes of the ſea, and foules of the ayre, & al liuing creatures that moue vpon the earth. 29. And God ſaid: Behold I haue giuen you al manner of hearb that ſeedeth vpon the earth, and al trees that haue in themſelues ſeed of their owne kind, to be your meate: 30. and to al beaſts of the earth, and to euery foule of the ayre, and to al that moue vpon the earth, and wherein there is life, that they may haue to feed vpon. And it was ſo done. 31. And God ſaw al things that he had made, and (e) they were very good. And there was euening and morning that made the ſixt day.

Col. 3, 10.

Mat. 19, 4.

(c) The lights made the firſt day are diſpoſed the fourth day in their proper courſes for more diſtinction of times. S. *Dionyſ. ca. 4. de diuin. nom.* S. *Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.*

(d) The Sun & Moone: for though the moone be the leaſt viſible ſtarre except Mercurie, yet it giueth more light on the earth by reaſō it is neerer, & ſo Moyſes ſpeaketh according to the vulgar capacitie and vſe of things. *S. Aug. li. 2. de Gen. ad lit. cap. 16.*

(e) Euerie creature in nature is good, but al conſidered together make the whole world perfect, moſt apt to mans vſe and Gods glorie. *S. Aug. li. 1. de Gen. cont. Manich. ca. 21.*

ANNOTA-

ANNOTATIONS.

CHAP. I.

1. *In the beginning.*) Holie Moyſes telleth what was done in the beginning of the world, and ſo forward euen til his owne time, writing aboue two thouſand and foure hundreth yeares after the beginning. Al which being incomprehenſible by humane wit or diſcourſe, he knew partly by reuelations from God, for he had the guift of Prophecie in moſt excellent ſort; partly by traditions from his elders, who learned of their fathers. For vntil that time the Church had only traditions of ſuch things as were reuealed to ſpecial men, whereby we ſee the great authority of traditions, before there were Scriptures. And ſince Scriptures were written they are alſo neceſſary, for three ſpecial reaſons. Firſt, for that we are only aſſured by tradition of the Church, that thoſe books are indeed holy Scriptures, which are ſo accounted, and not by the Scripture it-ſelfe, for that were to proue the ſame by the ſame, vntil we be aſſured of ſome part, that proueth ſome other parts. And this made S. Auguſtin to ſay plainly, that *he could not beliene the Ghoſpel, except the Church told him which is the Ghoſpel.* Secondly, holy Scriptures being once knowen to be the word of God, & ſo of moſt eminent authoritie of al writings in the world, as S. Auguſtin, S Hierome, & al other Fathers agree, yet for the true vnderſtanding of the ſame, both the Scripture it-ſelfe, and the ancient Fathers remit vs to the Church, namely to thoſe in the Church that are appointed by Gods ordinance, *in the high place that he hath choſen.* Which were the High Prieſts in the old Teſtament, as appeareth Deut. 17. Mat. 23. Ioan. 11. And in the new Teſtament, S. Peter & his Succeſſours, for whom Chriſt prayed that his fairh ſhould not faile: & therfore commanded him to confirme his brethren, Luc. 22. Thirdly, for things not expreſſed in particular in holy Scripture, the Scripture (*a*) & Fathers doe likewiſe remit vs to traditions, and to the iudgement & teſtimonie of the Church. Chriſt ſaying to his Apoſtles: *He that heareth you heareth me.* The Apoſtles doubted not to ſay: *It ſeemed good to the Holie Ghoſt and to vs.* And S. Paul willed the Theſſalonians *to hold the traditions, which they had learned*, whether it were by word, or by his Epiſtle.

The Church had only traditions and no Scripture aboue 2400. yeares.

Traditions neceſſarie for three cauſes.

1.

Cont. Epiſt. fund. c. 5.

2. Scripture of moſt eminent authoritie.

(*a*) Luc. 10, 16. Act. 15, 28. 2. Theſſ. 2.

3.

1. *In the beginning God made heauen and earth.*) Al writers [*b*] ancient & later find ſuch difficulties in theſe firſt Chapters, that ſome, otherwiſe very learned, haue thought it not poſſible to vnderſtand the ſame according to the proper and vſual ſignification of the words, as the letter may ſeem to ſound, but expound al allegorically, as that by the waters aboue the firmament ſhould be vnderſtood the bleſſed Angels, by the waters vnder the firmament wicked ſpirits, and the like. So did Origen and diuers that follow him therein. Yea S. Auguſtin in his books vpon Geneſis againſt the Manichees, written ſhortly after his conuerſion, when he could not find as he deſired a good and probable ſenſe agreable to the words in their proper ſignification, expounded them myſtically, but afterwards in his other books de Geneſi ad literam, he gratefully acknowledgeth that God had giuen him further ſight therin, and that now he ſuppoſed he could interprete al according to the proper ſignification of the words: yet ſo that he durſt not nor would not addict himſelfe to one ſenſe, but that he was readie to imbrace another, leſt by ſticking to his owne iudgement he might faile. So likewiſe S. Baſil, S. Chriſoſtom, S. Ambroſe, S. Hierome, S. Bede, and other greateſt Doctours found and confeſſed great difficulties in theſe firſt chapters, which they with much ſtudie endeauoured to explicate. And therfore it is a wonder to ſee our Proteſtants and Puritans hold this Paradox, that Scriptures are eaſie to be vnderſtood. Wheras both by teſtimo-

Scriptures hard.

(*b*) Ori. ſuper. Gen. c 1. Aug. l. 2. de Gen. c. 1. Manich. ca 2. lib. 1. c. 18. & li 8. c. 2. Baſ. ho. 9. in Geneſ. Chriſo. epiſt 44. Amb. & Beda in examen. ſeru Epal Fuſt.

nie of

Why Scriptures are hard.

nie of thoſe that haue indeed ſtudied & laboured in them, and by a litle due conſideration the contrarie is moſt euident. For whoſoeuer wil looke into the holy Scriptures, shal find that ſometimes in shew one place ſeemeth contrarie to another; ſometimes the letter & phraſe are obſcure & ambiguous; ſometimes the ſentences vnperfect. Againe manie ſpeaches are prophetical, manie parabolical, metaphorical, and vttered vnder other tropes & figures, and that in the literal ſenſe. Moreouer there are three ſpiritual ſenſes beſides the literal, very frequent in holy Scripture. Allegorical, pertayning to Chriſt and the Church; Moral, pertayning to manners; and Anagogical, pertayning to the next life. As this word, Ieruſalem, literally ſignifieth the head citie of Iewrie: Morally the ſoule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And ſome times this (and the like of others) metaphorically in the literal ſenſe ſignifieth the Church militant, & not the citie of Iewrie, as in the 12 chapter to the Hebrewes: and ſometimes the Church triumphant, as in the 21. of the Apocalyps.

Gen. 1. v. 3. & 14. Exo. 20. 5. & 18. v. 20. Ioan 8. 25. Rom 8.

Three ſpiritual ſenſes beſides the Literal. Allegorical. Moral. Anagogical.

2. *The Spirit of God.*) In the Hebrew it is ſignified, that the Spirit of God was on the waters to make thē fertile, for that fiſhes & birds were to be procreated therof; the word is *merahepheth, incubabat, ſat vpon*, to produce fruit (ſaith S. Hierom, frō the waters, as a hen by her heate produceth life in the egges. And the ſame S. Hierom, & before him Tertullian teach, that this was a figure of Baptiſme, which conſiſteth of water & the Holy Ghoſt. For as water in the beginning of the world receiued a certaine vital vertue of the Holy Ghoſt to produce liuing creatures; ſo alſo Baptiſme receiueth vertue of the ſame Holy Ghoſt to procreate new men. Wherupō Tertullian calleth Chriſtians fiſhes, becauſe they are gotten frō the waters, & thence haue their firſt ſpiritual life. *Let it not therfore ſeeme ſtrange* (ſaith he) *that in Baptiſme waters giue life.*

Hier. Epiſt. 83. ad Occa. Tert. de Bapti.

A figure of Baptiſme.

Chriſtians called fiſhes.

16. *Two great lights, & ſtarres.*] Heer occurreth another example of the hardnes of holy Scripture. For if the two great lights (to wit the Sunne & the Moone) & alſo the ſtarres, were made the fourth day, and not before, as it may ſeeme by the words in this place, then what was that light, & in what ſubiect was it, that was made the firſt day? S. Baſil, S. Gregorie Nazianzen, Theodoret, & ſome others writing vpon this place, doe thinke that the light which was made the firſt day remained (though an accident) without his ſubiect til the fourth day. And albeit moſt other Doctours rather thinke that the ſubſtance of the Sunne & Moone, & of other planets & ſtarres were created the firſt day, & the fourth day ſet in that order & courſe which now they keep, with more diſtinction *for ſignes and ſeaſons, and dayes and yeares*; yet it is cleere that the foreſaid ancient Doctours iudged it poſſible, that accidents may remaine without their ſubiect: which a Sacramentarie wil be loath to grant, leſt it might be proued poſſible, as both theſe & al other Catholike Doctours believed & taught, that the accidents of bread and wine remaine in the bleſſed Sacrament of the Euchariſt without their ſubiects, which Proteſtants denie.

Light being an accidēt remayned without a ſubiect, by the iudgement of ſome learned Fathers.

The accidents of bread and wine can remaine by Gods power without their ſubiects.

26. *Let vs make man to our Image.*) For better conſideration of Gods bountie towards vs, & ſtirring our ſelues to gratitude towards him, we may here note ten prerogatiues beſtowed on vs by our Lord & Maker in our creation, aboue al other earthlie creatures. Firſt, wheras God by an imperial word of commandement made other creatures, *Fiat lux, Fiat firmamentum: Be there light, Be there a firmament*, intending to make man, he proceedeth familiarly, by way, as it were, of conſultation, & as to his owne vſe & ſeruice to make man, ſaying: *Let vs make man to our imag· and likenes*; that is to ſay, a reaſonable creature with vnderſtanding and free wil, which beaſts haue not. Secondly, in this worke God firſt inſinuateth the high Myſterie of the B. Trinitie, or pluralitie of Perſōs in one God (becauſe man is to beliue the ſame) ſignifying the pluralitie of Perſons by the words *Let vs make*, & *to our*: and the vnitie in ſubſtance, by the words *Images and likenes*, the firſt in the plural number, the later in the ſingular. Thirdly, other creatures were produced by the waters & earth, *Let the waters bring forth* (fiſh & foule) *Let the earth bring forth* (graſſe, & cattle, & other beaſts) but God brought forth man, not by the earth, though of the earth, nor by

Ten prerogatiues of man in his creation.

1. Made like to God.

2. The Myſterie of the B. Trinitie inſinuated in his creation.

3. Produced by God himſelfe.

water

water, nor by heauen, nor by Angels, but by himſelfe, giuing him a reaſonable ſoule, not ſenſual only as to beaſts, & the ſame not produced of anie creature, but created immediately of nothing. Fourthly, God gaue man Paradiſe, a moſt pleaſant place, to dwel in. Fiftly, God gaue man dominion & imperial authoritie ouer al liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholy ſubiect to God, his ſenſe to reaſon, his bodie to his ſpirit, & al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tygres, the huge Elephants, and the wildeſt birds. Seauenthly, God brought them al to man, as to doe him homage, and to take their names of him. Which by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in ſome ſort an immortal bodie, that if he had kept Gods commandement, he had liued long and pleaſantly in this world, & ſo ſhould haue been tranſlated to eternal life without dying. Ninthly, God did not only adorne man with al natural knowledge and ſupernatural vertues, but alſo with the guift of prophecie. Wherby he knew that Eue was *a bone of his bones, and flesh of his flesh*, though being aſleep he knew not when she was made. Tenthly, (which was the chiefe benefit of al) God conuerſed familiarly with man, and that in ſhape of man, which was a token of his meruelous great loue to man, and a ſingular incitement of him to loue God. Read more, if you pleaſe, of the dignitie of man, and the benefits of God towards him in his creation, in S. Bernard vpon the 99. Pſalme, and vpon the 61. chapter of Eſaie.

4. placed in Paradiſe.
5. Lord of al earthlie creatures.
6. innocencie.
7. excellent knowledge.
8. power to liue euer.
9. guift of prophecie.
10. God conuerſed familiarly with man.

28. *Increaſe and multiplie.*) Whether this be a commandement or no, at leaſt it is a bleſſing, for ſo the words before continue, *God bleſſed them and ſaid: Increaſe and multiplie.* He ſaid the ſame alſo to brute creatures, which are not capable of a precept, but by this were made fertile. Wherby we ſee that Gods bleſſing alwayes worketh ſome real effect: as of fertilitie in this and other places, of multiplication of the loaues & fiſhes, Ioan 6. And ſome real effect Chriſts bleſsing muſt needes worke alſo in the Bleſſed Sacrament Mat. 26. Which can be no other but changing bread and wine into his bodie & bloud, ſeeing himſelfe expreſly ſayth: *This is my bodie, this is my bloud.*

Gods bleſſing alwayes effectual. Eſpecially in the holy Euchariſt.

And though Gods bleſſing in this place be alſo a precept, yet it is not to al men for euer, but for the propagation of mankind, which being long ſince aboundantly propagated, the obligation of the precept ceaſeth the cauſe ceaſing. So S. Cyprian, S Hierome, S. Auguſtin, and other Fathers expound this place. And confirme the ſame by the text, for immediately God ſignifying to what end he ſpoke, ſaith: *and replenish the earth.* Which being replenished, Gods wil is therin fulfilled.

Not al men & women cõmanded to marie.

CHAP. II.

The worke of ſix dayes being finiſhed, God reſted the ſeuenth day, & bleſſed it. 8. Then placing man in Paradiſe (planted with beautiful & ſweet trees, & watered with foure riuers) 16. commandeth him not to eate of the tree of knowledge of good & euil. 18. And formed a woman of a ribbe of Adam.

* God createth not new kindes of creatures, yet ſtil worketh. Ioh. 5, 17. conſeruing & gouerning al things, and createth ſoules, grace, & glorie of the ſame kind. *S. Aug. l. 4 de Gen. ad lit. c. 11.*

THE heauens therfore & the earth were fully finiſhed, and al the furniture of them. 2. And the ſeuenth day God ended his worke which he had made; and * reſted the ſeuenth day, from al worke that he had done. 3. And he bleſſed the ſeuenth day & ſanctified it: becauſe in it he had ceaſed from al his worke which God created to make.

Exod. 10, 11. Deut. 5, 14. Heb. 4, 4.

4. Theſe

4. Theſe are the generations of heauen & earth, when they were created in the day, when our Lord God made the heauen, and the earth, 5. and euery plant of the field, before it ſhot vp in the earth, and euerie hearb of the ground before it ſprang. For our Lord God had not rayned vpon the earth; and man was not to til the earth: 6. But a ſpring roſe out of the earth, watering al the ouermoſt part of the earth. 7. Our Lord God therfore formed man of the ſlyme of the earth: and (a) breathed into his face the breath of life, & man became a liuing ſoule. 1. Cor. 15, 45.

8. And our Lord God had (b) planted a Paradiſe of pleaſure from the beginning: wherin he placed man whom he had formed. 9. And our Lord God brought forth of the ground al manner of trees, faire to behold, and pleaſant to eate of: the tree of life alſo in the middle of Paradiſe: and the tree of knowledge of good and euil. 10. And a riuer iſſued out of the place of pleaſure to water Paradiſe, which from thence is diuided into foure heades. 11. The name of one is Phiſon: that is it which compaſſeth al the land of Heuilath, where gold groweth. 12. And the gold of that land is very good: there is found bdelium, and the ſtone onyx. 13. And the name of the ſecond riuer is Gehon: that is it which compaſſeth al the land of Ethiopia. 14. And the name of the third riuer is Tygris: that ſame paſſeth along by the Aſſirians. And the fourth riuer, the ſame is Euphrates.

15. Our Lord God therfore tooke man, & put him in the Paradiſe of pleaſure, to worke, & keepe it. 16. And he commanded him ſaying: Of euerie tree of Paradiſe eate thou: 17. But " of the tree of knowledge of good & euil eate thou not. For in what day ſoeuer thou ſhalt eate of it, " thou ſhalt dye the death. 18. Our Lord God alſo ſaid: It is not good for man to be alone: let vs make him a help like vnto himſelfe. 19. Our Lord God therfore hauing formed of clay al beaſts of the earth, and foules of the ayre, brought them to Adam, that he might ſee what to cal them: for al that Adam called any liuing creature, the ſame is his name.

20. And Adam called al beaſts by their names, and al foules of the ayre, and al cattel of the field: but vnto Adam there was not found an helper like himſelfe. 21. Our Lord God therfore caſt a dead ſleep vpon Adam: and when he was faſt aſleep, he tooke one of his ribbes, & filled vp fleſh for it. 22. And our Lord God (c) built the ribbe which he tooke of Adam into a woman, & brought her to Adam. 23. And Adam ſaid: This now is bone of my bones, and fleſh of my fleſh: ſhe ſhal be called woman, becauſe ſhe was taken out of man. 24. Wherfore man ſhal leaue his father & mother, & ſhal cleaue to his wife, & they ſhal be (d) two in one fleſh. 25. And they were both naked, to wit Adam and his wife; and were not aſhamed. Mat. 19, 5. Mar. 10, 7. 1. Cor. 6, 16. Eph 5, 31.

(a) Mans ſoule is immediately created by God, not produced of other ſubſtance, as the ſoules of beaſtes and plants are.

(b) Whether this Paradiſe be now extant is vncertaine, though it be certaine that Enoch & Elias are yet liuing in earth. S Aug. l. 2. conf. Pelagi. c. 23. See Pererius. l. 3. q. 5. & l. 7. q. vltima.

(c) As we ſay brick is made of earth, and a houſe is built of bricke: ſo Adam was made of earth, & Eue built of a ribbe of Adā. And that of one ribbe, as if God ſhould build a houſe of one bricke, or as indeed he fed 5000. men with fiue loaues. Chriſ. ho. 15. S. Aug. Traſt. 24. in Ioan. S. Tho p. 1. q. 92. a 3.

(d) Not three, nor foure, nor more, for then two were chāged to another number. S. Ier. l. 1. cont. Ioui.

ANNO-

ANNOTATIONS.

CHAP. II.

1. *The seuenth day*) Al creatures being made in their kinds in six dayes, complete & perfect, God not needing (as men often doe in their workes) to perfect, polish, or amend the same, *rested the seuenth day* : & therfore the natural perfection of Gods workes is attributed to the seuenth day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eight day, as S Augustin and other fathers teach. And for this cause *God blessed and sanctified the seuenth day*: and after we haue in the Decalogue or ten commandements, that this day al should rest and abstaine from workes, yea and keep it festiual, occupying themselues in spiritual exercises, seruice, and special worship of God, as the Iewes did euen til Christs and his Apostles time, praying & hearing the word of God read & expounded in the Sabboath day. Wherby we see that distinction of dayes pertaineth to Religion the people of God thus obseruing the Sabboth in memorie of the Creation, and diuers other feasts in memorie of other benefits. And we now keep the Sunday holy in memorie of Christs Resurrection, & other feasts in grateful remembrance of other Mysteries of Christs Natiuitie, the cõming of the Holy Ghost, & the like. Yea also feasts of his Blessed Mother, & other Saints, for the benefits receiued from Christ by them, & for more honour to Christ in them. So this Catholike obseruation of feasts is neither Iudaical (which also in the law was good, but now is abrogated) nor heathnish, for we honour not Iupiter, nor Iuno, nor anie false God or Goddesse, but our Lord God Creatour & Redeemer, & for his sake his best seruants. Wher of see the Annotations in the English new Testament. 4 chap. to the Galathians. Wherto we here only adde these words of S. Basil, which may serue for a general answer to the most common obiection: *Honor seruorum redundat in communem Dominum: The honour of the seruants redoundeth to the common Lord or Master.* So, saith he, the honour of Saints is the honour of Christ their Lord and ours.

Obseruation of holy dayes by Gods institution.

in Psal 5 & 11.

Act. 13. 14. Leui. 23

Obseruation of festiual dayes is religious, not Iudaical, nor heathnish.

Honour of Saints is to the greater honour of Christ

Homil. in 40 Martyres.

17. *Of the tree of knowledge.*] Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason; & besides the supernatural diuine law, by which he was bound to beleiue & trust in God, & to loue him aboue al things, hauing receiued the guifts of faith, hope, and charitie; God gaue him another particular law, that *he should not eate of the tree of knowledge of good and euil.* And that for two special reasons, which S. Augustin noteth vpon this place. First, thar God might declare himselfe to be Lord of man. Which was absolutely necessarie for man, & nothing at al profitable to God, who needeth not our seruice, but we without his dominion should vtterly fal to nothing. *Nec enim ipse non creauit, &c. For he not creating vs, neither could we haue been, nor he not conseruing vs, could we remaine, nor he not gouerning vs, could we liue rightly. Wherfore he only is our true Lord, whom not for his, but for our owne profit & saluation we serue.* The other reason was, that God might giue man matter wherin to exercise the vertue of obedience, and to shew himselfe a subiect of God. Which could not be so properly & effectually declared by keeping other lawes, nor the enormitie of disobedience appeare so euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it-selfe indifferent, & only made vnlawful, because it was forbid. But let vs heare S. Augustines owne words. *Nec potuit melius aut diligentius cõmendari quantum malum sit sola inobedientia, &c.* Neither could it (saith this great Doctour) *be better, nor more exactly signified how bad a thing sole disobedience is, then where a man became guiltie of iniquitie, because he touched that thing contrarie to prohibition*

Why a particular positiue law, besides the general lawes of God & nature, was giuen to man.

lib. 8. de Gen ad lit. c. 11. Psal. 15.

First reason.

2. reason.

The sinne of disobedience.

which if he, not forbidden, had touched, he had not ſinned at al. For he that ſaith, for example ſake, Touch not this hearb, ſuppoſing it is poyſenful, and doth forwarne one of death, if he touch it, death aſſuredly falleth on the contemner of the precept: yea though no man had prohibited, & he had touched, for he ſhould dye becauſe the ſame thing bereaueth him of health and life, whether is had been forbidden him or no. Alſo when one forbiddeth that thing to be touched, which would not indeed preiudice him that toucheth, but him that forbiddeth, as if one take anothers money, being forbid by him, whoſe the money is, it is a ſinne in him that is forbidden, becauſe it is an iniurie to him that forbiddeth. But when that thing is touched which neither ſhould hurt him that toucheth, nor any other, if it were not forbid, wherfore is it prohibited, but that the proper goodnes of obedience, and the euil of diſobedience might appeare? Thus S. Auguſtin ſheweth, that diſobedience is a ſinne becauſe it is againſt a precept, though otherwiſe the thing that is done were not euil. And among other good notes, teacheth that true obedience inquireth not wherfore a thing is commanded, but leauing that to the Superiour, promptly doth what is appointed.

Ioyned with damage to him that diſobeyeth.

Ioyned with damage of him that forbiddeth.

True obedience is blind and prompt.

17. *Of the tree eate thou not.*) This example of our firſt parents tranſgreſsion ſheweth, how friuolous an anſwer it is to ſay, that breaking of commanded faſtes, or eating meates forbidden can not hurt vs, the meate being good & holſome: for ſo the fruit of the tree was good, and ſhould haue hurt no man, if it had not been forbidden. Euen ſo al meates of their owne nature are good, yet the precept of faſting (foretold by our Sauiour in general, & determined by his Church in particular) & ſo of anie other like law, though it be in things otherwiſe indifferent, proceeding from lawful Superiours, bindeth the ſubiects in conſcience. And the tranſgreſsion is properly diſobedience, what other ſinne ſoeuer may alſo be mixed therwith.

Mat. 9, Luc. 10. S. Epip. in cõpen fidei cat. S. Aug. ep. 80.

Not meate, but the diſobedience hurteth him that tranſgreſſeth the precept of abſtinence.

Lawes in things indifferent bind in conſcience.

17. *Thou ſhalt dye the death.*) Againſt the new doctrine, denying that after ſinne is remitted, anie temporal punishment remaineth for the ſame, this place declareth that death (wherof God forewarned Adam, if he ſhould eate of the fruit forbidden) remained due, and was at laſt inflicted vpon him for his ſinne, which was preſently remitted vpon his repentance.

Caluin l. 3. inſt. c. 4. par. 31. & 32.

Temporal punishment due after ſinne is remitted.

Againe, for ſo much as we are al ſubiect to death, it proueth that we were al guiltie of this ſinne, by which death came vpon al men, as S. Paul teacheth. Els God ſhould punish vs without our fault, which is vnpoſsible that his goodnes ſhould doe Eſpecially it appeareth in infants, who dying before they come to vſe of reaſon, can neuer commit other ſinne: for though they were circumciſed, or had Sacrifice offered, or other remedie vſed for them before Chriſt, or baptiſed ſince Chriſt, yet they ſuffer (as S. Auguſtin noteth) both death and manie other penalties, of ſickenes, cold, heate, hunger, and the like, which can neither be to them matter of merit (as to others it may be) nor profit them for auoiding of other ſinnes, ſeeing they dye in their infancie. Yea moreouer, if they dyed without circumciſiõ, or other remedie of thoſe former times, their ſoules perished from their people; & now without Baptiſme can neuer enter into the Kingdome of heauen, which could not ſtand with Gods iuſtice, if they were not guiltie of ſinne.

Death due to al for Original ſinne.

Yea to infants who haue no other ſinne.

Alſo other penalties inflicted vpon infants.

Rom. 5. Li. 13. de ciuit. c. 6. l. 2. de pec. mer. & remi. c. 34. Gen. 17. Ioan. 3. S. Greg. l. 4. Moral. c. 2.

CAP.

CHAP. III.

By the craft of the Diuel speaking in a serpent, our first parents transgressed Gods commandement. 7. Who being ashamed would hide themselues: 9. but are reproued by God. 14. And besides other particular punishments (yet with promise of a Redeemer) are cast out of Paradise.

The second part. Of the fal of man, & propagation of mā & of sinne.



VT (*a*) the serpent also was more subtile then al the beasts of the earth, which our Lord God had made. Which said to the woman: "Why hath God commanded you, that you should not eate of euerie tree of Paradise? 2. To whom the woman answered: Of the fruit of the trees that are in Paradise we doe eate: 3. but of the fruit of the tree which is in the middes of Paradise, God hath commanded vs that we should not eate: and that we should not touch it, lest perhaps we die. 4. And the serpent said to the woman: No, you shal not dye the death. 5. For God doth know that in what day soeuer you shal eate therof, your eyes shal be opened: and you shal be as Gods, knowing good and euil.

(*a*) Serpents most craftie to escape harme when they hurt men: so is the diuel.

2. Cor. 11, 3.

6. The woman therfore saw that the tree was good to eate, and faire to the eyes, and delectable to behold: and she tooke of the fruit therof, & did eate, & gaue to her husband, who did eate. 7. And the eyes of them both were opened: and when they (*b*) perceiued themselues to be naked, they sowed together leaues of a fig-tree, and made themselues aprons.

Eccl. 25 1. Tim. 2, 14.

(*b*) After sinne they were ashamed, not before. *S. Christ.*

8. And hearing the voice of our Lord God walking in Paradise at the after-noon ayre, Adam hid himselfe, and so did his wife from the face of our Lord God, amidst the trees of Paradise. 9. And our Lord God called Adam, and said to him: Where art thou? 10. Who said: I heard thy voice in Paradise: and I feared, because I was naked, and I hid me. 11. To whom he said: And who hath told thee that thou wast naked, but that thou hast eaten of the tree, whereof I commanded thee that thou shouldest not eate? 12. And Adam said: The woman which thou gauest me to be my fellow-companion, gaue me of the tree, & I did eate.

(*c*) Al this curse perteineth to the diuel that spake in the serpēt. S. *Aug. l. 2. de Gen. ad lit. c. 36. S. Beda in hunc locum.*

13. And our Lord God said to the woman: Why hast thou done this? Who answered: The serpent deceiued me, and I did eate. 14. And our Lord God said to the serpent: Because thou hast done this thing, (*c*) accursed art thou among al cattle, and beasts of the earth: vpon thy brest shalt thou goe, & (*d*) earth shalt thou eate al the dayes of thy life. 15. I wil put enmyties between thee & the woman, & thy seed and the seed of her: "she shal bruise thy head in pieces, and thou shalt lye in waite

(*d*) Earthlie or worldlie and carnal men. *S. Greg. in Psal.* 101. 5

(e) of her heele. 16. To the woman alſo he ſaid: I wil multiplie thy trauailes and thy child-bearings: in trauaile ſhalt thou bring forth children, and thou ſhalt be vnder thy huſbands power, and he ſhal haue dominion ouer thee. 17. And to Adam he ſaid: Becauſe thou haſt heard the voice of thy wife, and haſt eaten of the tree whereof I commanded thee that thou ſhouldeſt not eate, curſed is the earth in thy worke: with (f) much toyling ſhalt thou eate thereof al the dayes of thy life. 18. Thornes and thiſtles ſhal it bring forth to thee, and thou ſhalt eate the hearbs of the earth. 19. In the ſweat of thy face ſhalt thou eate bread, til thou returne to earth, of which thou waſt taken: becauſe" duſt thou art, and into duſt thou ſhalt returne. 2. Cor. 14.

20. And Adam called the name of his wife, *Eue: for becauſe (g) ſhe was mother of al the liuing. 21. Our Lord God alſo made for Adam and his wife garments of skinnes, and cloathed them: 22. And ſaid: Loe Adam is become as it were one of vs, knowing good & euil: now therfore" leſt perhaps he reach forth his hand, and take alſo of the tree of life, and eate, and liue for euer. 23. And our Lord God ſent him out of the Paradiſe of pleaſure, to worke the earth of which he was taken. 24. And he caſt out Adam, and "placed before the Paradiſe of pleaſure Cherubins, and a flaming and a turning ſword, for to keep the way of the tree of life.

(e) Though good mē reſiſt tentatiōs at the firſt aſſaults & ſo bruiſe the ſerpents head, yet he endeauoureth ſtil to deceiue, eſpecially in the end of mans life, ſignified by the heele. S. Greg. in cap. 1. Iob.

(f) Al men trauel one way or other: & ſuch as ſuffer weeds to ouergrow (in their ſouls) ſhal after this life either ſuſtaine the fire of Purgatorie, or eternal paine. S. Aug. l. 2. c. 20. de Gen. con. Man.

(g) She was life it-ſelfe, she mother rather of al the dying: but in figure of our B. Lady who is mother of Chriſt, is called mother of the liuing. S. Epiph. her. 78.

ANNOTATIONS.

CHAP. III.

Sinne entred among men by the enuie and craft of the diuel, man cōſenting to his ſuggeſtions.

Eue firſt ſinned in thought, thē in words, laſt in deeds.

1. *Why hath God?*) Here we may ſee how ſinne came firſt among men. For the diuel enuying mans happie ſtate tempted Eue the weaker perſon, beginning with a queſtion, therby to allure her into conference, and by ſuch a queſtion as might bring her into ſuſpicion of Gods affection towards man, ſaying: *Why hath God commanded you, that you ſhould not eate of euerie tree of Paradiſe?* inſinuating by theſe words, and withal internally ſuggeſting, that God dealt hardly with them, abridging their libertie without cauſe. And when he had got ſo much of her, that ſhe was diſpleaſed with the precept, which ſhe ſhewed by adding of her owne (to make it ſeeme more grieuous) that they were forbidden *to touch the tree*, & againe by reporting the punishment as doubtful, ſaying, *Leſt perhaps we dye*; then the tempter anouched boldly, and falſly, that they ſhould not dye, and charged God to be enuious of the benefit they ſhould get by eating of that tree, ſaying *their eyes ſhould be opened, and they ſhould be as Gods, knowing good and euil.* Vpon which perſwaſion and liking alſo ſhe had to the fruit, ſhe did take and eate, and perſwaded Adam alſo to eate. And forthwith they ſaw that they would not haue ſeen, knew euil which they had better not to haue knowen, were aſhamed, and endeauoured to couer and hide themſelues. Euen thus the diuel dealeth with men euer ſince, aſſaulting the weaker perſons, and weaker part, as the flesh and ſenſualitie, and by them ſetteth vpon the ſtronger and ſuperiour part, to get conſent of freewil, without which there is no ſinne; according to that famous saying of Auguſtin: *Peccatum adeo eſt voluntarium, vt nullo modo ſit peccatum, ſi non voluntarium. Sinne is ſo voluntarie, that in no wiſe it can be ſinne, if it be not voluntarie.* Wherfore it was no ſinne in Eue

Sap. 2. 24. Ioan. 8, 44. S. Aug. lib. 14. de ciu. c. 11. Rupert. l. de Trinit. & operibus eius, c. 4.

Bad ſequels of ſinne.

No ſinne can be without freewil.

Lib. de vera Religione. c. 14. Lib. 1. Retract. c. 13.

in Eue to be tempted by the serpent, which she could not auoid, nor in Adam to be tempted by Eue, but they sinned when they consented to the euil suggestions. And now in the regenerate, though concupiscence remaine, which is the effect of sinne past, & occasion of sinne in those that yeald againe to tentations, yet is it not sinne, but punishment of sinne, and matter of exercise in the iust, and if we resist, of merit: and therfore S. Paul exhorteth vs, *to walke in the spirit, and the lusts of the flesh we shal not accomplish.* And in another place sheweth, *that he which fighteth lawfully shal be crowned.*

Concupiscēce no sinne, but the effect and occasion of sinne. Also occasion of merit.

S Aug. lib. 1. de nupt. & con. c. 23. Gal. 5. 2. Tim. 2.

15. *She shal bruise.*] Protestants wil not admit this reading, *ipsa conteret*, she shal bruise, lest our Blessed Ladie should be said anie way to bruise the serpents head. And Kemnisius amongst others saith, that al ancient Fathers read, *ipsum*, not, *ipsa*. But he is conuinced of lying by Claudius Marius Victor, *lib. 1. in Gen.* Alcimus Auitus *lib. 3. carm. c. 6.* S. Chrisostom *hom. 17. in Genes.* S. Ambrose *lib. de fuga sæculi cap. 7.* S. Augustin *l. 2. de Genesi contra Manichæos, cap. 18. & lib. 11. de Genesi ad literam chap. 26.* S. Gregorie *lib. 1. Moralium cap. 38.* And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lyra vpon this place, S. Bernard *ser. 1. super Missus est*, and manie others, who read *ipsi*, as the Latin text now hath.

The Latin text defended against Kemnisius and other Protestants. See Card. Bellarm. li. 2. c. 12. de verbo Dei.

But whether we read, *She shal bruise*, or, *her seede*, that is her sonne Christ, *shal bruise* the serpents head, we attribute no more nor no lesse to Christ nor to our Ladie by the one reading then by the other: for by the text, *I wil put enmities between thee and the woman, between thy seed and her seed*, it is cleere, that this enmitie and battle pertained to the woman & her seed on the one partie, and to this diuel, that spake by the serpent, & al the wicked, on the other partie, & that the victorie should happen to mankind. Which being captiue by Adams sinne, occasioned by a woman, should be redeemed, both sexes, though in farre different sort, concurring therto. And so it is most true, that Christ by his owne proper power, and his Blessed Mother by her most immediate cooperating to his Incarnation (& consequently to other Mysteries) did bruise the serpents head, breake & vanquish his power. (a) As manie ancient Fathers doe excellētly discourse: namely S. Bernard, writing vpon these wordes in the Apocalyps c. 12. *A great signe appeared in heauen, a woman clothed with the sunne*: Albeit (saith he) by one man and one woman we were greatly damaged, yet (God be thanked) by one man & one woman al losses are repaired, and that not without great increase of graces. For the benefit doth farre exceed the losse. Our merciful father giuing vs for a terrestrial Adam Christ our Redeemer, & for old Eue Gods owne Mother. Moreouer as the same S. Bernard sheweth, this Blessed Virgin in singular sort bruised the serpents head, in that she quite vanquished al manner suggestions of the wicked serpent, neuer yealding to, nor taking delight in anie euil moued by him.

As Adam was the cause, and Eue an occasion of mans captiuitie: so Christ is the true cause and his Mother an occasion of our restauration.

Our B. Ladie resisted al euil suggestions.

(a) Iren. l. 3. c. 33. & l. 5. circa med. S. Epip. Hær. 78. S. Ieron. ep. 22 ad Eustoch. S. Aug. (or S. Fulgēt.) ser. 18. de Sanctis. de fide & Sym. de Agone Christiano.

19. *Dust thou art.*) By these wordes Adam was admonished to humble himselfe, considering the matter wherof his bodie was made, & into which he should be resolued againe (c) Wherupon it came to be a ceremonie amongst penitents to cast ashes on their heads, as appeareth in holy Scriptures. For which cause the Church now also vseth this ceremonie the first day of Lent, putting ashes on her childrens heads: willing them to remember, that dust they are, & to dust they shal returne, to moue vs by this meditation to more serious penance.

The ceremonie of ashes, on Ashwenesday.

(b) Ser. 2. super Missus est. (c) Iob 42. Esai. 58. Ier. 6. Ionæ. 3. Mat. 11.

22. *Lest perhaps.*) Notwithstanding Gods eternal decree in disposing al things, and his omnipotencie which nothing can resist, yet he produceth good, and either auoideth or disposeth of euil which he suffereth, by ordinarie meanes, as appeareth Act. 27, v. 31. and that because man hath free wil, with which God concurreth, & destroyeth not nor forceth, as S. Augustin teacheth.

Gods prouidence concurreth with mans free wil.

22. *Placed Cherubins.*) Man being cast out of Paradise, the same is defended with double gard: with Angels, that are watchful, wise, & potent; and with fire & sword, most terrible armour to man. Wherby againe we see that God vseth ordinarie meanes in his prouidence, as the ministerie of Angels & humane terrour, & would

Paradise defended by Angels and by fire & sword.

de grat. & l. arb. c. 6. de corrept. & grat. ad art. falso im. pos.

neither

God deſtroyeth not nature.

neither deſtroy the tree, nor depriue it of the vertue to prolong life, nor bereaue man of fr. ewil, by which he might deſire to returne: but conſeruing nature in al creatures, preuenteth inconueniences otherwiſe.

Good Angels hinder diuels of their deſires.

Theſe Angels alſo hinder the diuel, that he can not enter Paradiſe, leſt he should take of the fruit of the tree, and giue it to men to prolong their liues, and thereby draw them to his ſeruice. *S. Aug lib. 11. de Gen. ad lit. c. 40.*

CHAP. IIII.

Wicked Cain killeth holie Abel: 9. whoſe bloud cryeth for reuenge. 11. Cain a curſed vagabond, 17. hath much iſſue. 25. Adam alſo hath Seth, and Seth Enos.

AND Adam knew Eue his wife, who conceiued and brought forth Cain, ſaying: I haue gotten a man through God. 2. And againe ſhe brought forth his brother Abel. And Abel was a ſhephard, & Cain a huſbandman. 3. And it befel after manie dayes that Cain "offred of the fruits of the earth guifts to our Lord. 4. Abel alſo (*a*) offred of the firſt-begotten of his flocke, and of their fat: and our Lord" had reſpect to Abel, & to his guifts. 5. But to Cain, and to his guifts he had not reſpect: And Cain was exceeding angrie, and his countenance abated. 6. And our Lord ſaid to him: Why art thou angrie? and why is thy countenance fallen? 7. If thou doe wel, "ſhalt thou not receiue againe: but if thou doſt il, ſhal not thy ſinne forthwith be preſent at the dore? but the luſt therof ſhal be" vnder thee, and thou ſhalt haue dominion ouer it.

(*a*) A figure of the Lambe that was ſlaine frō the beginning of the world. *Apoc. 13, v. 8.*

Heb. 11.

8. And Cain ſaid to Abel his brother: Let vs goe forth abroad. And when they were in the field, Cain roſe vp againſt his brother Abel, and ſlew him. 9. And our Lord ſaid to Cain: Where is Abel thy brother? Who anſwered: I know not, am I my brothers keeper? 10. And he ſaid to him: what haſt thou done? (*b*) the voice of thy brothers bloud crieth to me out of the earth. 11. Now therfore curſed ſhalt thou be vpon the earth, which hath opened her mouth, & receiued the bloud of thy brother at thy hand. 12. When thou ſhalt til it, it ſhal not yeald to thee her fruit: a roag and vagabond ſhalt thou be vpon the earth. 13. And Cain ſaid to our Lord: Myne iniquitie is greater then that I may deſerue pardon. 14. Loe thou doſt caſt me out this day from the face of the earth, and from thy face ſhal I be hid, and I ſhal be a vagabond and fugitiue on the earth: euerie one therfore that findeth me ſhal kil me. 15. And our Lord ſaid to him: No, it ſhal not ſo be: but whoſoeuer ſhal kil Cain, ſhal be puniſhed ſeauen-fold. And our Lord put a marke on Cain, that whoſoeuer found him ſhould not kil him.

Sap. 10. 1. Io. 3.

[*b*] Wilful murther is one of the ſinnes that crie to God for reuenge.

16. And" Cain went forth from the face of our Lord, and dwelt as a fugitiue on the earth at the eaſt ſide of Eden. 17. And Cain knew his

wife,

wife, who conceiued and brought forth Enoch: And (c) he built a citie, and called the name therof by the name of his ſonne, Enoch. 18. Moreouer Enoch begat Irad, and Irad begat Mauiael, and Mauiael begat Mathuſael, and Mathuſael begat Lamech. 19. Who tooke (d) two wiues, the name of the one was Ada, and the name of the other Sella. 20. And Ada brought forth Iabel, who was the father of them that dwel in tents, and of heardſmen. 21. And his brothers name was Iubal: he was the father of them that ſing on harp & organes. 22. Sella alſo brought forth Tubalcain, who was a hammerer and worker in al worke of braſſe and iron. And the ſiſter of Tubalcain was Noema. 23. And Lamech ſaid to his wiues Ada and Sella: Heare my voice ye wiues of Lamech, harken to my talke: for " I haue ſlaine a man to the wounding of my ſelfe, and a ſtripeling to mine owne drie blow bruſing. 24. Seauen-fold vengeance ſhal be taken of Cain: but of Lamech ſeauentie times ſeauen-fold.

25. Adam alſo knew his wife againe: and ſhe brought forth a ſonne, & called his name Seth, ſaying: God hath giuen me other ſeed for Abel, whom Cain ſlew. 26. But to Seth alſo was borne a ſonne, whom he called Enos, this man " began to inuocate the name of our Lord.

(c) By the increaſe of Abrahams ſeed (by the line onlie of Iſaac & Iacob, beſides the iſſues of Iſmael & Eſau) in litle more then 400. yeares to aboue ſix hundred thouſand men able to beare armes (*Num* 1.) it appeareth that Caines progenie in as manie yeares might ſuffice to people a citie, yea a whole countrie. *S. Aug. l. 15. ciuit. c. 8.*

[d] This Lamech of Cains iſſue, is the firſt that is noted in Scripture to haue taken two wiues.

ANNOTATIONS.

CHAP. IIII.

1. *Offered guiftes.*) Either God himſelfe taught Adam, and he his children, or els they knew by inſtinct of nature, that Sacrifice muſt be offered to God, to acknowledge thereby his ſupreme dominion ouer man, and mans due ſubiection to his diuine Maieſtie. And that not only in internal affection, which (as S. Auguſtin, and al Catholike Doctours teach) is principally required, but alſo in external things, becauſe we conſiſt of bodie, and not only of ſoule, and haue, by Cods goodnes, the vſe of corporal things. As here we ſee example in the law of nature: and the ſame was ordained by written precept in the law of Moyſes: the Prophets alſo foretold, that external Sacrifice ſhould be offered in the law of grace and new Teſtament, to wit, the ſame which Chriſt inſtituted, and left in his Church, to continue to the end of the world. Moreouer this homage of offering Sacrifice is ſo peculiar to God only, that albeit manie other exteriour rites and ſeruices are vſed both to God & men, as to be bare-head, to bow, to kneel, & the like before them, *either of great humilitie* (ſaith S Auguſtin) *to of peſtiferous flatterie*, to ſuch as are *homines colendi, venerandi, ſi autem eis multum additur, & adorandi: men to be worshipped, reuerenced, and if much be giuen them, adored;* (for this terme of *adoring* is alſo applied to men in holie Scriptures, *Gen.* 23. v. 7. 27. v. 29) yet Sacrifice is due to God only, and to no creature how excellent ſo euer. In ſo much (ſaith the ſame Doctour) that as al nations found it neceſſarie to offer Sacrifice, ſo none durſt ſacrifice to anie, *niſi ei quem Deum aut ſciuit, aut putauit, aut finxit*; but to him whom they either knew, or thought, or fained to be God.

Li. 10. de ciuit c. 5. *Leuit. 1.* *Oan. 12.* *Mal. 1.* *Luc. 22.*

External Sacrifice due to God in euerie Law.

Lib. 10. de ciuit. cap. 4. *Ariſtot. l. 2. Metaphiſ. thic. 9.* *Polit. 7. c. 8.*

Sacrifice due to God only, and to no creature.

Abels Sacrifice declared, acceptable, & not Cains, by some external signe.

4. *Had respect to Abel.*) Both Cain and Abel did wel in offering external Sacrifice, but they differed much in sinceritie and manner of choosing or diuiding their oblations, touching Gods part and their owne, as S. Iustinus Martyr, S. Hierom, S. Augustin and others teach. For Abel offered of the best things, of *the first-begotten of his flock, and of their fat.* And therfore God respected & approued it. But to Cain and to his guifts he had not respect, because he wanted sincere deuotiō. Which difference of Gods acceptance appeared doubtles, as S. Hierom and S. Augustin supposed, by some external signe, otherwise Cain had not vnderstood it. Most like it was by fire sent from God, which inflamed and consumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holy Scriptures.

To. 3. q. 4 Quæst. Hebraic. Lib. 15. ciui. c. 7. Mala. 1. Heb. 11. 1. cuit. 9. Iudic. 6. 2. Par. 7 4. Reg. 18. 2. M. ac 1.

Reward and, punishment according to our workes.

7. *Shalt not thou receiue.*) Reward of good workes and punishment of euil are cleerly proued by this place, God saying to Cain: *If thou dost wel, shalt thou not receiue againe?* What els but wel for wel doing, as Abel receiued consolation of his Sacrifice wel offered? *But if thou dost il, shal not thy sinne be present forthwith at the doore*, afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement? For hence it came that Cains countenance fel, and his stomach boyled with angre: punishment so beginning euen in this life, & much more in the next world our Sauiour wil *render* (as himselfe saith) to euery man according to his workes: which the Apostle expresseth more distinctly, *eternal life, or wrath & indignation.*

Mat. 16. Rom. 2.

Freewil in mā also after his fal.

Heretical trāslation.

7. *Vnder thee.*) This Text so plainly sheweth freewil in man, also after his fal, that the English Protestants to auoid so cleer a truth, for these words, *the lust thereof* [to wit of sinne] *shal be vnder thee, and thou shalt haue dominion ouer it*, corruptly translate in some of their Bibles thus: Vnto thee *his* desire shal be subiect, and thou shalt rule ouer *him*. As if God had said, that Abel should be vnder Cain. As the phantastical Manichees peruerted the sense, whose absurditie S. Augustin controlleth, maintayning the true construction of the words, *Tu dominaberis illius; nunquid fratris? absit. Cuius igitur, nisi peccati? Thou shalt rule ouer; what, ouer thy brother? Not so. Ouer what then, but sinne?* In other English Editions, namely in the last, which we suppose they wil stand to, it is better, but yet obscure, thus, *Vnto thee shal be the desire therof, and thou shalt haue rule of it.* Let vs therfore examine the sense, and if S. Hierome, the great scripture Doctour did rightly vnderstand it, God did speake to this effect to Cain: *Because thou hast freewil, I warne thee, that sinne haue not dominion ouer thee, but thou ouer sinne.* The Hebrew hath thus:

Bible 1579.

lib. 15 c. 7. ciuit.

Quæst Hebraic. in Gen.

The Hebrew also & Greeke text proue freewil in Cain.

ad te appetitus eius, & tu dominaberis in eum, or, *ei. Vnto thee the appetite therof, and thou shalt rule ouer it.* Thargum Hierosolymitanum cōcludeth Gods speach to Cain thus: *Into thy hand I haue giuen power of thy concupiscence, and haue thou dominion therof: whether thou wilt to good or to euil.* The Greeke hath thus: *To thee is the conuersion therof, and thou shalt beare rule ouer it*: to wit, appetite, lust, concupiscence is vnder thy wil. Finally, al antiquitie, vniuersalitie, and vniforme consent of Christian Doctours, and other learned Philosophers, and reasonable men hold it for certaine and an euident truth, that man, yea a sinner, hath freewil. Yet Luther, the father of Protestants, so abhorred this truth, that he could not abide the very word, nor voutsafe (when he writ against it) to title his beastlie booke, *Contra liberum arbitrium, Against freewil*: but, *De seruo arbitrio, Of seruil arbitriment.* And denieth that man is in anywise free to choose, to resolue, or determine, but in al things seruil, tyed, constrained, and compelled to what soeuer he doth, saith, or thinketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whither the rider wil haue him. And knowing the whole world against him, shameth not to confesse, that he setteth them al at naught in respect of himselfe, concluding thus: *I haue not* (saith he) *conferred with anie in this booke, but I haue affirmed, and I doe affirme. Neither wil I shal anie man iudge hereof, but I counsail al to obey, or yeald to my opinion.* Caluin also for his part

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S Aug. l. de vera Rel. c. 14.

li. de seruo arbitrio.

conspireth

conſpireth in this hereſie with Luther, but more faintly, rather wisheth then imagineth that men be ſo mad as to flye from the name of freewil. I [ſaith Caluin] *neither my ſelfe would vſe this word, and would wish others, if they aske me counſail, to abſtaine from it.* But we wil be bold to oppoſe S. Hieromes reaſon againſt Luther, Caluin, al Manichees, and others that denie freewil. *God made vs* (ſaith he) *with freewil, neither are we drawen by neceſſitie to vertues nor to vices; otherwiſe where is neceſſitie, there is neither damnation nor crowne.*

hb. 2. c. 2. par. 8. l. 2. adu. Iouinia.

1. Ioã. 2. Tra. de zelo & liuore.

1. Ioã. 3.

16. *Cain went forth.*] It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it commeth of enuie. *Some runne into hereſies and ſchiſmes* (ſaith S. Cyprian) *when they enuie Biſhops, whilſt one either complaineth that himſelfe was not rather ordained, or diſdaineth to ſuffer another aboue him. Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, becauſe his owne workes were wicked* and reiected: *and his brothers iuſt*, and eſteemed. So going forth became obſtinate, obdurate, and deſperate in his ſinne, and being reprobate of God, began a wicked Citie, oppoſite to the Citie of God. Wherfore Moyſes, as S. Auguſtin noteth, intending to deſcribe and shew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, & ſo forward to his owne time, would not omit to tel alſo the progenie of Cain, euen to the floud, wherin al his offſpring was finally drowned & deſtroyed, that the true Citie of God might appeare more diſtinct, more conſpicuous, and more renowmed. And that indeed the ſame only (and not anie broken and interrupted cõpanies or cõuenticles) might be knowen to be the true Church of God.

l. de Paſtore. c. 8 & c. 20.

Caluin alſo miſliketh the word freewil

Where is neceſſitie there is neither reward not puniſhmẽt due.

Going forth of the Church a marke of Heretikes.

23. *I haue ſlaine.*] So hard and obſcure is this place, that S. Hierom required by S. Damaſus Pope to expound it, dareth not affirme anie one ſenſe for certaine, but propoſing diuers which the text may ſeeme to beare, wisheth the Pope (who was alſo very learned) to examine al more at large: putting him in mind that Origen writ his twelfth and thirteenth books vpon this onlie place. The moſt probable expoſition ſeemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the iſſue of Cain (for there was another Lamech of Seths progenie) much addicted to hunting, & his eyes decaying, vſed in that exerciſe the direction of a yong man his nephew, the ſonne of Tubalcain. Who ſeeing ſomething moue in the bushes, ſuppoſing it to be a wild beaſt, willed his grãd-father to shoot at the ſame: which he did, & ſtruck the marke with a deadlie wound, & approching to take the prey, found it to be old Cain. Whereupon fore amazed, afflicted, & moued with great paſſion, did ſo beate the young man for his il direction, that he alſo died of the drie blowes. After both which mi-haps, & his paſſiõ at laſt calmed, Lamech lamenteth, as the text ſaith, that he had killed a man & ſtripling, to wit, the one with a wound, the other with drie blowes, for which he feared ſeuenfold puniſhmẽt more thẽ Cain ſuffered for killing Abel. Neuertheles S. Hierõ & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in paſſion, was not ſo ſeuerely puniſhed as he feared. And ſo they vnderſtand the reſt of this paſſage, that ſeuenfold vengance was taken of Cain, by prolongation of his miſerable life til his ſeuenth generatiõ, whẽ one of his owne iſſue ſlew him, & another of the ſame linage with him. And Lamech was puniſhed ſeuentie ſeuenfold when his ſeuentie ſeuen children (for ſo manie he had, as Ioſephus writeth) & al their offſpring periſhed in the floud. Myſtically by ſeuentie ſeuen may be ſignified, that the ſinne of mankind ſhould be pumiſhed & expiated in Chriſt our Redeemer, who was borne in the ſeuentie ſeuenth generation from Adam.

Tom 3. al. 1. queſt. Damaſi.

Scripture hard.

A probable ſenſe according to the Hebrewes Tradition.

S. Chriſ. ho. 20. in Gen.

Lib. 1. Antiq. ca. 2.

Origen. in Gen.

Luc. 3.

Myſtical ſenſe.

26. *Began to inuocate.*) Seth was a moſt holie man, and ſo brought vp his children, that they were called the ſonnes of God, Gen. 6. Adam alſo and Eue were penitent, & became great Confeſſours, and are now Saints. And ſo it can not be doubted but amõgſt other ſpiritual exerciſes they prayed & inuocated God. And therfore that which is here ſaid: He (to wit Enos) *began* or (as the Hebrew hath) thẽ was begun *to inuocate the name of our* Lord, can not be vnderſtood of priuate, but of ſome publike prayer of many meeting togeather, & obſerning ſome rites and ſet

Suidas vocabulo Seth. Ioſeph l. 1. Anti. S. Aug. epiſt. 99. ad Euod.

Publike prayer beſides Sacrifice in the Church of God.

forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude; and that beſides Sacrifice, which was alſo before, as appeareth both by Cain and Abel.

CHAP. V.

The progenie of Adam, & number of their yeares (with the death of the reſt, & tranſlation of Enoch) in the line of Seth, to Noe and his three ſonnes.



THIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God made he him. 2. Male and female created he them; and bleſſed them: and called their name Adam, in the day when they were created. 3. And Adam liued an hundred and thirtie yeares; & begat to his owne image and likenes, and called his name Seth. 4. And the dayes of Adam, after he begat Seth, came to eight hundred yeares: and he" begat ſonnes and daughters. 5. And al the time that Adam liued, came to nine hundred & thirtie yeares," and he died. 6. Seth alſo liued an hundred fiue yeares, and begat Enos. 7. And Seth liued after he begat Enos, eight hundred and ſeuen yeares, and begat ſonnes and daugthers. 8. And al the dayes of Seth came to nine hundred & twelue yeares, and he died. 9. And Enos liued nintie yeares, and begat Cainan. 10. After whoſe birth he liued eight hundred and fifteen yeares, and begat ſonnes and daughters. 11. And al the dayes of Enos came to nine hundred and fiue yeares, and he died. 12. Cainan alſo liued ſeuentie yeares, & begat Malaleel. 13. And Cainan liued after he begat Malaleel, eight hundred & fourtie yeares, and begat ſonnes and daughters. 14. And al the dayes of Cainan came to nine hundred and ten yeares, and he died. 15. And Malaleel liued ſixtie fiue yeares, and begat Iared. 16. And Malaleel liued after he begat Iared, eight hundred & thirtie yeares, and begat ſonnes and daughters. 17. And al the dayes of Malaleel came to eight hundred nyntie fiue yeares, and he died. 18. And Iared liued an hundred ſixtie two yeares, and begat Enoch. 19. And Iared liued after he begat Enoch eight hundred yeares, and begat ſonnes and daughters. 20. And al the dayes of Iared came to nine hundred ſixtie two yeares, and he died. 21. Moreouer Enoch liued ſixtie fiue yeares, and begat Mathuſala. 22. And Enoch (*a*) walked with God: and liued after he begat Mathuſala, three hundred yeares, and begat ſonnes and daughters. 23. And al the dayes of Enoch came to three hundred ſixtie fiue yeares. 24. And he walked with God, and" was ſeen no more: becauſe God (*b*) tooke him. 25. Muthuſula alſo liued an hundred eightie ſeuen yeares, and begat Lamech.

Sap. 2, 24. Eccl. 17, 1.

(*a*) This Hebrew phraſe *walked with God*, ſignifieth that he liued wel & pleaſed God.

(*b*) The ſeuētie two Interpreters ſay, God tranſlated him, and ſo doth S. *Paul Heb. 11.*

26. And

26. And Mathusala liued, after he begat Lamech, seuen hundred eightie two yeares, and begat sonnes and daughters. 27. And al the dayes of Mathusala came to (c) nine hundred sixtie nine yeares, and he died. 28. And Lamech liued an hundred eightie two yeares, & begat a sonne: 29. and he called his name Noe, saying: This sonne shal comfort vs from the workes & labours of our hands on the earth, which our Lord cursed. 30. And Lamech liued, after he begat Noe, fiue hundred nintie fiue yeares, and begat sonnes and daughters. 31. And al the dayes of Lamech came to seuen hundred seuentie seuen yeares, and he died. And (d) Noe when he was fiue hundred yeares old, begat Sem, Cham, and Iaphet.

(c) This is the longest life of al here recited. But if we cõsider that Adam was as strõg of bodie the first day he was created, as these others were at the age of 60. yeares (before which, none are said to haue begot childrẽ) by 21. yeares.

& so subtract 60. yeares frõ Mathusala, then Adã liued in mãs state longer then he

(d) The second prophecie before Masse on Easter Eue.

ANNOTATIONS.

CHAP. V.

S. Aug l. 15. ciu. c. 10.

4. *Begat sonnes and daughters.*) Moyses in this genealogie reciteth not alwayes the first-begotten, nor the whole progenie by their names (for then he should haue repeated Cain and Abel, and haue named many others) but those only by whom the Church of God continued, signifying the rest in general, whose succession was cut off by the flood.

The continual succession of Gods Church, & interruption of other communities.

5. *And he died.*) By this Gods word is verified saying, that Adam should dye, if he should eate of the forbidden tree. And the diuel is proued a lyer, saying, they should not dye. It is also most true that Adam dyed that day in which he did eate. For he began that very day to decline to death; and so doth al mankind euer since as truly said the woman of Thecua to King Dauid: *we doe al die, and as waters that returne not, we fal downe on the earth. And what els* (sayth S Gregorie) *is this daylie decaying of our corruption, but a lingring death?* And none of al these that liued longest reaching to a thousand yeares (which with God is as one day) man dyed in that day in which he transgressed.

How man died the day that he sinned.

2. Reg. 14. in. 37. in Euang. Psa. 89. v. Ibe. l. 1. aduer. Hæres. Cicero l. de Senec. & q. 1. Tuscul.

Morally ancient Fathers here note, that albeit the life of the Patriarks seemeth long to vs, yet if we cõpare the same to eternitie it is nothing. Neither by the iudgement of Philosophers may anie thing be counted long, that hath an end: as Tullie bringing Cato wisely disputing, sheweth the longest life to be but a short moment. Whereby againe we may see what losse we sustaine by sinne: seeing if sinne had not been, we should al haue been translated from earth to heauen, and neuer haue dyed.

Al time is short in respect of eternitie.

l. 10 ciui c. 20. li. 2. de gratia Christi c. 23. tract 4. in Io.

24. *Was seen no more.*) That Enoch and Elias are yet aliue is a constant knowne truth in the harts and mouths of the faithful, saith S. Augustin in his first booke, *de pec. cat. merit. & remiss.* c. 3. and confirmeth the same in diuers other place. And it is testified by very many both Greeke and Latin Doctours: S. Ireneus li. 5. S. Iustinus Martyr, q. 85. ad Orthodoxos, S. Hippolitus li. de Antichristo, S Damascen. li. 4. de Orthodoxa fide, S. Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chrysostom. ho. 11. in Gen. ho. 58. in Mat. ho. 4. in Epist. 2. ad Thess. ho. 22. in ep. ad Heb. S. Greg li. 14. Moral. c. 11, ho 12. in Ezech. S. Prosp. li. vlt. de promiss. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable. Touching Elias it is manifest in Scriptures, that he shal come, and preach, & be slaine with another witnes of Christ, before the terrible day of Iudge-

Enoch & Elias yet liuing in bodie.

Mala. 4 Apo. 11.

Manifest Scripture that Elias yet liueth, & shal be slaine, & another with him

Likewise that Enoch did not see death.

These Scriptures speake of temporal not of spiritual death.

The fathers proue by the scriptures that Enoch is not dead.

Causes why Enoch & Elias are reserued aliue.

1

2

3

See D. Sand. lib. 8. c. 33. de Monarch. Eccl. And F. Pererius in c. 12. Danielis.

ment. Of Enoch Moyses here maketh the matter more then probable, saying of euery one of the rest, *he dyed*, only of Enoch saith not so, but that *he appeared or was seen no more.* For which the seuentie two Interpreters say, *And he was not found, for God translated him.* Which can not signifie death, but transporting or remouing to an other place. Whereto aggreeth the Authour of Ecclesiasticus, saying: *Enoch pleased God, and was translated.* But most cleerly S. Paul saith: *Enoch was translated, that he should not see death, and he was not found, for God translated him.* With what plainer words can any man declare, that a special person were not dead, then to say: *He was translated*, or conueyed away, *that he should not see death?* Neither is it a reasonable euasion to interpret this of spiritual death. For so Adam being eternally saued (as S. Irenæus li. 3. c. 34 Epiphan. con. heresim 46. S Augustin epist. 99. ad Euodium, and others teach, and the whole Church believeth) was preserued from that death, and so vndoubtedly were Seth and Enos, being most holy; and the rest here recounted, as is most probable. Neuertheles for further confutation of the contrarie opinion of Protestants, the reader may also obserue the iudgement of S. Chrisostom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradise from whence Adam and Eue were expelled, or in some other pleasant place: Dicunt tamen sacræ Scripturæ quod Deus translulit eum, & quod viuentem translulit eum, quod mortem ipse non sit expertus. The holy Scriptures say that God translated him, & that he translated him aliue, that he felt not (or hath not experienced) death.* And S. Augustin as expresly saith, *Non mortuus, sed viuus translatus est. He* (to wit Enoch) *is translated, not dead but aliue.* Yea he teacheth how his life is sustayned thus many thousand yeares vpon earth. And freweth moreouer that both Enoch and Elias shal dye. *For seeing Enoch and Elias* (saith he) *are dead in Adam, and carying the offspring of death in their flesh, to pay that debt, are to returne to this life* [of common conuersation) *and to pay this debt which so long is deferred.*

Diuers reasons are also alleaged, why God would reserue these two aliue. First, to shew by example, that as their mortal bodies are long conserued from corrupting or decaying, in like sort Adam & Eue and al others not sinning, should haue been conserued, and according to Gods promise neuer haue died, but after some good time translated to heauen, and indued with immortalitie. Secondly, to giue vs an argumēt of immortalitie, which is promised after the general Resurrection. For seeing God doth preserue some mortal so long from al infirmitie, we may assuredly belieue that he wil giue immortal and eternal life of body and soule to his Saints, after they haue payed the debt of death, and are risen againe. Thirdly, these two (one of the law of nature, the other of the law of Moyses) are preserued aliue, to come amongst men againe towards the end of the world, to teach, testifie, and defend the true faith and doctrin of Christ against Antichrist, when he shal most violently oppugne and persecute the Church. Of Enoch it is said in the booke of Ecclesiasticus, that he was translated, *vt det gentibus pœnitentiam, that he giue repentance to the nations*, by his preaching, and reducing the deceiued from Antichrist. And of Elias Malachie propheciith, that he *shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers* (that is the people of the Iewes) *to the sonnes* (the Christians) *and of the sonnes* (the deceiued Christians) *to the fathers*, the ancient true Catholikes.

Καὶ οὐκ ηὑρίσκετο ὅτι μετατέθηκεν αὐτὸν ὁ Θεός. Eccl 44. Heb. 11.

ho. 21. in Gen. lib. 1. de pec. mer. c. 2. & 3. l. 9 de Gen. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos. S. Chrisf. ho. 21. in Gen. & in 2. Thes. 2. Theod. q. 45. in Gen. Aretas. in 11. Apoc. S. Greg. lib. 14. Moral. c. vlt. & ho. 12. in Ezech. Eccl 46. Mala. 4. Eccl. 48.

CHAP.

CHAP. VI.

Mans ſinnes cauſe of the deluge. 4. Giants were then vpon the earth. 8. Noe being iuſt was commanded to build the Arke, 18. wherin he with ſeuen perſons more, and the ſeed of other liuing things were ſaued.

AND after that men began to be multiplied vpon the earth, and had procreation of daughters, 2. the (a) ſonnes of God ſeeing the daughters of men that they were faire, tooke to themſelues wiues out of al which they had choſen. 3. And God ſaid: My ſpirit ſhal not remaine in man for euer, becauſe he is fleſh: and his dayes ſhal be" an hundred and twentie yeares. 4. And" Giants were vpon the earth in thoſe dayes. For after the ſonnes of God did companie with the daughters of men, & they brought forth children, theſe be the mightie of the old world, famous men. 5. And God ſeeing the malice of men was much on the earth, & that al the cogitation of their hart was bent to euil at al times, 6. it (b) repented him that he had made man on the earth. And touched inwardly with ſorrow of hart, 7. I wil, ſaith he, cleane take away man, whom I haue created, from the face of the earth, from man euen to beaſts, from that which creepeth euen vnto the foules of the ayre. For it repenteth me that I haue made them.

8. But Noe found grace before our Lord. 9. Theſe are the generations
Eccl. 44. 17. of Noe: " Noe was a iuſt and perfect man in (c) his generations, he did walke with God. 10. And he begat three ſonnes, Sem, Cham, and Iapheth. 11. And the earth was corrupted before God, & was repleniſhed with iniquitie. 12. And when God had perceiued that the earth was corrupted (for al fleſh had corrupted his way vpon the earth) 13. he ſaid to Noe: The end of al fleſh is come before me, the earth is repleniſhed with iniquitie from the face of them, and I wil deſtroy them with the earth. 14. Make thee an arke of timber planke: cabinets ſhalt thou make in the arke, and ſhalt pitch it within and without with bitume. 15. And thus ſhalt thou make it. The length of the Arke ſhal be three hundred " cubits: fiftie cubits the breadth, and thirtie cubits the height of it. 16. Thou ſhalt make a window in the arke, & in a cubit finiſh the top of it: & the dore of the arke thou ſhalt ſet at the ſide below, middle chambers & third lofts ſhalt thou make in it. 17. Behold I wil bring the waters of a great floud vpon the earth, that I may deſtroy al fleſh wherin there is breath of life vnder heauen. Al things that are in the earth ſhal be conſumed. 18. And I wil eſtabliſh my couenant with thee: and thou ſhalt enter into the arke, thou and thy ſonnes, and thy wife, and the wiues of thy ſonnes with thee. 19. And of al liuing creatures of al

(a) The profeſſours of true religion were called the ſonnes of God; the followers of errours the ſonnes of men.

(b) God who is immutable, & ſubiect to no paſſion, yet by the enormitie of ſinnes ſeemeth prouoked to wrath, and to repent that he had made man. *S. Amb li. de Noe & arca. c. 4.*

(c) In al generatiõs God reſerued ſome iuſt. Much more in the law of Grace.

of al fleſh, thou ſhalt bring payres into the arke, that they may liue with thee: of the male ſexe and the female. 20. Of foules according to their kind, and of beaſts in their kind, and of al that creepeth on the earth according to their kind: payres of al ſorts ſhal enter in with thee, that they may liue. 21. Thou ſhalt take therfore with thee of al meats, that may be eaten, and thou ſhalt lay them vp with thee: & they ſhal be meate for thee and them. 22. Noe therfore (*d*) did al things which God commanded him.

(*d*) A right example of a iuſt man. *Heb.* 11.

ANNOTATIONS.

CHAP. VI.

Sonnes of God & ſonnes of mē was then ſuch a diſtinction, as now Catholikes & Heretikes.

2. *Sonnes of God.*) The progenie of Seth, profeſſing true faith & Religion, were called the ſonnes of God; and thoſe of Cains iſſue and congregation, following erroneous and wicked opinions, were called the ſonnes of men. Which were then the diſtinctiue termes of true and falſe Religion, as afterwards were the termes of Iewes and Gentiles: after Chriſt, Chriſtians and Pagans: and laſtly true and falſe Chriſtians are diſtinguiſhed, by the names of Catholikes and Heretikes, as S. Auguſtin teacheth in his queſtions vpon Geneſis, & other places. Which is confirmed by the like iugdement of S. Ciril Alexandrinus li. 9. aduerſ. Iulianum, S Ambroſe li. de Noe & arca. c. 4. S. Pacianus epiſt. ad Symphorianum, Theodoret, & manie others vpon this place. *Li. 15. c. 23. ciuit. De vera relig. c. 7. con. ep. fund. c. 4. Trac. 32. in Ioan.*

This warning & expectation of repentance ſheweth free-wil in man.

3. *An hundred and twentie yeares.*) Mans life was not here ſhortned to an hundred and twentie yeares, as ſome haue miſunderſtood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Geneſis. And Abraham liued 175. yeares (c. 25.) Iſaac 180. (c. 35.) Iacob 147. (c. 47) and Ioiadas borne 1500. yeares after, liued 130. yeares [2. Par. 24.) But 120. yeares were granted before the floud for that generation to repent in, as the Chaldee Edition expreſſeth more plainely: *Terminus dabitur ei centum viginti annorum, ſi forte conuertatur.* The tearme of an hundred and twentie yeares, shal be giuen them, if perhaps they may conuert. And ſo S. Chriſoſtom, S. Hierom, and S. Auguſtin expound this Scripture. Yet whether God out off 10. of theſe yeares, and brought the floud after a 100 (for Noe had his ſonnes when he was 500. yeares old, & the floud came in the 600. yeare of his age) or that this warning was giuen twentie yeares before anie of his ſõnes were borne, is not ſo eaſily decided by the holie Doctours, how eaſie ſoeuer Proteſtants ſay al Scriptures are. Though vnder correction of better iudgement, it ſeemeth more probable, that Moyſes by anticipation ioyneth the birth of Noes ſonnes [when he was 500. yeares old) to the reſt of the genealogie of the firſt Patriarkes, in the former chapter, and then telleth of this admonition, giuen 20. yeares before their birth. And ſo God expected the peoples repentance the whole time of 120. yeares preſcribed. *Philo. Ioſephus Lactãt. Rupert. Toſtatus.*

Scriptures not eaſie. *ho. 27. in Gen. Tradit. Heb. l. 15. c. 24. ciuit.*

Erroneous opinions concerning theſe giants.

4. *Giants were vpon the earth.*) Some haue thought that theſe giants were not men, nor begotten by men, but that either diuels, which fel at firſt from heauen, or other Angels allured with concupiſcence begat them of the daughters of Cain. Philo Iudeus in his booke de Gigantibus writeth, that thoſe whom Moyſes here called *Angels*, the Philoſophers called *Genios. Qui ſunt animalia aerea, which are liuing creatures with ayrie bodies.* Ioſephus (li. 1. Antiq.) ſaith that Angels begat theſe giants. Tertullian alſo (li. de habitu muliebri) holdeth the ſame errour, and diuers more otherwiſe good Authours. But S. Ciril of Alexandria

(li. 9.

(li.9.aduer.Iulian) S.Chriſoſtom (homil.22.in Gen.S.Ambroſe (de Noe & arca. c.4.) S.Auguſtin (li.15.c.23. de ciuit.) S. Hierome (Tradit. Hebraic.) and other moſt principal Doctours teach it to be vntrue, yea vnpoſſible, that theſe giants ſhould haue been begotten by anie other creatures then by men. For that Angels & diuels are mere ſpirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue ſuch generation. For the power or force to engender belongeth to the vegatatiue ſoule, whoſe proper operations are to turne nutrimēt into the ſubſtance of the ſubiect wherin it is, & to engēder new iſſue or offspring from the ſame, as Ariſtotle sheweth (li. 2. de anima, textu. 24.) And in what bodies ſoeuer there is vegetatiue ſoule, it muſt needs be, that the ſame was engendred, and muſt ſometimes decay and die, and ſo diuels ſhould be mortal. Moreouer, if they could haue generation together with mankind, then ſuch iſſue ſhould be a diſtinct ſpecies both from man and diuel, as a mule differeth both from horſe and aſſe. Againe, if ſpirits had abuſed women in aſſumpted bodies, and shape of men, yet they did not take them to wiues, as the Scripture ſaith they did who begat theſe giants. Finally, the holy Scripture here expreſly calleth the giants men: Theſe be the miglatie ones, famous *men*; the modeſtie of Scripture terming them famous, whom our common phraſe would cal infamous, being more monſtrous in wickednes of mind, then in hugenes of bodie. For they were moſt inſolent, laſciuious, couetous, cruel, and in al kind of vices moſt impious.

The principal Doctours proue that they were mē, and begotten of men. Firſt reaſon

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Giants moſt monſtrous in bodie and in mind.

5. *All the cogitation bent to euil.*] Luther (in his 21. article condemned by Leo the tenth) would proue by theſe words, and the like following, *All flesh had corrupted his way vpon earth*, that al workes of men are ſinnes. For (ſaith he) ſeeing the harts of al men are bent alwaies to cuil, and al humane actions proceed from the hart, it muſt needs be that the hart as the fountaine being corrupt, the ſtreames alſo iſſuing from the ſame muſt be corrupted. Againe, al flesh hauing corrupted his way vpon earth, there is not any iuſt man (ſaith he) nor any man without ſinne: and with Proteſtants al ſinnes are mortal. But Heretikes arguments are like to that the Poets feyne of Siſyphus labouring to carie a great ſtone to the top of an high hil, which when he hath brought almoſt to the hight, it ſtil falleth from him, & tumbleth againe to the bottome. Euen ſo their arguments that make greateſt shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true ſenſe of holy Scripture. In this place Moyſes deſcribeth the enormitie of ſinne that reigned in the world before the floud, for which God ſent that deſtruction. For it was haynous indeed, and that eſpecially in foure reſpects. Firſt, the malice and wickednes was general, which is ſignified by thoſe words, *al flesh hath corrupted his way vpon earth.* Secondly, it was great malice, ſignified by the words *much, and, al the cogitations of their hart is bent to euil.* For they committed al manner of wickednes, in hautines of pride, in al laſciuiouſnes of the flesh, in al crueltie of robbing, ſacking, and murdering, in al impietie againſt God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable ſinne neuer repented, and al his progenie was exceeding wicked, and after that Adam and Seth were dead, and Enoch tranſlated, manie of the faithful fel to the wicked ſort, and became worſe and worſe *omni tempore*, alwaies, or *euerie day.* Fourthly, they were obſtinate and obdurate, not repenting
2. Pet. 2. when Noe built the arke, and *preached iuſtice* (as S. Peter teſtified) & therfore *God ſaued him and his familie, bringing in the deluge vpon the world of the impious.* Al which maketh nothing at al for Luther. For although the malice of man and corruption of fleſh was then verie general, great, of long continuance, and obſtinate, yet was it not ſo vniuerſal, but that God himſelfe excepted Noe, ſaying to him: *I haue found thee iuſt in my ſight in this generation*, whereby it is cleere that theſe general termes, *al cogitation* and *al flesh*, haue exceptions. As likewiſe other as general propoſitions in this ſame chapter, concerning the puniſhment threatned, comprehend not abſolutely al and euerie one, but almoſt al, very few excepted. I *wil cleane take away*, or deſtroy *man whom I haue created, from the face of the earth.* The end of *al flesh is*

The finnes before the floud very grieuous in foure reſpects.

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Luthers argument that al mens workes are ſinnes.

Heretikes like to Siſyphus.

Luthers argument anſwered.

come

come before me. Againe, *that I may destroy al flesh wherein is breath of life vnder heauen.* These are very general speaches, that al should be destroyed, and yet eight persons of mankind that had the same natural flesh, and amongst other liuing creatures that had breath, diuers payres were saued aliue. So that this place (nor anie other in holie Scripture) wil not proue that Protestants paradox, that al mens actions are mortal sinnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust, as Noe, Iob, Daniel, Zacharias, Elizabeth, Simeon, and others. Of Noe see more in the next annotation. *Exec 1. Luc. 1. & 2. Apoc. 22.*

Noe iust and perfect.

9. *Noe was a iust and perfect man.*) Here Noe is not only called iust, but also perfect. The hebrew word *tamim* of the verbe *tamam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him, and that not in a vulgar and meane sort, but in a high degree, & heroical manner, as sundrie ancient Fathers haue gathered vpon this place. We shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing between consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did follow his steppes.* S. Augustin. (li. 15. ciuit. c. 16.) saith the like, that *Noe was called iust in his generation, to wit, not as the citizens of Gods citie are to be perfected in that immortalitie, in which they shal be equal to Angels, but as they may be perfect in this pilgrimage.* And in his book de perfectione contra Cælestium, he describeth him to be *a perfect man, that runneth without blame towards perfection, void of damnable sinnes, and is not negligent to cleanse venial sinnes by almes, prayers,* and other good workes. S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *By the grace (or fauour) which Noe found, it is shewed that other mens offence doth not obscure the iust man, who is praysed, not by the nobilitie of his birth, but by the merit of his iustice & perfection.* S. Chrisost. most largely (ho. 23. in Gen.) setteth forth the instice and perfection of Noe. Where after he hath shewed that Noe deserued indeed the name of a man, because he by flying vices and following vertues conserued the image of man, when others like beasts were led away and ruled by their wicked lusts, proceedeth thus in his commendation: *Behold* (saith he) *another kind of praise: Noe is called iust, which denomination comprehendeth al vertue. For this name, iust, we vse to pronounce of them, that exercise al manner of vertue. And that you may learne how he arriued to the very top which was then also required of our nature, the Scripture saith, he was iust, being perfect in his generation. He performed what things soeuer it beboueth one to doe that embraceth vertue, for such an one is perfect. He intermitted nothing, he halted in nothing, he did not wel in this thing and sinned in that thing, but was perfect in euerie vertue, which was requisit for him to haue. Moreouer to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, he was perfect in his generation: in that time, in that peruerse generation, which declined vnto euil, which would not so much as pretend anie resemblance of vertue. In that generation therfore, in those times, that iust man not only pretended, but arriued to that highs of vertue, that he became perfect, and in al things absolute. And that which I said before, to doe wel amongst the enemies of vertue, amongst them that forbid vertue, doth alwaies testifie a greater poyse of vertue, so by this occasion the iust man got greater prayses. Neither doth diuine Scripture here make an end of praising him, but further sheweth the excellencie of his vertue, and that he was approued by Gods owne censure, for besides saying, he was perfect in his generation, it addeth, that Noe pleased God. So great was the renowme of his vertue, that he deserued to be praysed of God. For Noe pleased God, saith the Scripture, that you may know that he was approued of God: He pleased that eye, that can not be deceiued, by his good workes.* Thus farre S. Chrisostom, and much more to the same effect. S. Gregorie the Great in his fifth booke of Morals, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarchs, among the rest saith: *Noe for that he pleased Gods*

Who is perfect in this life.

Diuino calculo.

examination

examination was ſaued aliue in the vncleane world And after a large catalogue of other iuſt men in confirmation of this doctrine, that ſome were iuſt in the law of nature, concludeth thus: *Neither is it to be believed* (ſaith he) *that only ſo manie were iuſt before the law was receiued, as Moyſes contracteth in his moſt briefe deſcription*

15. *Three hundred cubits.*] Apelles an old heretike, ſcholler of Marcian, but after learning him, and amongſt other new coyned hereſies, reiecting the Law and the Prophets, would by this place impugne Moyſes, ſaying it was vnpoſſible that in ſo ſmal roome as was the arke by this deſcriptiõ, the deſigned payres of al kinds of beaſts, foule, and ſerpents, ſhould be contained, with the eight perſons, and al their prouiſion of meat for a whole yeare. Wherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie nor poſſibilitie to be true. To whom and al ſuch calumniatours it may be anſwered, that Moyſes euen in an heretikes owne conc. it, if malice obſcured not his ſenſe, muſt needs be thought wiſe enough, if he had been diſpoſed to fayne fables, to frame them probable, or poſſible, eſpecially when he pretended nót to ſignifie a miracle in the ſmalnes of the roome to receiue ſo much as he reporteth. Origen to anſwer him, *ho. 2. in 6. Gen.* ſuppoſeth a cubit here mentioned to haue contained ſix ordinarie cubits: and ſo doubtles the arke might eaſily containe al things that are here ſpoken of, for ſo it were like to a great citie. But this opinion neither hath good warrant, that euer the Ægyptians (of whom he ſuppoſeth Moyſes might haue learned it) or any other nation vſed ſuch long cubits, neither can this meaſure of a cubit be agreable to Moyſes meaning, who no doubt ſpeaketh of the like cubits here, as he doth in other places. And in Exodus he deſcribeth an Altar to be made fiue cubits long, *Exod.* 27. fiue broad, and three in height. Which would be by Origens meaſure (euerie cubit contayning ſix ordinarie cubits, that is nine foot at leaſt) in length, & likewiſe in breadth 45. foot, and 27. foot in height. Againe (Deut. 3.) Moyſes telleth of an iron bed of Og King of Baſan, that was nine cubits long, and foure broad. Which make according to Origens meaſure of a cubit, fourefcore and one foot in length, and in breadth 36. foot: which indeed haue no probabilitie. And *l. 15. ciu. c. 27.* therfore S. Auguſtin and other Doctours, ſuppoſing that Moyſes in al theſe bookes, written for inſtruction of the ſame people, whom he brought forth of Ægypt, ſpeaketh of one ſort of cubits, doe likewiſe iudge that he meaneth ordinarie and knowne cubits, which containe a foot and a halfe euerie cubit, as Vitruuius Agricola and others doe proue, or a foot and three quarters of a foot, which is the greateſt cubit that ſeemeth to be mentioned in holy Scripture, called *Deu. 3.* a mans cubit, or *cubit of a mans hand.* And ſo the Arke was at leaſt in length 450. foot, in breadth 75. in height 45. or at moſt in length 525. foot, in breadth 87. and a halfe: in height 52. and a halfe. And either of theſe capacities was ſufficient to receiue al the things here mentioned, conſidering the lofts and partitions that were in the whole arke.

Appelles an old Heretike, that denied Chriſt to haue true flesh.

A general anſwer to al calumniatours of wiſe & learned men.

Origens opinion of long cubits not probable.

Moyſes in other places can not be vnderſtood to ſpeake of ſo long cubits.

CHAP. VII.

Noe with his familie, and paires of al kinds of beasts and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are destroyed.

 ND our Lord said to him: Get thee in, thou and al thy house into the arke; for I haue seen thee iust (*a*) in my sight in this generation. 2. Of al beasts that are (*b*) cleane, thou shalt take seauen and seauen, male and female: 3. but of the beasts that are vncleane two and two, male and female. Yea and of the foules also of the ayre seauen and seauen, male and female: that seed may be saued vpon the face of the whole earth. 4. For yet a while, and after seauen dayes I wil rayne vpon the earth fourtie dayes and fourtie nights: and I wil cleane destroy al substance that I haue made, from the face of the earth. 5. Noe therfore did al things which our Lord had commanded him. 6. And he was six hundred yeares old, when the waters of the floud flowed ouer the earth. 7. And Noe entred and his sonnes, his wife and the wiues of his sonnes with him into the arke, because of the waters of the floud. 8. Of beasts also the cleane and the vncleane, and of foules, and of al that moueth vpon the earth, 9. two and two went to Noe into the arke, male and female, as our Lord had commanded Noe. 10. And after the seauen dayes were passed, the waters of the floud flowed ouer the earth. 11. In the six hundred yeare of the life of Noe, in the second month, in the seauenteenth day of the month, al the fountaines of the (*c*) great depth were broken vp, and (*d*) the floud-gates of heauen were opened: 12. and the raine fel vpon the earth fourtie dayes and fourtie nights. 13. In the verie point of that day entred Noe, and Sem, and Cham, and Iapheth his sonnes; and his wife, and the three wiues of his sonnes with them into the arke: 14. they and euerie beast according to their kind, and al cattle in their kind, and al that moueth vpon the earth according to their kind, and al foule according to their kind, al birds, and al that fly 15. went to Noe into the arke, two and two of al flesh, wherin there was breath of life. 16. And such as entred in, male and female of al flesh did enter in, as God had commanded him: and our Lord" shut him in on the out side. 17. And the floud grew fourtie daies vpon the earth: and the waters increased, and lifted vp the arke on high from the earth. 18. For they ouerflowed exceedingly; and filled al on the face of the earth: moreouer the arke fleeted vpon the waters. 19. And the waters preuailed out of measure vpon the earth; and al the high mountaines vnder the whole heauen were couered. 20. Fifteen cubits higher was the water aboue the mountaines, which it couered. 21. And al flesh was consumed that

moued

Mat. 24. Luc. 17.

(*a*) Noe was iust not only by the estimation of men, but indeed and before God.

(*b*) Obseruatiō of cleane and vnclean beasts by tradition, before the law of Moyses.

(*c*) The Hebrew word *Thehom* signifieth a gulfe of water, from whence new fountaines sprang, more abundantly then euer since or before.

(*d*) *Arubbah* signifieth great pipes or windowes, by which water fel downe in great abundāce from the ayre, here called heauen. *S. Hier. quæst. Heb. S. Epiph, ad Io. Hierosolym. S. Chr. ho. 25. in Gen.*

moued vpon the earth, of foule, of cattle, of beasts, and of al creepers, that creep vpon the earth: al men, 22. and al things, wherin there is breath of life on the earth, died. 23. And he cleane destroied al substance that was vpon the earth, from man euen to beast, as wel it that creepeth, as the foules of the ayre: and they were destroyed from of the earth: " but only Noe remained, and they that were with him in the arke. 24. And the waters held on aboue the earth an hundred fiftie dayes.

Sap. 10. 4. Eccl. 39.

1. Pet. 3.

ANNOTATIONS.

CHAP. VII.

16. Shut him in.] God who by his only wil could in a moment haue drowned al the rest of the world, sauing whom he pleased, not needing in any thing the help of his creatures, yet would vse both natural and supernatural meanes, as the labour of Noe to build the arke, new fountaines springing, and the heauens powring downe water fourtie dayes together, afterwards the wind to dry vp the earth, and because the dore being great (for Elephants to enter in) and was to be firmed without (as S. Ambrose noteth) for better induring the forcible waters, could not commodiously be closed by Noe, *Our Lord* (by the ministrie of Angels) *shut him in on the out side*, to teach vs by al this and the like disposition of things, that albeit his Diuine omnipotencie can doe what he wil al alone, yet he wi haue his creatures to concurre and cooperate as secundarie causes, sometimes naturally, sometimes supernaturally, or miraculously, as it pleaseth his goodnes to impart to them power and vertue.

God vseth both natural and supernatural meanes, as secundarie causes, in producing, conseruing, gouerning, punishing, & inrewarding his creatures.

l. de Noe & arca, c. 15.

23. But only Noe.] As there is not anie thing in al the old Testament, from the creation of the world til the comming of Christ, more notable, more admirable, or of greater importance, then this historie of the general floud; so was there nothing (though al or most chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Christ and his Church, with the rest of al mankind, then did Noe & the arke, & the drowning of the rest of the world in that deluge. Which S. Augustin declareth in many places, but most especially & of purpose in his twelfth booke against Faustus the Manichee, frō the 14. chapter to the 22. and in his fifteenth booke of the citie of God, in the two last chapters: where he sheweth at large both the certaintie of the historie, & that as certainly it was a figure of things in the new Testament, & withal the great cōgruitie betweene the figure & the things figured. The same did Origen explicate (hom. 2. in Gen.) S. Gregorie (hom. 12. in Ezech.) Rupertus (li. 4 comment. in Gen c 71. & sequent.) & diuers other ancient Doctours, confirming their expositions by S. Peters testimonie, saying: In the arke *a few, that is eight soules* (or persons) *were saued* (from drowning) *by water, wherunto Baptisme being of the like forme now saueth you also.* And by our Sauiours words saying: *As in the dayes of Noe, so shal also the comming of the Sonne of man be.* In summe the Doctours teach, that Noe, signifying *rest*, was a figure of Christ, the very *rest* of mans soule. Whom whosoeuer followeth shal find rest for their soules. The arke signifieth the Church, the forme therof being six times so long as broad, and ten times so long as high, resembleth the proportion of mans bodie, lying prone or prostrate. The dore in the side representeth the wound in Christs side, from whence flowed the holy Sacraments, by which

1. Cor. 10. Ep. 99. l. 5. cont. Iul. c. 18. de vnitate Eccl. 5. In Psal. 103 & 131. Ser. 69. de tempore. 1. Pet. 3. Mat. 24. Luc. 17.

Al or most things in the old Testament be in figure of the new, & no figure more exact then the floud of Noe.

How the Doctours applie the figure to the things figured.

Noe signified Christ.

The arke the Church.

the

Entrance into the Church by Baptisme.

the faithful enter into the Church, & are sanctified The timber wherof the arke is made, & the water b aring it vp, signified the Crosse of Christ & Baptisme. *For as Noe* (saith S. Augustin) *with his, was deliuered by the water and the wood, so the fa-* *li. 12. de* *Bapt. c.* *4t.*
milie of Christ, by Baptisme signed with Christs Passion on the Crosse. Likewise the squarnes of the timber which both sustayned the burden of al contained in the arke, and resisted the boystrous waues of the floud beating without, did signifie such men in the Church, as be constant and stand firmely in al sorts of tentations: especially godly and learned Doctours and Pastours, who by word and example vphold and confirme the faithful people in al afflictions within, and withstand & conuince al Heretikes and other Infidels that oppugne the Church without. Againe, the higher and lower roomes with the midle chambers and third lofts, and other distinctions of cabinets, and partitions, and al sorts of liuing creatures cleane and vncleane, receiued therin, did signifie the varieties of al states and functions, and diuersitie of manners and merits in the Church, in which are persons of al degrees, Clergie and Laitie, Potentates, Princes, subiects, good and euil. The most strong kind of glew called *bitumen*, signified the permanent or euerlasting stabilitie, and vnseparable connexion of the Church, by the grace and continual assistance of the Holie Ghost conseruing the same The consummation of the arke in one cubit signified the vnitie of the same Church, which is one in al times and places. Neither would God Almightie haue manie arkes for Noe and his sonnes or other creatures, nor manie chiefe Rulers (though he would that of them should come manie Nations) but one only arke, and one chiefe Gouernour therof, and that al without the same should corporally dye, to signifie that al which dye without the Church doe perish, and are eternally damned. Wherupon S. Hierom amongst other Fathers, sheweth that al within the Church, that communicate with the See Apostolike (wherin S. Damasus sate then Gouernour) are as those in the arke of Noe, and al Schismatikes, Heretikes, and other Infidels are in like case with the rest of the world, that were drowned with the floud. *Ep. 57. ad Damasum.*

Vertue of Sacraments commeth from Christs Passiō.

Doctours and Pastours in the Church.

Varietie of states and orders in the Church.

Good and euil in the Church.

Perpetuitie of the Church.

Vnitie of the Church.

One chiefe Gouernour in the Church.

No saluation out of the Church.

The end of the first Age.



A BRIEFE REMONSTRANCE OF THE STATE OF THE CHVRCH and face of Religion in the firſt Age of the world, from the creation to Noes floud, the ſpace of 1656. yeares.

HERE, *according to our purpoſe mentioned before, we wil briefly recite certaine principal points of Religion, taught and obſerued in the firſt Age: In which the foundations of the true manner of ſeruing God (that ſhould be continued to the end of the world) were laid, and proſpered in ſome, as appeareth in theſe ſeuen firſt chapters of Geneſis. But firſt of al, we shal in two words repeat (as it is cleerly gathered in the ſame holie Scripture) the ſtate of man before and immediately after his fal, being the ſubiect to whom al this pertayneth.*

After therfore that God had created other things, both in heauen and earth, laſt of al he made Man, to his owne image and likenes, with vnderſtanding & freewil, therin like to Angels, and ſuperiour to al other creatures, and ſo made him Lord and Maſter of al earthlie things. Neither were theſe the greateſt beneſits which God beſtowed on man: for his diuine goodnes indued alſo this his reaſonable creature with innocencie & original iuſtice, whereby al things were moſt rightly ordered within him and about him. His mind, wil, and reaſon were obedient to God; his ſenſes & inferiour part of his ſoule were ſubiect to reaſon; his flesh and bodie obeyed the ſpirit; and al earthlie creatures obeyed him. God alſo adorned man with excellent knowledge, both natural and ſupernatural. And albeit his bodie was of corruptible ſubſtance, yet the ſame, and al his poſteritie, if they had not ſinned, ſhould haue been conſerued, and without dying haue been tranſlated to euerlaſting life. Thus man was placed in Paradiſe, and Eue there made of a ribbe of his ſide, to be his mate and vnſeparable companion, as man and wife ioyned in Mariage, with Gods bleſſing

Man made to Gods image, and in happie ſtate.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradiſe.

for increase and multiplication. As appeareth in the two first chapters of this booke.

Man fel by yealding to tentations.

But God having made man right, he intangled himselfe (*as holie Scripture speaketh*) with infinit questions. *For the diuel enuying mans felicitie muegled our mother Eue with questions and lies, and then by her, first seduced and deceiued, allured also Adam to the transgression of Gods commandment. And so they lost original iustice, which Adam had receiued for himselfe and al mankind: and al proceeding from them by natural propagation are borne the children of wrath, in original sinne contracted from Adam, slaues of the diuel, not only subiect to temporal death, but also are excluded for euer from heauenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace and iustice in this life.* Eccl. 7, 30. Sap. 2, 24.

Original sinne.

Adam and Eue were penitent.

And touching Adam and Eue, whose sinne was not original but actual, directly cõmitted by themselues, Gods mercie so reclaimed them by new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were sorie and penitent, and accordingly receiued penance and redemption. For God brought Adam from his sinne (*as holie writ testifieth*) *and the same is collected of Eue, God shewing the like signes of his prouident mercie towards them both, of which we shal by and by note some for example.* Sap. 10.

Now let vs see the more principal points of faith and Religion professed and obserued by the Church of God before Noes floud. First, they beleiued in one Eternal and Omnipotent God, who made the whole world and al things therin of nothing. Which *is easily confessed of al that are not plaine Atheists, and may be proued against them by reason. And therfore Adam and other Patriarks could not erre in this Article, nor others be ignorans thereof, except they were very wicked.*

Faith in one God.

The Blessed Trinitie.

The Mysterie also of the Blessed Trinitie, three Diuine Persons in one God, though farre aboue the reach of mans reason, yet was beleiued more expressly by some, more implied by others, and conserued from Age to Age by tradition, at least amongst the chiefe heads and leaders. Wherupon *Moyses afterwards insinuated the same great Mysterie by diuers words and phrases, writing of God and his workes. The two wordes* God created *if they be rightly considered import so much. For the word* Elohim, God, *in the plural number, signifyeth pluralitie of Persons (for manie Gods it can not signifie, seeing there is but one God) and the verbe* bara, created, *in the singular number signifyeth one God in nature and substance, albeit three Persons. For whatsoeuer God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures doe oftentimes appropriate some worke to one Diuine Person, some to an other; which also proueth distinction of Persons in God. So the words* God created heauen and earth *signifie the* Father, *to whom* power *is attributed:* In the beginning, *signifie* the Sonne, *to whom* wisdome *is appropriated: and the words,* The Spirit of God moued ouer the waters, *signifie* the Holie Ghost, *by whose bountiful* goodnes, *the waters were made fruitful.* Gen. 1.

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to distinct Persons.

Like-

Likewiſe Gods owne wordes: Let vs make man *ſignifie the pluralitie of Perſons, and* Image and likenes *in the ſingular number, ſignifie one God.*

Men alſo knew by faith manie things perteyning to themſelues. As that the bodie was made of the ſlime of the earth: the ſoule not produced of anie thing formerly exiſting, but created immediately of nothing, and naturally immortal: that the ſoule of Adam was indued with grace and iuſtice: that he fel from that happie ſtate by yealding to tentation, and breaking Gods commandment of abſtinence: that for the ſame ſinne Adam and Eue were caſt forth of Paradiſe, and al mankind ſubiect to death, and other calamities. By faith the ſtate of man paſt & preſent was knowne.

For remedie againſt ſinne, & reſtauration to grace, they believed in Chriſt *promiſed to be borne of the womans ſeed, who by his death ſhould conquer the wicked ſerpent, deliuer man from captiuitie, and reſtore him to ſpiritual life. And this is the cauſe of the perpetual enmitie between the woman (eſpecially the moſt Bleſſed Virgin-Mother, of whom Chriſt tooke flesh) and the ſerpent, and between her ſeed, the ſpiritual children of Chriſt, and the ſerpents ſeed, the whole companie of the wicked. Of this battel and conqueſt Targhum Hieroſolimitanum thus ſpeaketh*: There ſhal be remedie and health to the children of women, but to thee, o ſerpent, there ſhal be no medicine, yea they ſhal tread thee vnder their feet, in the latter dayes, by the power of Chriſt their King. *Likewiſe Gods familiar conuerſation with diuers men in mans ſhape (Gen. 2. 3. 4. 6. and 7.) was a ſigne of Chriſts incarnation. And the Sacrifices immolated did prefigurate his death, in reſpect* Apo. 13. 8. *whereof it is ſaid in the Apocalyps*, The Lamb was ſlaine from the beginning of the world. *But more expreſly S. Paul teſtifieth, that Abel, Enoch, and Noe believed in Chriſt, naming them for example of the firſt Age, and others of other times, and in the end concludeth, that manie more* being approued by Heb. 11. the ſame faith, receiued not the promiſe (*to wit in their life-time*) God prouiding that they without others (*of the new Law*) ſhould not be conſummate, *that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Paſſion and Aſcenſion.* Beliefe in Chriſt to come. Remedie for men, but none for Angels that fel. Heb. 2. 16. None admitted into heauen before Chriſt.

Neither did the true ſeruants of God in thoſe firſt dayes only believe in hart, but they alſo profeſſed their faith & Religion by external Rites, namely in offering of Sacrifice (the moſt ſpecial homage & ſeruice to God) which is cleerly teſtified, cha. 4. as wel bloudie in figure of Chriſts Paſſion, as vnbloudie in figure of the holie Euchariſt. Alſo the accepting of the one righlly offered by Abel, & reiecting the other not done ſincerely by Cain, was declared by external ſignes, which Cain diſdayning and enuying his brothers good worke, knowing his owne to be nought, of mere malice killed his brother. External Sacrifice.

Beſides Sacrifice they had alſo other Rites in publike Aſſemblies, praying and inuocating the name of our Lord, in more ſolemne manner, from Enos time and ſo forward, according to that is recorded of him in the end of the fourth chapter. For doubtles Adam, Abel, and Seth did alſo pray and cal vpon God, and therfore it was ſome addition or increaſe of ſolemnitie in the ſeruice of God, which is referred to Enos. Publike payer with other Rites.

Ceremonial obſeruations. Feaſts. Abſtinence. Cleane & vncleane. Places dedicated to prayer. Figures of Chriſts Sacraments.

They had moreouer other ceremonies: of the ſeuenth day particularly bleſſed and ſanctified by God, kept holie by Adam and other Patriarchs, as Abuen Ezra witneſſeth in his commentaries vpon the ten commandements: of abſtayning from meats, for it ſeemeth the more godlie ſort did eate no flesh before the floud, which was after permitted: obſeruation of cleane and vncleane beaſts for Sacrifice: of peculiar places dedicated to religious vſes, where people met together to pray. Likewiſe diuers other things in the firſt Age were figures of Chriſts ſacraments: the Spirit of God giuing power to the waters (as Tertullian, S. Hierom, and others expound it) and the floud of Noe, by S. Peters teſtimonie, were figures of Baptiſme. Mariage inſtituted in Paradiſe, is the very paterne of holie Matrimonie, a Sacrament in the Church of Chriſt, where one man and one wife are onlie lawful, and not more at once in anie wiſe, Chriſt reforming that which in Moyſes law was tolerated (for hardnes of mens harts, and for auoyding murder, to put away one wife, and take an other) to this firſt inſtitution as it was in the beginning, two in one flesh, *not three nor more. The repentance of Adam and Eue was a perfect and examplar figure of the Sacrament of Pennance. Firſt, they were aſhamed, couering their nakednes, and hiding themſelues, which ſhewed their griefe and ſorrow for the ſinne committed. Secondly, they confeſſed their fault, and by what meanes it happened. For God examining Adam, he anſwered truly and ſimply ſaying*: The woman which thou gaueſt me to be my companion, gaue me of the tree, and I did eate. *Likewiſe Eue confeſſed ſincerely, ſaying*: The ſerpent deceiued me, and I did eate. *Thirdly, God gaue them pennance (beſides death before threatned and other penalties annexed) that Eue* ſhould in paine and trauel bring forth her children; *and* Adam ſhould eate his bread in the ſweat of his face, *and withal caſt them forth of Paradiſe, but not forth of his fauour, as appeared by his making them garments of skinnes, granting them & their poſteritie the reſt of the earth to liue and labour in, eſpecially to ſerue him & doe pennance, with admonition to remember, that of duſt man was made, and into duſt he ſhal returne. Al which were ſignes of loue, and that finally he would bring them and manie more to eternal ſaluation.*

Gen. 2, 3. Gen. 29. Gen. 9. Gen. 7, 2. Gen 4, 26. Gen. 1. 1. Pet. 3.

Penance. Contrition. Confeſſion. Satisfaction.

Mat. 19. Gen. 2, 24. Gen. 3.

From hence is taken the ceremonie of aſhes on Aſhwenesday.

Prieſthood.

Prieſthood & Law ſtand & change together.

The firſt-borne and heads of families were Prieſts at the time of the law of nature, vntil the law being changed, God tooke Prieſts only of the ſtock of Aaron, and the reſt of the Leuites to aſſiſt them in that function: Aaron & his ſonnes thou ſhalt appoint, ſaith our Lord, ouer the ſeruice of Prieſthood, for I haue taken the Leuites of the children of Iſrael for euerie firſt-borne. *And S. Paul teacheth, that changing of Prieſthood and changing of the law goe alwayes together, ſhewing euidently that euerie lawful communitie or common-wealth vnder God, hath external Prieſthood. So that if there had been no diſtinct Order of external Prieſthood in the law of nature, or now were none in the law of grace (as Proteſtantes ſay there is not) there were no law at al. See more of this point in the Annot. chap. 7. ad Hebr. Here we only obſerue that Abel, Seth, Enos, and other Patriarchs were Prieſts, & exerciſed prieſtlie functions: yea Cain alſo was a Prieſt (though a bad one) and offered Sacrifice.*

Num. 3. 10, 12. 45.

Luther lib. de abrogãda Miſſa.

But

But external offices or miniſterie, without a wel diſpoſed mind and ſincere vertues producing Good workes, *did neuer iuſtifie anie man. And therfore* Gen. 4. *Cains Sacrifice, offered with a peruerſe mind, was not reſpected by God, as Abels was: wherupon he becomming worſe and more malicious, God sharply reproued his anger and enuie, conceiued without iuſt cauſe, ſaying*: If thou doſt wel, ſhalt thou not receiue againe: but if thou doſt il, ſhal not thy ſinne forthwith be preſent at the dore? *cleerly shewing that euerie one shal receiue according to his workes.*

Good workes neceſſarie.

This place alſo euidently sheweth Freewil, *yea in a wicked man. For this expoſtulation had neuer been vttered by our moſt reaſonable Lord and Maſter, if Cain had been deprined of freewil. For he might haue excuſed himſelfe, and muſt needs haue been holden excuſed, if he had been forced to doe as he did. But God charged him as inexcuſable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate that he had, and should haue power and freewil ouer his concupiſcence, to correct the ſame if he would, ſaying*: The luſt therof ſhal be vnder thee, and thou ſhalt haue dominion ouer it. *So that no ſinner, be he neuer ſo wicked, much leſſe a iuſt man, lacketh* Li. de ſeruo arbit. li. 2. Inſtit. ca. 2. par. 8. *freewil. Yet Luther abhorreth the very word, and Caluin wished it out of the world.*

Freewil.

Temporal puniſhment *is proued to be due for ſinne remitted, by that both death and other penalties are inflicted by Gods iuſtice vpon men, after iuſtification, and by the particular punishments laid vpon Adam and Eue, confeſſing their faults.* Gen. 3.

Temporal paine due for ſinne remitted.

Purgatorie *is alſo proued by the ſame iuſtice of God. For when anie dieth penitent, and yet haue not made ſul ſatisfaction, they muſt ſuffer for that remaineth after death, and be purged, before they can enter into re*. Which *remnant of debt our B. Sauiour calleth,* Mat. 5. The laſt farthing, *and ſaith, it muſt be payed.*

Purgatorie.

The Iewes alſo at this day hold the doctrine of Purgatorie by tradition. And conſequently they Pray for ſoules departed, *not only to God, but alſo to the ancient Patriarchs (which likewiſe sheweth* Inuocation of Saints) *in theſe words*: Yee fathers which ſleep in Hebron, open to him the gates of Eden, *that is of Paradiſe, which was planted in Eden. And Hebron is the place where Adam was buried, and his ſepulcher religiouſly conſerued in the time of Iue, aboue* 1500 *yeares after his death. The ſame is the place which Abraham bought, and there buried Sara: where alſo himſelfe, and Iſaac, and Iacob were buried: and to which finally the bodies of the twelue ſonnes of Iacob were tranſlated from Sichem, as Iosephus writeth. And Sichem alſo was ſpecially honoured, becauſe ſuch perſons had been buried there, as S. Hierome witneſſeth of his owne knowledge in his time.*

Prayer for the dead. And to Saints.

Officio pro defunctis. Ioſ. 14. Ge. 23. l. 2. Antiquit. Epiſt. ad Pamach

Sepulchers of Patriarchs religiouſly conſerued.

Againe by religious care of burying the dead in this firſt Age, Enoch *was more certainly knowen to be* Tranſlated *aliue, and not to be dead. For the ſeuentie Interpreters and S. Paul ſay* He was not found, *which importeth that they ſought diligently for him, and that his bodie could not be found, for God tranſlated him.* Gen. 5. Heb. 11.

Enoch tranſlated aliue.

Communion of Saints. Ministerie of Angels.

Honour of Saints.

By al which we ſee mutual offices and communion of good workes amongſt good men aliue and dead, which is called Communiou of Saints. *And herein Angels lacked not their offices. For God ſet Cherubins to keep the gate of Paradiſe, that neither man ſhould enter, being iuſtly expelled for ſinne, nor diuels, as S. Auguſtin noteth, leſt they ſhould take fruit of the tree of life, and giuing it to men, allure them to more ſinne. And now* Saints *being exalted to Angels glorie, haue like honourable offices towards other men, as Angels haue. Yea the bloud of Abel vniuſtly ſhed by Cain, and iuſtly to be reuenged by God, ſheweth the peculiar honour, which God beſtoweth vpon his ſaints, for their vertues and merits in this life, & eſpecially in their death. For* Precious in the ſight of our Lord, is the death of his Saints.

Gen.3. 24. li. 11. de Gen. ad lit.c.40. Gen.4. Pſal. 115.

General Iudgement.

Hence alſo is proued, that ſeeing in this life the good are afflicted and the bad oftentimes proſper temporally, there muſt needs be an other Court *of exact Iuſtice, and an other* Reaconing day, *wherin euerie one ſhal receiue according as they haue done good or euil. Which was ſufficiently intimated by Gods diſcuſſing and manifeſting Abels and Cains deſerts, which were hidden before, and in part rewarding them accordingly, yet reſeruing the ful reward of the one and*

Iudge of the world.

punishment of the other to the next world. Of the Iudge and his ſentence Enoch (alleadged by S. Iude the Apoſtle) prophicied cleerly, ſaying: Behold our Lord commeth in his holy thouſands, to doe iudgement againſt al, and to reproue al the impious of al the workes of their impietie, wherby they haue done impiouſly, and of al the hard things which impious ſinners haue ſpoken againſt him. *Thus holy Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared.*

Epiſt. Iude. v. 14.

Refurrection.

At this Iudgement al ſhal appeare in bodie and ſoule returning to life. For that Al men ſhal riſe *from death is proued by the immortalitie of mans ſoule, which God did not make nor produce of corruptible matter, but immediately* breathed into his face the breath of life, and man became a liuing ſoule. *So the ſoule being immortal, and hauing a natural inclination to the bodie, mans natural perfection requireth the coniunction of bodie and ſoule. For neither ſoule nor bodie ſeparated is a man, but both ioyned in one ſubſiſtence are a man, in ſo much that mankind ſhould perish, except the bodies ſhal riſe againe, and liue with the ſoules. And then ſhal the bodies be qualified according to the ſtate of the ſoules, happie or miſerable for euer.*

Gē. 2,7.

Euerlaſting life.

The bleſſed in erernal ioy.

The wicked in endles paine.

Of Eternal life *the tranſlation of Enoch is a figure. For ſeeing God preſerueth his corruptible bodie ſo long from death and infirmitie, it is a token and manifeſt ſigne, that by the ſame power of God the bodies of men ſhal at the laſt day, after that al men are once dead, riſe againe, and remaine with the ſoules for euer: The good in* Eternal ioy, *the wicked in* Eternal paine. *Both ſignified by the cuſtodie of the gate of Paradiſe by Angels; who for euer keep out thoſe, that are ſtil defiled with ſinne, and ſo they depart into fire euerlaſting, and*

Gen.5. Gen.3, 24.

admit

admit the innocent and iuſt into the Kingdome of heauen, which is euerlaſting ioy and perfect felicitie.

Thus we ſee the face and briefe ſumme of Religion in the beginning of the world, til the floud: and the ſtate of the Church, which was alwayes Viſible, *conſiſting of men good and bad, with a continuual* Succeſſion *of Rulers, as wel ſpiritual as temporal. For the firſt-borne were both Prieſts and Princes in euerie familie. And amongſt the ſame one euer chief of al. From which ranke Cain was excluded, or rather excluded himſelfe, by* Going forth from the face of our Lord. *Wherupon holy Moyſes reciteth this Monarchical ſucceſſion of one chiefe and* Supreme Head, *from* Adam *by the line of* Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathuſala, Lamech, *and* Noe. *Neuertheles he ſetteth downe alſo the progenie of Cain, the firſt beginner of a worldlie, ſchiſmatical, and heretical conuenticle, oppoſite to the Citie of God. He denied Gods prouidence (as Thargum Hieroſolomitanum teſtifieth) proteſting to Abel,* That there was no Iuſtice nor Iudge, nor other world then this, no reward for vertue, nor puniſhment for ſinne, and ſo deſperately he killed Abel. *Of theſe negatiue principles proceeded other like deteſtable opinions, and moſt wicked life, ſauage and barbarous crueltie, and al kind of impietie. And in proceſſe of time albeit manie remained in true faith and vnitie of the Church, yet by conuerſation with ſuch miſcreants, eſpecially by occaſion of Mariages between the faithful and infidels, almoſt the whole world was corrupted in manners. But Noe was iuſt and perfect. In punishment therefore of ſo great and enormious ſinnes, God ſent the general floud, wherby al Cains progenie, and al other infidels were wholly deſtroyed and extinguished, and the true Church notably purged; only iuſt Noe and his familie reſerued. By whom the ſame true Church was continued, and the world againe replenished with men.*

Church euer viſible.
Succeſſion of Patriarchs.
One ſupreme head of the Church.
Gen. 4, 16. Gen. 5. Gen. 4, 17.
S. Aug. l. de Paſtore. c. 11. & 20.
Cains negatiue doctrine.
True faith ſtil remained in manie.
Some alſo iuſt and perfect.
Gen. 6.
Interruption of heretical Sinagogues.
Continuãce of the Church.

CHAP. VIII.

The waters diminishing by litle & litle, 6. Noe ſendeth forth a crow, 8. after him a doue, thriſe: 18. laſtly goeth forth with al that were with him in the arke, 20. erecteth an Altar, and offereth Sacrifice.

The ſecond Age of the world.

AND God remembred Noe, and al the beaſts, and al the cattle which were with him in the arke, and brought a wind vpon the earth, and the waters decreaſed. 2. And the fountaines of the depth and the floud-gates of heauen were ſhut vp: and the rayne from heauen was ſtayd. 3. And the waters returned from the earth going & comming:

The third part of this booke. Of the new increaſe & multiplication of the world.

and they began to decreaſe after an hundred fiftie dayes. 4. And the arke reſted the ſeauenth month, the ſeauen and twentieth day of the month, vpon the mountaines of Armenia. 5. But the waters for al that were going and decreaſing vntil the tenth month: for in the tenth month, the firſt day of the month, the tops of the mountaines appeared. 6. And after that fourtie dayes were paſſed, Noe opening the window of the arke, which he had made, let forth a crow: 7. which went forth, and did (a) not returne, til the waters were dried vpon the earth. 8. He ſent forth alſo a doue after him, to ſee if the waters were ceaſed yet vpon the face of the earth. 9. Which finding not where her foot might reſt, returned to him into the arke: for the waters were vpon the whole earth: and he ſtretched forth his hand and caught her, and brought her into the arke. 10. And hauing expected yet ſeauen moe dayes againe he let forth a doue out of the arke. 11. But ſhe came to him at euentide, carrying a bough of an oliue tree that had green leaues, in her mouth. Noe therfore vnderſtood that the waters were ceaſed vpon the earth. 12. And he expected yet neuertheles other ſeauen dayes: and he ſent forth a doue, which returned not any more vnto him. 13. Therfore in the ſixt hundred and one yeare, the firſt month, the firſt day of the month, the waters were cleane diminiſhed vpon the earth: & Noe opening the roofe of the arke, looked, and ſaw that the face of the earth was dried. 14. In (b) the ſecond month, the ſeauen and twentieth day of the month the earth was dried. 15. And God ſpake to Noe, ſaying: 16. Goe forth of the arke, thou and thy wife, thy ſonnes and the wiues of thy ſonnes with thee. 17. Al cattle that are with thee, of al fleſh, as wel in foules, as in beaſts, and al creepers that creep vpon the earth, bring out with thee, and goe yee vpon the earth: increaſe and multiplie vpon it. 18. Noe therefore went forth, and his ſonnes: his wife, and the wiues of his ſonnes with him. 19. Yea and al cattle, beaſts, & creepers that creep vpon the earth, according to their kind, went forth out of the arke. 20. And Noe" built an Altar to our Lord: and taking of al cattle and foules that were cleane, offered Holocauſts vpon the Altar. 21. And our Lord ſmelled a ſweet ſauour, and ſaid: I wil no more curſe the earth for men: for the ſenſe and cogitation of mans hart are prone to euil from their youth: I wil no more therfore ſtrike euerie liuing ſoule as I haue done. 22. Al the dayes of the earth, (c) ſeed-time and harueſt, cold and heate, ſommer and winter, night and day ſhal not reſt.

(a) The crow returned not into the arke, but (as appeareth by the Hebrew text) going and returning reſted vpon the arke.

(b) They entred into the arke the 17. day, the ſecõd month of the other yeare: ſo they remained there a whole yeare & ten dayes.

(c) In the whole yeare of the floud was no ſowing nor reaping, nor pleaſant varietie of times, but al deſolate and miſerable: hence forth God promiſeth more ſeaſonable times. S. *Amb. li. de Noe & Arca. c.* 3.

ANNOTATIONS.

ANNOTATIONS.

CHAP. VIII.

20. *Built an Altar.*] Noe without expreſſe commandment, and without delay, offereth Sacrifice to God, for the benefit receiued in his and his families conſeruation, with the other liuing creatures, in that general deluge of the world, *Wel knowing* (ſaith S. Ambroſe) *that to be true thankes-giuing, which is preſented, not commanded: therfore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth til the debt of thankes be exacted, is an vngrateful perſon.* For more ſolemnitie, he dedicated an apt and permanent place, for this peculiar diuine ſeruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make ſacrifice) and the Greeke *Thyſiaſterion*, ſignifie an Altar to ſacrifice on, not a common table for meate. He offered of the cleane and beſt things; becauſe pure and deuout Sacrifice is due to God. Moreouer, it was large and bountiful, for he offered of al the kinds of cleane beaſts and foules. Finally, he offered them in *Holocauſtes*, where al was burned and conſumed in the honour of God. How grateful al this was to God, Moyſes ſignifieth ſaying: *Our Lord ſmelled a ſweet ſauour*: not that either anie ſweet corporal ſauour could of it-ſelfe delight God, who is the moſt ſpiritual ſubſtance, or that the burning of flesh, bones, and bowels of beaſts could yeald ſweet ſauour; but the deuout mind declared by ſuch external dutie greatly pleaſed God. For God requireth both, but ſpecially a ſincere hart. As not only diuine Scriptures and holie Fathers, but alſo moral Philoſophers teach vs. *It were a grieuous thing* (ſaith Plato writing of ſacrifices) *If God had reſpect rather to the guifts and ſacrifices of men, then to their mind.* lib. peri tes profeuches.

Li. de Noe & Arca c. 22.

Heb. 13. 10.

Leuit. 1. Pſal. 50. Iſay. 1. Amos 5. Mal. 1. Iuſtin. Mar. li. 3. q. 4. S. Hiero. Q. Heb.

Noes ſacrifice manie wayes commandable.

1. Voluntarie.
2. Speedie.
3. Solemne.
4. Pure.
5. Bountiful.
6. Holocauſt.

Sacrifice is pleaſant to God: not for the external things but for the ſincere mind.

CHAP. IX.

God reneweth the bleſſing of multiplication, 3. alloweth the eating of flesh, but not of bloud. 8. promiſeth neuer againe to deſtroy the world by water. 22. Cham ſaw and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he his curſed, and they are bleſſed.

AND God bleſſed Noe and his ſonnes. And he ſaid to them: (*a*) Increaſe & multiplie, and repleniſh the earth. 2. And your terrour and dread be vpon al the beaſts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fiſhes of the ſea are deliuered to your hand. 3. And " al that moueth and liueth ſhal be yours for meat: euen as the green hearbs haue I deliuered al to you. 4. Sauing that " fleſh with bloud you ſhal not eate. 5. For I wil require the bloud of your ſoules at the

(*a*) Of this commandment, or rather bleſſing ſee the Annotations chap. 1. v. 28.

Leui. 17.

hands of al beasts: and at the hand of man, at the hand of each man, and of his brother, wil I require the soule of man. 6. Whosoeuer shal sheed mans bloud, his bloud shal be shed: for to the image of God man was made. 7. But increase you and multiplie, and goe vpon the earth, and fil it.

8. Thus also said God to Noe, and to his sonnes with him: 9. Behold I wil establish my couenant with you, and with your seed after you: 10. and with euerie liuing soule that is with you, as wel in al foules as in cattle & beasts of the earth that are come forth out of the arke, and in al beasts of the earth. 11. I wil establish my couenant with you, and al flesh shal be no more destroyed with the waters of a floud, neither shal there be from hence-forth a floud to wast the earth. 12. And God said: This is the signe of the couenant which I giue between me and you, and between euerie liuing soule, that is with you, for perpetual generations: 13. (b) my bow wil I set in the clouds, and it shal be the signe of a couenant between me and between the earth. 14. And when I shal couer the element with clouds, my bow shal appeare in the clouds: 15. and I shal remember my couenant with you, and with euerie liuing soule that beareth flesh: and there shal no more be waters of a floud, to distroy al flesh. 16. And my bow shal be in the clouds, and I shal see it, and I shal remember the euerlasting couenant, that was made bettween God and euerie liuing soule of al flesh which is vpon the earth. 17. And God said to Noe: This shal be the signe of the couenant, which I established between me & al flesh of the earth. 18. The sonnes therfore of Noe, that came out of the arke, were Sem, Cham, and Iapheth: and Cham he is the father of Chanaan. 19. These three are the sonnes of Noe: and (c) of these was al mankind spred ouer the whole earth.

20. And Noe a husbandman began to til the ground, and planted a vineyard. 21. And drinking of the wine was made" drunke, and naked in his tabernacle. 22. Which when Cham the father of Chanaan had seen, to wit that his fathers priuities were bare, he told it to his two brethren abroad. 23. But indeed Sem and Iapheth put a cloake vpon their shoulders, and going backward, couered the priuities of their father: and their faces were turned away, and they saw not their fathers priuities. 24. And Noe awaking from the wine, when he had learned what his yonger sonne had done to him, 25. he said: Cursed be Chanaan, a seruant of seruants shal he be vnto his brethren. 26. And he saith: Blessed be the Lord God of Sem, Chanaan be his seruant. 27. " God enlarge Iapheth, and dwel he in the tabernacles of Sem, and Chanaan be his seruant. 28. And Noe liued after the floud three hundred fiftie yeares. 29. And al his dayes were in the whole nyne hundred fiftie yeares: and he died.

(b) The rainbow was before, but was not a signe, as God saith hence forth it should be, for men to remember his promise. *Seuerianus in Gen. S. Tho- Quodlib. 3. a. 30.*

(c) By this it is clere that Noe had no more children after the floud. *S. Chrysost. ho. 29. in Gen.*

Apoc. 13. 8.

Heb. 11.

ANNOTA-

ANNOTATIONS.

CHAP. IX.

Ad. q. 119. Ho. 27. in. Gen.

3. *All that moueth.*) S. Iuſtinus Martyr, S. Chryſoſtom, and other ancient Doctours proue, that flesh was lawful to be eaten before the floud: but being not neceſſarie, becauſe men were ſtronger, and other things alſo of more force, the better ſort which were of Seths race abſtained from it. But after the floud flesh being more neceſſarie, God altereth that cuſtome of abſtinence, with this limitation and commandment, that they shal not eate bloud.

Voluntarie abſtinence without commandment.

4. *Flesh with bloud.*) Though this poſitiue precept, of not eating bloud, ſerued wel to make men more abhorre man-ſlaughter (which is forbid by the law of nature, and the reuenge thereof here and in other places ſeuerely threatned) yet it was ſpecially giuen both immediately after the floud, and in the law of Moyſes (with manie the like) to exerciſe men in obedience. And the ſame was renewed, for a time, by the Apoſtles, to appeaſe a controuerſie in the primitiue Church. For that the Iewes conuerted to Chriſt, hauing been long accuſtomed to this obſeruation, could not indure to ſee it broken by themſelues or other Chriſtians, and being no great burden for the Gentiles, it was decreed that al should keep it. And ſo peace was made. Neuertheles it was abolished when the cauſe ceaſſed, as S. Auguſtin declareth againſt Fauſtus the Manichee. Such is the authoritie of the Church to decree, and againe to diſanul an obſeruation of a thing of it-ſelfe indifferent.

Abſtinence from bloud ſometimes commanded, not alwayes.

Leui. 17.

Act. 15.

li. 32. c. 13.

21. *Drunke.*] Noe ſinned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, becauſe he knew not the force thereof, hauing drunke only water al his life before. But this external rebuke and worldlie diſgrace happened to Noe, in figure of Chriſt naked on the Croſſe, as S. Cyprian Epiſt 63 ad Cœcilium, S. Auguſtin li. 16. de ciuit. c. 2. & li. 12. contra Fauſtum Manicheum. c. 23. & 24. Eucherius, Rupertus, and others vpon this place doe teach. And likwiſe that Sem and Iapheth were a figure of the Church conſiſting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauiour ſuſtayned. *Goe to now* (yee Manichees, ſaith S. Auſtuſtine) *obiect calumnies to the ancient holie Scriptures, doe ſo, yee children of Cham, to whom naked flesh ſeemeth vile, by which your ſelues were begotten. For neither could yee by anie meanes haue been called Chriſtians, except Chriſt, as he was foretold by the Prophets, had come into the world, had drunke that cup of his vineyard, which could not paſſe from him, had ſlept in his paſſion as in drunkennes of folie (which is wiſer then men) and ſo the infirmitie of mortal flesh (which is ſtronger then men) had become naked, by the ſecret counſel of God, which infirmitie vnles the* WORD OF GOD *had taken vpon him, the very name Chriſtian, whereof yee alſo glorie, had not been at al in the earth.*

Noe ſinned not in drunkennes.

Noe a figure of Chriſt.

Sem & Iapheth a figure of the Church, Cham of Infidels.

S. Chriſoſt. ho. 29.

S Theo. q. 65.

S. Am. c. 40. de Noe & Arca. Li. 12. c. 24. contr. Fauſt.

25. *Curſed be Chanaan.*) Why Chanaan the ſonne is curſed, and not his father Cham, diuers yeald diuers reaſons. S. Theodoretus reporteth out of the Hebrew Doctours, that Chanaan a boy firſt ſaw his grand-fathers nakednes, and told the ſame to his father, and ſo they both derided that they should haue couered, Chams other ſonnes not offending: and therfore not his whole progenie but only Chanaan & his poſteritie were here curſed by Noe. S. Chriſoſtome ſuppoſeth that for ſo much as God had bleſſed Noe & his three ſonnes comming forth of the Arke, he could not preſume to curſe anie of thoſe, whom God had bleſſed, therfore curſed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this for example of wicked men, eſcaping punish-

Why Chanaan is curſed rather then Cham.

q. 57. in Gen.

ho. 29.

Sinnes punished in the posteritie.

The effect of blessing and curfing.

ment in this life, and are punished in the next, and in their posteritie following their vices. *What meaneth it* (saith he) *that Cham sinning, Chanaan his sonne had sentence of reuenge, but that the sinnes of the reprobate prosper here in this life vnreuenged, and are punished afterwards?* And cleere it is that Chanaans most wicked posteritie were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) vnder the conduct of Iosue, according to Noes prophetical blessing of Sem, and curfing of Chanaan.

Li. 26. Moral. c. 18.

Iapheths blessing. Literal. Mystical.

27. *God enlarge.*) This blessing of Iapheth was literally fulfilled, when (according to his name, which signifieth latitude or enlargement) his plentiful issue possessed most ample countries, both in the Continent and Ilands. But mystically it had effect (as S. Hierom, S. Augustine, Rupertus, and others expound it) when the Apostles, being Iewes of the race of Sem, first builded the Christian Church, wherin the most part of that nation refused to dwel, contemning Christs Ghospel & grace, and the fulnes of Gentiles entred in, and were made inheriters. Finally, Chanaan is seruant to both Sem and Iapheth, in that Heretikes being vnder the Iurisdiction of the Church, gathered of Iewes and Gentiles, serue to stir vp Catholikes diligence to more exact knowledge of al truth; and their patience to more merit and glorie.

Act. 13. Rom. 11. Ephes. 2. Tradit. Hebrd. Li. 16. ciuit. c. 2. Li. 12. c. 24. cont. Faust. Li. 4. c. 18. in Gen.

How Heretikes serue Catholikes.

CHAP. X.

The genealogie of Noes children, by whom the world was increased againe after the floud.



THESE are the generations of the sonnes of Noe, Sem, Cham, and Iapheth: and children were borne to them after the floud. 2. The children of Iapheth: Gomer, & Magog, & Madai, & Iauan, & Tubal, and Mosoch, and Thiras. 3. Moreouer the children of Gomer: Ascenez, and Riphath, and Thogorma. 4. And the sonnes of Iauan: Elisa, and Tharsis, the Cetims and the Dodanims. 5. Of these were diuided the Iles of Nations in their countries, each one according to his tong, & their families in their nations. 6. And the sonnes of Cham: Chus, & Mesraim, & Phut, and Chanaan. 7. And the sonnes of Chus: Saba, Heuila, & Sabatha, & Regma, & Sabathaca. The sonnes of Regma: Saba, and Dadan. 8. Moreouer Chus begat" Nemrod: he began to be mightie in the earth, 9. and he was a valiant hunter (*a*) before our Lord. Thereof rose a prouerb: As it were Nemrod the valiant hunter before our Lord. 10. And the beginning of his Kingdome was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar. 11. Out of that land came forth" Assur, & builded Niniue, & the streets of the citie, and Chale. 12. Resen also between Niniue & Chale: this is the great citie. 13. But Mesraim also begat the Ludims, & the Anamims, & the Laabims, the Nephthuims, 14. and the

(*a*) That is, in his sight who can not be deceiued.

Phetru-

Phetruſims,& the Caſluims:of whom came forth the Philiſtims & the Caphtorims.15. And Canaan begat Sidon his firſt-begotten,Hethæus, 16. and Iebuſæus, and Amorrhæus, and Gergeſæus, 17. Heuæus and Aracæus, Sinæus, 18. and Aradius, Samaræus, and Hamathæus: and afterwards were ſpred the people of the Chananites. 19. And the limits of Chanaan were from Sidon as we come to Gerara euen to Gaza, vntil thou enter to Sodoma and Gomorrha, and Adama, and Seboim euen to Leſa. 20. Theſe are the children of Cham in their kindreds, and tongs, and generations, and lands, and nations. 21. Of Sem alſo (*b*) father of al the children of Heber, the elder brother of Iapheth, were borne: 22. The children of Sem: Ælam and Aſſur, and Arphaxad, and Lud, and Aram. 23. The children of Aram: Vs, and Hul, and Gether, and Mes. 24. And Arphaxad alſo begat Sale, of whom was borne Heber. 25. And to Heber were borne two ſonnes: the name of the one was Phaleg, (*c*) becauſe that in his dayes was the earth diuided: and his brothers name was Iectan. 26. The which Iectan begat Elmodad, and Saleph, and Aſarmoth, Iare; 27. and Aduram, and Vzal, and Decla, 28. and Ebal, and Abimael, Saba, 29. and Ophir, and Heuila, and Iobab. Al theſe were the children of Iectan. 30. And their dwelling was from Meſſa as we goe on as farre as Sephar a mountaine in the eaſt. 31. Theſe are the children of Sem according to their kindred, and tongs, and countries in their nations. 32. Theſe are the families of Noe, according to their peoples and nations. Of theſe were" the nations diuided on the earth after the floud.

(*b*) Hence S. Auguſtin gathereth that the people of Iſrael were called Hebrewes of this Heber. *l.16.c.3. ciuit.*

(*c*) Heber hauing a ſonne borne when the tongs were diuided called him Phaleg, which ſignifieth diuiſion. *S. Aug.li.16.c. 11. ciuit.*

ANNOTATIONS.

CHAP. X.

Li.1.c.4 Antiqit. l. Antiq. Chalda. Li.1.c.2. in Oſee. li.16.c.3. 4 & 17. ciuit. Beroſus Annian. li.4.c.5. Euſebius in chron. & alij.

8. *Nemrod.*) To this Nemrod the ſonne of Chus, firſt builder and King of Babylon, Ioſephus, S. Epiphanius, S. Hierom, S. Auguſtin, and generally al ancient writers aſcribe the firſt tyrannie, and firſt ſetting vp of an earthlie citie oppoſit to the Citie of God after the floud. He was a *Valiant*, or rather a *Violent hunter*, a giant hunter (ſaith S. Auguſtin, according to the ſententie Interpreters) who by falshood and force brought manie vnder his dominion. For he ſtirred vp pride (ſaith Iosephus) and contempt of God in men, auoching that they were not beholding to God for preſent felicitie,but to their owne vertue; and ſo ſuppoſing men would fal from God to him, if he offered himſelfe a leader and helper againſt a new floud, by litle and litle drew al to tyrannie. He was otherwiſe called Saturnus, and was at length amongſt others accounted a God. After him his ſonne Belus Iupiter (as moſt authours affirme) raigned 65. yeares. And then ſucceeded Ninus the firſt King of the Aſſirians.

Nemrod King of Babylon, a ſuttle & cruel giant.

An Arch-heretike.

11. *Aſſur builded Ninive.*) Here is great difficultie and much diſpute amongſt

Assur, sonne of Sem, or Ninus King of Assirians.

writers, who this Assur is Briefly, we may either say with (a) Iosephus and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or els that this word *Assur* here signifieth (as 4. Reg. 15. Psal. 82. Esaię 10. & 31.) the King of Assirians, to wit Ninus the sonne of Belus, who as al histories greeke and barbarous report (saith S. Hierom) was the first that raigned ouer al Asia, and among the Assirians built Ninum a citie of his owne name, which the Hebrewes cal Ninive. He set vp the Monarchie of the Assirians, called the golden Kingdom, which stood 1240. yeares: and made his father Belus to be honoured for a God. To whom the Babylonians, as Plinie testifieth, first erected statuas, altars, and temples. Of this Belus or Bel of Babylon were also deriued other false Gods, as Belial the God of Libertines, or without yoke, Beelphegor God of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongst the Philistims, and the like in other nations.

(a) *li. 1. Antiq. c. 4. Li. 16. c. 3. ciuit. Euseb. in chron.*

First false Gods.

Iud 19 Num. 25 4. Reg 1. 3. Reg. 16

32. *The Nations.*] How manie Nations & tongs were in the world immediately after the towre of Babylon, is more commonly supposed then cleerly shewed by old or late writers. Only it seemeth certaine and euident, that there were iust as manie tongs as Nations. But to find precisely (as the common opinion holdeth) 72. is hard. For in this chapter (where they would count this number) are not mentioned so manie. Neuerthelesse, if we adde certaine that began distinct Nations afterwards, til Iacob with his children went into Ægypt (in whom only the Hebrew Nation and tong continued to Christs time) the number wil come right. Of Iapheth were borne 7. sonnes chiefe of Nations. Againe of Gomer (besides his supposed successour, who can not be counted beginner of an other distinct nation) came 2. other heads. Likewise of Iauan (besides his first sonne) these 3. more nations. Of Cham by his first sonne Chus were 6. nephewes Princes of Nations. Againe of Regma (besides his successour) came one more. And Nemrod, besides his Kidgdom of Babylon, raised vp other 6. By his second sonne Mesraim came 8. nations, Chams third sonne Phut made only one nation. And Chanaan his sonnes made 11. more. Of Sem (last mentioned for better connecting the maine Historie and succession of the Church) came the chiefe and principal Nation the Hebrewes, descending from him by Arphaxad, Sale, Heber, and so directly to Iacob. Of Sem also were borne 4. other sonnes beginners of nations. Againe of Aram (besides his first sonne) were 3. fathers of nations. Likewise of Heber (besides the Hebrewes descending by Phaleg) were borne to his other sonne Iectan 13. heads of nations. These are al that are named in this place: to wit, of Iapheth, 14. of Cham 33. and of Sem 21. which make in al **66.** wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots sonnes) also Ismael (Abrahams eldest sonne] and his issue by Cetura, and finally Esau (Iacobs brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better iudgement.

The common opinion of 72. tongs is not cleere in Scripture. Yet this number of nations & tongs may be probably gathered in this and other places of Genesis.

S. Aug. 16. c. 3. ciuit.

The Hebrewes chiefe of these nations.

Gen. 24. 19. 17. 25, 6. 25, 23.

CHAP. XI.

God hindreth the vaine purpoſe of building a high towre, 7. by confounding mens tongs: 9. wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke. Of the diuiſion of tongs and nations.

AND the earth was of one tong, and al one ſpeach. 2. And when they remoued from the eaſt, they found a plaine in the land of Sennaar, and dwelt in it. 3. And each one ſaid to his neighbour: Come, let vs make brick, and bake them with fire. And they had brick inſtead of ſtone, and bitume inſtead of morter: 4. and they ſaid, Come, "let vs make vs a citie and a towre, the top wherof may reach to heauen: and let vs renowne our name before we be diſperſed into al lands. 5. And our Lord deſcended to ſee the citie and the towre, which the children of Adam builded, 6. and he ſaid: Behold, it is one people, and one tong is to al: and they haue begun to doe this, neyther wil they leaue off from their determinations, til they accompliſh them indeed. 7. Come yee therfore, " let vs goe downe, and there confound their tong, that none may heare his neighbours voice. 8. And ſo our Lord diſperſed them from that place into al lands, and they ceaſed to build the citie. 9. And therfore the name therof was called Babel, (*a*) becauſe there the tong of the whole earth was confounded: and from thence our Lord diſperſed them vpon the face of al countries.

(*a*) He that ſpeaketh ſo cõfuſedly that he is not vnderſtood is ſaid to bable.

10. Theſe are (*b*) the generations of Sem: Sem was an hundred yeares old when he begat Arphaxad, two yeares after the floud. 11. And Sem liued after he begat Arphaxad, fiue hundred yeares, and begat ſonnes and daughters. 12. Moreouer Arphaxad liued thirtie fiue yeares, and " begat Sale. 13. And Arphaxad liued after he begat Sale, three hundred three yeares, and begat ſonnes and daughters. 14. Sale alſo liued thirtie yeares, and begat Heber. 15. And Sale liued after he begat Heber, foure hundred three yeares, & begat ſonnes & daughters. 16. And Heber liued thirtie foure yeares, and begat Phaleg. 17. And Heber liued after he begat Phaleg, foure hundred thirtie yeares, and begat ſonnes and daughters. 18. Phaleg alſo liued thirtie yeares, and begat Reu. 19. And Phaleg liued after he begat Reu, two hundred nine yeares, and begat ſonnes and

(*b*) Moyſes here ſheweth the ſucceſſion of Patriarchs, from Sem to Abraham, as he did before from Adam to Noe. S. *Aug. l.16.c.10.ciuit.*

daughters. 20. And Reu liued thirtie two yeares, and begat Sarug. 21. Reu liued alſo after he begat Sarug, two hundred ſeauen yeares, and begat ſonnes and daughters. 22. And Sarug liued thirtie yeares, and begat Nachor. 23. And Sarug liued after he begat Nachor, two hundred yeares, and begat ſonnes and daughters. 24. And Nachor liued nine and twentie yeares, and begat Thara. 25. And Nachor liued after he begat Thare, an hundred and nineteen yeares, and begat ſonnes and daughters. 26. And Thare liued ſeeuentie yeares, and begat Abram, and Nachor, and Aran. 27. And theſe are the generations of Thare: Thare begat Abram, Nachor, and Aran. Moreouer Aran begat Lot. 28. And Aran died before Thare his father, in the land of his natiuitie, in (c) Vr of the Chaldees. 29. And Abram and Nachor maried wiues: the name of Abram his wife was Sarai: and the name of Nachor his wife, Melcha, the daughter of Aran the father of Melcha, and the father of Ieſcha. 30. And Sarai was barren, neither had ſhe children. 31. Thare therfore (d) tooke Abram his ſonne, and Lot the ſonne of Aran, his ſonnes ſonne, and Sarai his daughter in law, the wife of Abram his ſonne, and brought them out of Vr of the Chaldees, for to goe into the land of Chanaan: and they came as farre as Haran, and dwelled there. 32. And the dayes of Thare came to two hundred fiue yeares, and he died in Haran.

(c) Vr a citie, or territorie of Chaldea. 70. *Interpret and Ioſephus l. 1. Antiq.*

(d) Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. though this iourney is here aſcribed to Thare as the principal perſon.

ANNOTATIONS.

CHAP. XI.

Pride is cauſe of ſchiſme and hereſie. Falſe pretences deceiue the ſimple.

4. *Let vs make.*) Here we may ſee in Nemrod the common cauſes of hereſies, and the manner of Heretikes proceeding. For he hauing a ſubtile, proud, and aſpiring mind, firſt detracted from God, perſwading men (as is noted before) not to depend vpon Gods prouidence, and finding ſome others of like humour, they conſpired together, and drew more followers, by bearing the ſimpler ſort in hand (for it was vnpoſſible wiſe men ſhould belieue it) that they would make a towre of defence againſt a new floud, if God ſhould thinke to drowne the world againe. But their principal intention was to make themſelues great and ſtrong for the preſent, and famous to poſteritie. Al which God ouerthrew, neither ſuffering them to build vp their imagined caſtle of ſtrength, nor to be praiſed for their worke, but made them infamous to the worlds end. S. *Chri. ho. 30. in Gen. Caſſian. collat. 4. c. 12.*

Heretikes proſper for a time, but are cõfounded in the end.

Miniſterie of Angels.

7. *Let vs confound.*) God in diſſipating this vaine worke of men, would vſe the miniſterie of Angels. As not only Philo Iudæus, and Origen, but alſo S. Auguſtin. S. Gregorie, and other fathers expound theſe words, *Come, let vs deſcend,* *Li. de cõfuſ. ling. ho. 11. in*

and

and confound their tongue. Where they alſo note Gods ſingular wiſdome, mercie, and iuſtice, ſo punishing the offence, that he turneth it to his owne glorie, and the profit of al men: shewing his power and ſouueraigne Maieſtie by two great miracles. Firſt, by ſo ſuddainly and vtterly depriuing al thoſe builders of their vſual tongue, that preſently they could neither ſpeake it, nor vnderſtand it. Secondly, by giuing diuers diſtinct languages to ſeueral ſorts or families, which they immediately vnderſtood, and ſpoke moſt promptly, as if they had long before learned and vſed the ſame. But to no man was giuen more then one language. And ſo, to the more commoditie of al mankind, they were forced to part into ſundrie coaſts of the earth, which they inhabited and replenished with diſtinct Nations, hauing the ſame Angels their ſpiritual Patrones and Protectours, which had ſeuerally changed their language. In particular, it was profitable to the good, who being before oppreſſed by the vnited power of manie wicked, were relieued (as S. Gregorie teacheth) when their perſecutours were diuided. Theſe good were the familie of Heber, as S. Chriſoſtom and S. Auguſtin proue. For ſeeing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whoſe tongue was not changed, but remained the ſame, and of him was called the Hebrew tongue for diſtinction ſake after there were manie tongues, which before had no diſtinct name, being the only tongue of al men. Againe, touching the offenders (who were punished in their tongues, that they could not be vnderſtood commanding one an other, becauſe they would not vnderſtand God iuſtly commanding them al) they alſo reaped this profit, that they were forced to leaue off that bad worke, and withal to ſeeke more ample habitations, who *If they had there more increaſed in number and ſtrength, would without doubt* (ſaith S. Chriſoſtom) *haue attempted worſe things.* And infinit man-ſlaughter would haue been committed amongſt ſo manie, for poſſeſſion of that one citie & towre. Finally the fathers note, that as God wrought here much good by diuiſion of tongues, ſo he wrought much more by communion of tongues giuen to the Apoſtles, therby inabling them to gather one Church of al tongues and Nations.

24. *Begat Sale.*] Here is an intricate difficultie: For the Hebrew and Latin text, both here and in Paralipomenon ſaying Aphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan between them, as ſonne of Arphaxad, and father of Sale. Euſebius alſo in his Chronicle, with moſt Greeke Doctours, and S. Auguſtine, count Cainan in this Genealogie of Sem. Whereupon manie doe number him in this ranke, and ſuppoſe that Moyſes omitted him for ſome Myſterie, and yet writeth truly, that Arphaxad begat Sale, not his proper ſonne, but his ſonnes ſonne: as S. Mathew ſayth, Ioram begat Ozias, who was his nephewes nephew. But againſt this ſolution it is replied, that then Arphaxad ſhould haue been a grandfather at 35. yeares of age: which were ſtrange in thoſe daies, howſoeuer it is now. And a greatter difficultie, or rather abſurditie muſt alſo be granted, that Arphaxad begat both Cainan at the age of [illegible] yeares, according to the 72. Interpreters, and that Sale was alſo begotten the [illegible] yeare, according to the Hebrew, being both true Which inconueniences not in the Genealogie written by S. Matthew. Others therfore according to the Hebrew and Latin text, with moſt Latin Doctours, omit Cainan in this place and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties between the Hebrew and the Greeke, maketh no mention at al of this difference. Which maketh ſome to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at leaſt not in thoſe that he had, and held for the beſt. And at this day ſome haue him not. Which may be admitted for a probable anſwer touching the Hebrew and Greeke of the old Teſtament. But for ſo much as al copies, both Greeke & Latin, alſo S. Hieroms Edition of S. Lukes Ghoſpel haue Cainan, the difficultie ſtil remaineth between Moyſes and S. Luke. How then shal this doubt be ſolued? We can not

Numer. li. 16. c. 6 ciuit. l. 2. Moral. in c. 1. Iob.

God turneth the offence of men to good. Two miracles, in priuation of one tongue, & giuing a new.

Li. 34. Moral. in c. 41. Iob. ho. 11. in Gen. li. 16. c. 11. & li. 18. c. 30. ci. S. Aug li. 6. c. 4. ciuit.

Diuiſion among euil men is profitable.

The member offending is punished. Heber and his familie conſented not to the building of Babel.

Ho. 30. in Gen. S Greg ho. 30. in Euan.

Guift of tongues moſt profitable to the Church.

1. Par. 1. Luc 3. v. 36. Li. 16. c. 10. ciuit. Mat. 1.

Scriptures hard.

Somethinke Moyſes omitted Cainan for a myſterie.

Refutation.

Queſt. Hebræ.

Others coniecture Cainan ſhould not be in the text of the 70.

Editio quædam vatica-næ.

But neuer anie Catholike (nor hereticke before

Beza) put Cainan out of S. Lukes Ghoſpel.

A memorable ſentence of S. Bede.

Beza ſacrilegiouſly proud.

The heretical English Editions differ in this point.

ſolue it. And no maruel. For Venerable Bede could not, whoſe words are theſe: S. *Luke vſeth rather the Greeke teſtimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being ſtrucken with great admiration, I can not throughly ſcan, ſeeing in the Hebrew veritie are found only ten generations from the floud vnto Abraham, by what meanes* S. Luke, *who (the Holie Ghoſt gouerning his pen) could in no ſort write falſe, would rather ſet downe eleuen generations in the Ghoſpel, Cainan adioyned according to the ſeuentie Interpreters.* Thus writeth S. Bede, reuerently admiring that he could not vnderſtand. For being aſſured that the Holie Ghoſt gouerned the pennes both of Moyſes and S. Luke, and that he is not contrarie to himſelfe, it muſt needes be true which each of them writeth, though other learned men can not reach the profoundnes of ſome difficulties that occure. And therfore Beza was extreme ſaucie to dash Cainan out of S. Lukes Ghoſpel, and that wittingly and moſt impudently, ſaying in his Annotations: *Non dubitauimus expungere*, *We doubted not to put it out.* The former English Editions, otherwiſe corrupt in manie places, haue Cainan in the text of S. Lukes Ghoſpel, but their latter tranſlaters are in this point pure Bezites.

Præfat. cõment. in Acta Apoſt.

1552. 1577.

The end of the ſecond Age.



THE

THE CONTINVANCE

OF THE CHVRCH AND RELIGION

in the ſecond age of the world. From Noes floud to Abrahams going forth of his countrie. The ſpace of 368. yeares.

NO MAN *can wel doubt nor wil denie, that the ſame Church continued al the ſecond Age which was in the firſt, conſidering that* Noe *liued aboue* 50. *yeares after the birth of Abraham, and Sem* 150. *more: and that theſe three, and ſome others of that time are renowmed in holie Scripture, for ſincere profeſſours of true Religion. But for more manifeſtation of their faith, and that the Church was then very conſpicuous, we ſhal repeate certaine principal points of Religion profeſſed and practized al that time, by a continual knowne viſible companie vnited in one myſtical bodie: though in the meane while the wicked ſprong and grew in number and worldlie force, much oppreſſing yet neuer ſuppreſſing the good.*

Counting Cainan this Age continued 398. yeares.

Noe and Sem liued in Abrahams time.

Articles of Religion profeſſed in the ſecond Age.

Gen. 8. *Firſt, iuſt* Noe *comming forth of the arke with his familie, profeſſed his religious mind to* One God *Almightie, ſupreme Lord of al, by* Offering external, *voluntarie, ſpeedie, pure, ſolemne, and bountiful* Sacrifice *of Holocauſtes, as a* Gen. 9. Prieſt, *vpon an* Altar. *After which moſt grateful office, God making a couenant with him and his ſeed neuer againe to deſtroy the world by water, confirmed the ſame by the ſigne of the raine-bow, which repreſented the ſecond Perſon of the B. Trinitie, the Sonne of God,* Chriſt *our Lord, to be borne The Sonne of man, and* Heb. 11 *extended vpon the Croſſe*: In whom Noe belieuing was inſtituted heyre of the iuſtice, which is by faith in our Redeemer.

One God.
External Sacrifice.
Prieſthood.
Altars.
Chriſt.
Croſſe.
The B. Trinitie.
Redeemer.

Gen. 9. *We haue here againe* Gods operatiue bleſſing, *with the effect of increaſe & multiplication, the iſſue of* Noe *by his three ſonnes, in ſhort time making manie* c. 9. v. 25 *Nations. By the way alſo we haue an example of* Fathers *ſolemne* Bleſſing *and* Curſing *their children. The effects wherof ſucceeded afterwards accordingly.*

Gods bleſſing operatiue.

Fathers bleſſing & curſing.

c. 9. v. 4 *Likewiſe in this Age was giuen a particular precept* Not to eate bloud. *And*

Abſtinence from bloud.

c. 9. v. 20 *Noe obſerued diſtinction of* Cleane *beaſts, offering Sacrifice in thē only, as before the floud he was cōmanded to take moe of thē into the arke thē of the* Vncleane.

Cleane, and vncleane.

Penance preached and inflicted.

In that ſo ample mention is made of ſinne and wickednes, there is no doubt but Noe, the Preacher of iuſtice, *admoniſhed and exhorted ſinners to* Repentance: *yea he* Puniſhed *Cham & Chanaan, by his curſe in their poſteritie. And God himſelfe* Threatned *to exact the bloud of man vniuſtly ſhed. In the meane time* Inflicted *alſo ſome* puniſhment *vpon the builders of Babel, by confounding their tongues. And that by the* Miniſterie of Angels.

c.10,10. c.11. 2.Pet.2. c.9,5. c.11.

Miniſterie of Angels. Reſurection. Iudgement. Eternal ioy and paine.

Which *punishment in part, and threats of more, import a* General Reſurrection, *and* Iudgement, *where al things shal be exactly diſcuſſed & iudged. And then wil follow* Eternal life *to the good, and* Euerlaſting paine *to the damned.*

Church viſible. Good and bad in the Church.

Al theſe points of Religon (and others mentioned in the former Age, and no doubt taught by Noe & his ſonnes) ſhew cleerly a Viſible Church, *conſiſting of good and bad.* Noe *remaining the ſame man as before the floud,* Sem *& Iapheth are cõmended & bleſſed for wel doing;* Cham *blamed, & curſed in his poſteritie: yet neither he nor anie of his ſonnes or daughters fel into hereſie or other infidelitie, for anie thing that appeareth in Scripture, or other authentical teſtimonie.* Heber alſo & his familie are *particularly commended by Moyſes, as the right followers and the ſpiritual children of Sem (who had innumerable other carnal children) as thoſe that were innocent touching the preſumptuous buſiaing of others, who for the ſame fault loſt their old tongue, which the familie of Heber kept: As* S. *Chriſoſtom and S. Auguſtine doe proue. Againe, diuers of this familie falling afterwards by litle and litle to other nations, the* Familie of Thare, *ſaith the ſame S. Auguſtine (li. 16. c. 12.) albeit not al, or not alwayes, yet euer ſome of them, and Abraham continually, with Sem, Heber, Phaleg, & manie others not mentioned by Moyſes in his brieſe deſcription (as S. Gregorie doubteth not to ſuppoſe) were iuſt, and kept the true faith and vndefiled Religion.*

Cap.8. & 9. c 10,21.

Alwaies ſome good.

Ho.30. in Gen. l.16.c. 11. & l. 18.c. 39. ciuit. L.5.c.35 Moral. in 3.Iob. Ioſeph l. 1.c. 4. Antiq.

Nemrod an Arch-heretike.

But Nemrod *Chams nephew, and ſonne of Chus, deſcribed for a valiant hunter, a violent giant, and tyrant, was an Archheretike, a diuiſer and teacher of falſe doctrine againſt God and true faith. By ſubtletie and tyrannie he induced manie of liking or of feare to follow him, and ſo in ſchiſme he maintained hereſie:* That men were not beholding to God, but to themſelues for temporal proſperitie.

His proud hereſie.

The firſt Sect of Infidels was Barbariſme before the floud. The ſecond Scythiſme. Crueltie.

Wherof began a new & cruel confederacie againſt the Citie of God, and the ſecond great Sect of Infidels. For Barbariſme *being the firſt, begun by Cain and ended by the floud: The ſecond mother of al Sectes beginning after the floud (as S. Epiphanius writeth) was* Scythiſme: *ſo called of the Scythians, a moſt cruel people.* Who *according to Nemrods hereſie (not thinking themſelues beholding to God for temporal happines, but to their owne forces) tyrannized ouer the weaker, and manie wicked banning together extreamly oppreſſed the more peaceable, eſpecially the Church and true ſeruants of God. And this was one ſpecial cauſe of building Babylon, beſides their ambitious deſire of perpetual fame, and their bearing the ſimple in hand of a defence againſt a new floud, to make it indeed a ſtrong hold for tyrants to offend others, and to*

L de hereſibus.

defend

defend themselues. Wherfore God (who before destroyed al Infidels by the floud) confounded these builders by diuiding their tongs, and so forced them to breake and part into manie countries.

Thus mankind being diuided vpon the earth, opinions also were multiplied concerning Religion. For shortly the perswasion of mens trusting in themselues, and in other mortal men appeared absurd, euen the strongest feeling aduersities, or fayling sometimes of their purposes, saw there was need of supernal help, and that earthly things depended much vpon diuine wil and power. But hauing forsaken God Almightie, the only maker and conseruer of al, they began to imagine and serue false Gods, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie or feared damage.

Vntruths are vnconstant.

Hence therfore rose the third principal Sect called Græcisme, *beginning also in this second Age, as the same S. Epiphanius writeth. For Ninus the first King of the Assirian great Monarchie, brought to passe that his father* Belus Iupiter *was esteemed and worshipped for the only great God by the Assirians. To him the Babylonians erected first Temples, Altars, and Statuas. Nemrod also by the name of* Saturnus, *as the progenitour of Belus, and first great King or Tyrant of Babylon, was accounted a God, and the father of Gods. About this time likewise began the Dinastæ among the Ægyptians, and not sooner, as they vainly brag to haue been before the floud, yea much longer then indeed the world hath been. Moreouer the Chaldees worshipped the fire. Others the sunne, the moone, and innumerable other fained Gods. Against al which (& likewise against al heresies) are two special arguments. First, that they were not from the beginning, as the true God, and al truths are knowne and receiued by continual Tradition, but brought in afterwards by men, and commonly by il men. Secondly, they are not accepted and esteemed for Gods or truths in al places, but with great diuersitie and dissention, one sort allowing that others despise, as holie Athanasius notably writeth in his oration against Idols in these words:* Quot sunt gentes totidem Deorum genera confinguntur &c. How manie nations (*saith he*) so manie kinds of Gods are fained. Also the same countrie, the same citie disenteth within it-selfe in superstition of Idols. The Phenicians certes acknowledge not the Ægiptians Gods, neither doe the Ægyptians adore the same Idols with the Phenicians: Nor the Scithians receiue the Gods of the Persians, nor the Persians of the Scithians. The Pelasgies refuse the Thrasian Gods, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Æthiophians: and in like sort the Æthiopians differ in their religious affaires from the Arabians. The Syrians worship not the Gods of the Cilicians, & the nations of Capadocia besides al these haue Gods of other names. The Bithinians also fained diuers Gods, the Armenians againe diuers from them. What need we manie words? Those that are in the continent honour other Gods from the Iland-people. In briefe, each citie and each village not knowing the Gods of their neighbours, setteth forth their owne, and esteemeth them only in place of Gods. *Thus farre S.*

The third Sect was Græcisme.

Idolatrie.

Saturn Deorū.

Dinaste were those that raigned in Aegypt by force and policie: & after were great Gods, & litle Gods.

Idolatrie and Heresie are cōfuted, by that they begin disorderly; & are at dissention in their imagined Religions.

Luthers progenies differ as much in opinions of Religion, as Paynimes doe in their falſe Gods.

Athanaſius. Name we like countries, prouinces, cities, and townes in theſe parts of Europe, where Luthers ſcholers haue ſet their feet, conſider the forme of Religion and opinions which they hold, and we ſhal ſee as vnorderlie beginnings, & as horrible diſſentions in hereſies (which S. Hierom calleth the Idols of the New Teſtament) as the ancient fathers haue diſcryed in Paganiſme. For Lutherans or Proteſtants hauing no lawful generation, but proceeding of baſtards race, vpſtarts of vnknowne progenie, are no leſſe at diſcord among themſelues, only al agreeing againſt Catholikes, like ſyncretiſantes againſt their common enimies, or Herod, Pilate, and the Iewes againſt Chriſt. And in England alone are diuers Sects without poſſible meanes to agree in one. For albeit the ciuil ſtate endeauoureth prudently and ſeriouſly to bring al to vniformitie, at leaſt in publike ſhew, yet they are but like manie faces vnder one hood, euerie ſort keeping their owne opinions; yea almoſt euerie Preacher and meane ſcholer (to ſay nothing of artificers and common Miniſters) arrogating to be his owne Iudge, contemneth to ſtand to Luther or Caluin, to Geneua or Parlament, to Conuocation or Synod of their owne, but to his owne only vnderſtanding and interpretation of holie Scripture. Nor yet to that alwayes; for when he is preſſed with that he once ſaid, he wil forget it, or eate his owne word, if he haue not written it, or that you haue readie witnes againſt him, ſo hard it is to make a deceiued Proteſtant or Puritan confeſſe that he is conuinced, except by very pregnant meanes you can firſt caſt out of him, or bind faſt the ſpirit of preſumption, diſſention, and contention: whereas the ſimpleſt Catholike in the world hath the ſelfe-ſame faith in al points with the whole Church, in which he remaineth, and vpon whoſe iudgement he dependeth. in c. 11. Oſee.

Sects in England diuers from Luther, and each one from the reſt.

Proud & contentious ſpirits are hardly perſwaded to the truth.

Vnlearned Catholikes beliene the ſame faith in al points with the learned.

To returne therfore from whence we are not vnneceſſarily digreſſed, we conclude with S. Auguſtine: When *Moyſes had ſhewed the beginning and progreſſe of Nemrods earthlie citie, leauing it in Babylon, that is* confuſion, *as needles to proſecute it further, he returneth to declare the perpetual* ſucceſſion *of the Citie of God, the Church, as before the floud from Adam to* Noe, *by the line of* Seth, *ſo after the floud from the ſame* Noe, *by the line of* Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, *and* Abraham. *The reſt of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpoſe, omitted, ſo connecting thoſe in order of generations, by whom the ſucceſſion is directly brought to Abraham, Prince of the elected people, a moſt ſpecial Patriarch, to whom new and great promiſſes are made of multiplication of his ſeed, and poſſeſſion of the land of* Chanaan, *but eſpecially of Chriſt our Redeemer, and the ſame manie waies confirmed, as wil appeare in the next age.* li. 16. c. 10. ciuit.

The ſucceſſion of Patriarchs from Noe to Abraham.

Abraham a principal Patriarch.

CHAP. XII.

Abram commanded by God to leaue his countrie, with promise to be blessed in his Seed, 5. taking his wife Sarai, and his nephew Lot, 6. wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. another in Bethel. 10. Thence by occasion of famine passeth into Ægypt: 14. where his wife (called his sister) is taken into the Kings house, 19. but vntouched is restored to him.

The beginning of the third Age.

The fifth part of this booke. Of Abrahams leauing his countrie, Gods blessing of his seed, and commandment of Circumcision.

Act. 7. AND our Lord said to Abram: Goe forth of thy countrie, and out of thy kindred, and out of thy fathers house, and come into a land which I wil shew thee. 2. And I wil make thee into a great nation, and I wil blesse thee, and magnifie thy name, and thou shalt be blessed. 3. I wil blesse them that blesse thee, and curse them that curse thee, and (a) IN THEE shal al the kindreds of the earth be blessed. Heb. 11. 4. Abram therfore went out as our Lord had commanded him, and with him went Lot: seauentie fiue yeares old was Abram when he went forth out of Haran. 5. And he tooke Sarai his wife, and Lot his brothers sonne, and al the substance which they had possessed, and the soules which they had gotten in Haran: and went forth to goe into the land of Chanaan. And when they were come into it, 6. Abram passed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the countrie. 7. And our Lord appeared to Abram, and said to him: To thy seed wil I giue this land. Who builded there (b) an altar to our Lord, that had appeared to him. 8. And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, hauing Bethel on the west, and Hay on the east: he builded there also an altar to our Lord, and called vpon his name. 9. And Abram went forward going, and proceeding on to the south. 10. And there came a famine in the countrie: and Abram descended into Ægypt, to be as a pilgrime there: for the famine was very sore in the land. 11. And when he was neer to enter into Ægypt, he said to Sarai his wife: I know that thou art a fayre woman, 12. and that when the Ægyptians shal see thee, they wil say: She is his wife; and they wil kil me, and reserue thee. 13. Say therfore, I pray thee, that thou art my sister: that I may be wel vsed for thee, and that my soule may liue for thy sake.

(a) In Christ borne of Abrahams seed al nations are blessed. Gal. 3.

(b) Abram dedicated Altars to God especially in those places where he receiued promises or benefits. S. Chrisost. ho. 31. in Gen.

14. When Abram therefore was entred into Ægypt, the Ægyptians saw

saw the woman that she was passing beautiful. 15. And the Princes told Pharao, and praised her to him: and the woman was taken into the house of Pharao. 16. And they vsed Abram wel for her sake. And he had sheep and oxen and he asses, and men seruants, and maid seruants, and she asses, and Camels. 17. And our Lord (c) scourged Pharao with very sore plagues, and his house, for Sarai Abrams wife. 18. And Pharao called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tel me that she was thy wife? 19. For what cause didst thou say she was thy sister, that I might take her to my wife? Now therfore there is thy wife, take her, and goe thy wayes. 20. And Pharao gaue certaine men commandement in the behalfe of Abram: and they conducted him, and his wife, and al that he had.

(c) God by corporal affliction hindred Pharao & his men from doing violence to Sarai. *S. Chrisost. ho. 32. in Gen.*

ANNOTATIONS.

CHAP. XII.

13. *Say therfore.*) Abraham concealed that Sarai was his wife, and lyed not in saying she was his sister; as he also called Lot his brother, being his brothers sonne, and she his brothers daughter. Wherby he preuented danger of his owne life, vsing such lawful meanes as lay in him, committing his wiues chastitie to Gods protection, which himself could not prouide for. In which case if he had not done his owne endeauour, he had rather tempted God (saith S. Augustin) then trusted in God. And so God preserued her, though she was in Pharao his house. v. 17. *Gen. 13.*

Men are bound to doe their lawful endeauours, and to commit the rest to God. *li. 16. c. 19. cau. 1. & q. 26. in. Gen.*

CHAP. XIII.

Abram and Lot returne from Ægypt into Chanaan, 6. and being rich separate themselues, 10. Lot choosing the countrie about Iordane, Abram dwelleth in Chanaan. 14. Where againe God promiseth him that land, and multiplication of his seed. 18. And he erected another Altar to God.

ABRAM therfore ascended out of Ægypt, he and his wife, and al that he had, and Lot with him to the south coast. 2. And he was very rich in possession of gold and siluer. 3. And he returned by the way that he came, from the south vnto Bethel, euen to the place where before he had pitched a tabernacle between Bethel and Hay: 4. in the place of the altar which he had made before, and there he called vpon the name of our Lord.

5. But

5. But Lot alſo that was with Abram had flocks of ſheep, and heards of beaſts, and tents. 6. Neyther was the land able to receiue them for to dwel together: for their ſubſtance was much, and they could not dwel together. 7. Wherupon alſo there aroſe ſtrife amongſt the heardſmen of Abram and of Lot. And that time the Chananite and the Pheriſite dwelled in that countrie. 8. Abram therfore ſaid to Lot: Let there be no brawle, I beſeech thee, between me and thee, and between my heardſmen, and thy heardſmen: for we be (a) brethren. 9. Behold the whole land is before thee: goe apart from me, I pray thee: if thou wilt goe to the left hand, I wil take the right: if thou chooſe the right hand, I wil paſſe to the left.

10. Lot therfore lifting vp his eyes, ſaw al the countrie about Iordane, which was watered throughout before that our Lord ſubuerted Sodome and Gomorre, as the Paradiſe of our Lord, and like as Ægypt as men come vnto Segor. 11. And Lot choſe vnto him the countrie about Iordane, and he departed from the Eaſt: and they were ſeperated either brother from the other. 12. Abram dwelt in the land of Chanaan: and Lot aboad in the townes that were about Iordane, and dwelt in Sodome. 13. And the men of Sodome were verie wicked, and ſinners before the face of our Lord out of meaſure. 14. And our Lord ſaid to Abram, after that Lot was ſeparated from him: Liſt vp thyne eyes, and looke from the place wherin thou now art, to the north and ſouth, to the eaſt and weſt. 15. Al the land which thou ſeeſt wil I giue to thee, and to thy ſeed for euer. 16. And I wil make (b) thy ſeed as the duſt of the earth: if any man be able to number the duſt of the earth, thy ſeed alſo ſhal he be able to number. 17. Ariſe and walke through the land in the length, and in the breath therof: for wil giue it to thee. 18. Abram therfore remouing his tent, came, and dwelt beſide the vale of Mambre, which is in Hebron: and he builded there an altar to our Lord.

(a) Foure ſorts of brethren in holy writ: german brothers, as Iacob and Eſau: of kindred, as Abraham and Lot: of the ſame nation, as the Iewes & Samaritanes: in Religion as al Catholikes.

(b) Not the children of the fleſh, but the children of promiſe are the ſeed, Rom. 9. and are innurable. Apoc. 7. v 9.

CHAP.

CHAP. XIIII.

The King of Sodom with other foure Kings are ouercome in battaile by foure others, 12. where Lot is taken. 14. But Abram with 318. persons prosecuting and ouercomming the victorers, 16. rescued Lot, with al the captiues and prey. 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tithes to him, 21. and rendred the spoile to the King of Sodom.

AND it came to passe in that time, that Amraphel the King of Sennaar, and Arioch the King of Pontus, and Chodorlahomor King of the Elamites, and Thadal the King of Nations 2. made warre against Barra the King of Sodome, and against Bersa the King of Gomorra, and against Sennaab the King of Adama, and against Semebar the King of Seboim, and against the King of Bala, the same is Segor. 3. Al these came together into the wood-land vale, which now is the salt sea. 4. For they had serued Chodorlahomor twelue yeares, & the thirteenth yeare they reuolted from him. 5. Therfore in the fourteenth yeare came Chodorlahomor, and the Kings that were with him, and they struck Raphaim in Astarothcarnaim, and Susim with them, and Emim in Sauee of Carimathaim, 6. and the Corrheans in the mountains of Seir, euen to the Champion countrie of Pharan, which is in the wildernes. 7. And they returned, and came as farre as the fountaine of Misphat, the same is Cades: and they struck al the countrie of the Amelechites, and of the Amorheans, that dwel in Asasonthamar. 8. And they went forth the King of Sodome, and the King of Gomorra, and the King of Adama, and the King of Seboim, moreouer also the King of Bala, which is Segor: and they set themselues against them in battaile aray in the wood-land vale: 9. to wit against Chodorlahomor King of the Elamites, and Thadal King of Nations, and Amraphel King of Sennaar, and Arioch King of Pontus: foure Kings against fiue. 10. But the wood-land vale had many pits of bitume. Therfore the King of Sodome and of Gomorra turned their backs, and were ouerthrowne there: and they that remained fled to the mountaine. 11. And they tooke al the substance of the Sodomites and Gomorrheans, and tooke al kind of victuals, and went their way: 12. and Lot also and his substance, the sonne of Abrams brother, who dwelled in Sodom. 13. And behold one that had escaped told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean, brother of Eschol, and the brother of Aner: for these had made a league with Abram. 14. Which when

Abram had heard, to wit, that his brother Lot was taken, he numbred of the ſeruants borne in his houſe, wel appointed, three hundred and eighteen: and purſued them vnto Dan. 15. And diuiding his companie, he ranne vpon them in the night, and ſtruck them, and purſued them vnto Hoba, which is on the left hand of Damaſcus. 16. And he brought backe al the ſubſtance, and Lot his brother with his ſubſtance, the women alſo and the people. 17. And the King of Sodom went forth to meet them, after he returned from the ſlaughter of Chodorlahomor, and of the Kings that were with him in the vale Sauee, which is the Kings vale. 18. But " Melchiſedech the King of Salem," bringing forth bread and wine, for he was the Prieſt of God moſt High, 19. " bleſſed him, and ſaid: Bleſſed be Abram to God the Higheſt, which created heauen and earth: 20. and bleſſed be God the Higheſt, by whoſe protection the enemyes are in thy hands. And" he gaue him the tyths of al. 21. And the King of Sodom ſaid to Abram: Giue me the ſoules, and the reſt take to thee. 22. Who anſwered him: I lift vp my hand to my Lord God moſt High, poſſeſſour of heauen and earth, 23. that from the very woofe-thread vnto the ſhoe latchet, I wil not take of al that are thine, (a) leſt thou ſay, I haue enriched Abram: 24. except ſuch things as the yong men haue eaten, and the ſhares of the men that came with me, Aner, Eſchol, and Mambre: theſe ſhal take their ſhares.

(a) Abraham enriched by God, would take no more of man, but his ſoldiers ſuſtenance, the proper hire of ſpiritual workmen. S *chriſoſt. in Gen.*

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CHAP. XIIII.

Tomo 3. prope initium.

18. *Melchiſedech.*) S. Hierom being earneſtly requeſted by Euagrius to giue his iudgement touching Melchiſedech, whom a nameles Authour had endeauoured to proue to be the Holie Ghoſt, plainly confuteth that errour: as alſo an other errour of Origen and Didymus ſaying, he was an Angel. Likewiſe S. Epiphanius (*hereſi 55. and 76.*) relateth and condemneth a third errour, of ſome that thought him to be the Sonne of God. Theſe two Fathers, and S. Auguſtine (*li. de hereſibus her. 34.*) and diuers others whom S. Hierome alleadgeth, proue euidently, that he was a very man, a Prieſt and a King, yea the High Prieſt (at leaſt of that countrie) Superiour to Abraham, and a figure of Chriſt. Beſides theſe hereſies, the ſame S. Hierome relateth two probable opinions. The Iewes Rabins generally hold that Melchiſedech was Sem the ſonne of Noe, from whom Abraham and al the Hebrewes deſcended. Which they ſeeme rather to affirme, as loath to confeſſe that anie man of an other Nation then their owne, ſhould haue been greater and more excellent then Abraham in ſpiritual cauſes, then for anie reaſon they doe or can alleadge. Yet manie, eſpecially latter writers, as Liranus, Toſtatus, Cenebrardus, and others, doe embrace this opinion as moſt probable. Though S. Hierome ſeemeth only to haue added the Hebrewes opinion (as he ſaith) becauſe he would intimate

Old hereſies concerning Melchiſedech.

A probable opinion that Sem and Melchiſedech was al one.

More probable that Melchisedech was a Chananite.

al to his freind, when he had first cited grauer Authours, S. Ireneus, Hypolitus, Eusebius Cesarienſis, Eusebius Emisſenus, Apolinarius, and Eustathius, al agreably affirming that Melchisedech was a Chananite, King of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudæus, continually speaking of him as of a stranger to the Iewes Nation. Iosephus also a Iew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chanaites. Also S. Dionysius Ariopagita (*Cæleſt. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67.*) Theodoretus (*q. 63. in Gen.*) and Suidas, are of the same mind, and manie other Christian Doctours. Who confirme their assertion

Proued by S. Pauls words.

by that S. Paul saith to the Hebrewes: *He whose generation is not numbred among them, tooke tithes of Abraham.* For what els can S Paul meane, but that Melchisedechs kindred & people, was diuers from the kindred and people of the Iewes? Which he could not say of Sem, from whom Abraham & al Iewes descended: as it can not be said, that Adam and Noe are of diuers generation from anie people that now liueth, because we al come of them. Of this difficultie (not pertaining to anie controuersie of our time) the studious may see more in F. Pererius his commentaries vpon this 14. chap. of Genesis. disp. 3. *Heb. 7. v. 6.*

Christ is a Priest according to the Order of Melchisedech.

18. *Bringing forth.*] Seeing the Royal Prophet Dauid, and S. Paul say Christ is a Priest for euer according to the Order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests til the end of the world, what other figuratiue sacrifice of Melchisedech they can find performed by Christ, by which it may appeare that he is a Priest for euer according to that Order? Caluin (li. 4. Instit. c 18 para. 2.) Kemnisius (par. 2. exam. pag. 740. & 747.) Peter Martyr (in 1. Cor. 5.) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice; wherfore they hauing no sacrifice wil haue only Ministers and no Priests: but they denie that Melchisedech offered Sacrifice in bread and wine. Wherupon we ioyne issue with them to proue that he did, and that by this place amongst others of holie Scripture. *Psal. 109. Heb. 7.*

Why the Protestants haue Ministers and no Priests.

Kemnisius complayneth that the Latin text hath *Obtulit*, for *Protulit*, *Offered*, for *Brought forth*. And to disproue the same, he alleadgeth the Hebrew, Chaldee, Greeke, and S. Cyprian. But Catholikes more iustly complaine of him for lying. For al Latin Editions haue *Proferens*, *bringing forth*. The question therfore in controuersie is, to what end and vse Melchisedech brought forth bread and wine? Caluin and Kemnisius say it was only to refresh or feed Abraham and his men, and not for sacrifice. Which their bare saying is without reason, for that there was store of victuals in the prey (v. 11.) and they had eaten therof. Moreouer the Hebrew word *Hoſi*, *brought forth*, is a word pertayning to Sacrifice, as in the 6. chap. of Iudges. (v 18 and 19) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participate: though they wanted not other sufficient corporal food. Againe, the words following *For he was the Priest of God most High*, can haue no other sense, but that he did the function of a Priest in the bread and wine which he brought, otherwise if the only cause of bringing that prouision had been to relieue the camp with victuals, the reason would rather haue been yealded, because he was a bountiful King, a liberal Prince, a special freind to Abraham, as indeed he was: But none of these reasons or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

The state of the cõtrouersie.

Melchisedech offered sacrifice in bread & wine.

v. 24. S. Chrisſ. ho. 36. in Gen.

The Latin text iustified by other places, yea by Protestãts trãslatiõs

Here againe some Protestants take exception against the Latin text, that the causual coniunction *Enim*, *for*, is not agreable to the Hebrew, but should be the copulatiue *Et*, *and*, which is a meere wrangling. For the learned know wel enough that the Hebrew particle is better expressed in such places by *Enim*, or

quia,

quia, for, or *because*, then by Et. And ſo the English Bible printed in the yeare of our Lord 1552. readeth: *Melchiſedech King of Salem brought forth bread and wine: for he was the Prieſt of the moſt Higheſt God.* The latter Editions alſo in like places haue not the copulatiue *And*, but ſome other word as the ſenſe requireth. Gen. 20. v. 3. *Thou art but a dead man, for the womans ſake which thou haſt taken; for she is a mans wife*: Where the Hebrew phraſe is, *And she is married to a husband.* Gen. 30. v 27. they read thus: *For I haue proued that the Lord hath bleſſed me for thy ſake*, where preciſely conſtruing the Hebrew they ſhould ſay, *I diuined* (or coniectured) *and the Lord bleſſed me for thy ſake.* Likewiſe Eſay 64. v. 5. they read: *But Loe, thou haſt been angrie, for we offended*, the Hebrew is thus: *Loe thou art angrie, and we haue ſinned.* In the ſame place they tranſlate, *Yet ſhal we be ſaued*, which the Hebrew expreſſeth by the copulatiue, *And* we ſhal be ſaued. So when they thinke it conuenient, they tranſlate the Hebrew particle, *For, that, yet*, which ſtrictly ſignifieth *And.*

Now let vs alſo ſee the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIIN. VEHV COHEN LEEL ELION. VAIE VARE CHEHV, &c. In English word for word thus: *And Melchiſedech King of Salem broughs forth bread and wine. And he the Prieſt to God moſt High. And he bleſſed him*, &c. Where albeit the cauſual word, *For*, is not expreſſed, yet theſe wordes, *And he the Prieſt*, further declaring that beſides the office and dignitie of a King (which was ſaid before) Melchiſedech was alſo a Prieſt, muſt needs ſignifie that he did ſomething about the bread and wine belonging to a Prieſts office. And what that ſomething was, perhaps the Vniuerſitie of Cambridge wil teſtifie, whoſe late Profeſſour of Diuinitie teacheth plainly, that Melchiſedech offered Sacrifice, and was therin a figure of Chriſt (*Pag 6. Reprehen.*) *Sacerdotes* (ſaith he) *ii verè & propriè ſunt, qui ſacrificia faciunt; qualis fuit Aaron, & Aaronis filii, & Melchiſedechus, & quem illi adumbrabant, Chriſtus.* Prieſts truly and properly are they, *that offer ſacrifices, ſuch as was Aaron, and the ſonnes of Aaron, and Melchiſedech, and Chriſt, whom they preſigured.* If then both Aaron & Melchiſedech were truly & properly Prieſts, becauſe they offered ſacrifices (according to this Profeſſours definition) and both were figures of Chriſt, it muſt needs be granted that as Chriſt fulfilled the figure of Aarons bloudie ſacrifices, in offering himſelfe vpon the Croſſe; ſo he alſo fulfilled the figure as wel of vnbloudie ſacrifices of Aaron, as eſpecially of Melchiſedechs Sacrifice, in ſome other reſpect beſides that on the Croſſe, ſeeing the Prophet Dauid and S. Paul ſay, Chriſt is a Prieſt (not according to Aarons Order, for that was to haue an end, but) *For euer* according to the Order of Melchiſedech. And what other Sacrifice did our Sauiour offer to remaine perpetual, but of his owne bodie & bloud in vnbloudie manner, vnder the formes of bread and wine, with commandment to his Apoſtles and Prieſts to doe the ſame til the end of the world? Let the indifferent Reader weigh it wel: And whoſoeuer is not very proud wil for his better inſtruction or confirmation, eſteeme the vniforme iudgement of manie, ancient, godlie, and learned Fathers, writing vpon this place. We wil only recite their wordes without other deduction, for breuitie ſake.

Guiliel. Whitak contra Gregor. Martin.

The Hebrew text ſheweth that Meſchiſedech did the office of a Prieſt in bread and wine.

The proper office of a Prieſt is to offer Sacrifice.

Chriſt ſtil exercizeth the office of Prieſthood according to the Order of Melchiſedech by the miniſterie of Prieſts.

S. Clemens Alexandrinus, li. 4. Strom. verſus finem, writeth thus: Melchiſedech King of Salem, Prieſt of God moſt High, gaue wine & bread ſanctified nutriment in type of the Euchariſt.

The ancient fathers proue that Melchiſedech offered Sacrifice in bread & wine, in figure of.

S. Cyprian Epiſt. 63. ad Cæcilium: Chriſt is Prieſt for euer according to the Order of Melchiſedech, which Order is this comming from that Sacrifice, and thence deſcending, that Melchiſedech was Prieſt of God moſt High, that he offered bread and wine, that he bleſſed Abraham. For who is more a Prieſt of God moſt High, then our Lord Ieſus Chriſt, who offered Sacrifice to God the Father, and offered the ſame which Melchiſedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therfore in Geneſis,

Christ, and of other Priests of the new Testament.

the blessing might be rightly celebrated about Abraham by Melchisedech the Priest, the image of Christs Sacrifice consisting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and the chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Eusebius Cesariensis li. 5 Demonst Euang. c. 5. Euen as he who was Priest of Nations was neuer seen to offer corporal sacrifices, but only bread & wine, when he blessed Abraham; so first our Lord & Sauiour himselfe, then Priests that come from him, exercising the spiritual office of Priesthood in al Nations, after the Ecclesiastical ordinances, doe represent the mysteries of his bodie and healthful bloud, in bread and wine: which mysteries Melchisedech knew so long before by diuine spirit, and vsed as representations of things to come.

S. Ambrose li. 5. de Sacramen. c. 1. We know the figure of the Sacraments went before, in Abrahams times, when Melchisedech offered Sacrifice.

Idem in cap. 5. Heb. It is cleere that oblations of cattle are vanished, which were in Aarons Order, but Melchisedechs institution remayneth, which is celebrated al the world ouer in administration of the Sacraments.

S. Hierome Epist. ad Marcellam vt migret Bethleem: Haue recourse to Genesis, and you shal find Melchisedech, King of Salem, Prince of this citie, who euen then in figure of Christ offered bread and wine, and dedicated the Christian mystetie in our Sauiours bodie and bloud. Idem Epist. ad Euagrium: Melchisedech offered not bloudie victims, but dedicated the Sacrament of Christ in bread and wine, a simple and pure sacrifice. Idem Quest. in Gen. c. 14. Our mysterie is signified in the word of Order, not by Aaron in immolating brute victims, but in offering bread and wine, that is, the bodie and bloud of our Lord Iesus. Idem in c. 26. Matthei: Melchisedech the Priest of God most High, by offering bread and wine, prefigured the Mysterie of the Eucharist.

S. Chrisostom ho. 25. in Gen. Seeing the figure, thinke also I pray thee of the veritie. Ho. 36. After that Melchisedech King of Salem brought bread and wine (for he was Priest of God most High) Abraham receiued his oblations.

S. Augustin Epist. 95. Melchisedech bringing forth the Sacrament (or mysterie) of our Lords table, knew how to figurate his eternal Priesthood. Idem li. 16. c. 22 ciuit. There first appeared that Sacrifice, which is now offered to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and vpon the Psalme 109. li. 1. contra aduarf. Leg. & Prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootles or needles to cite more places, or more Authours: for whosoeuer wil not submit their iudgements to these, would not, it is like, belieue, if their owne Maisters should rise againe and warne them, lest they be damned for their incredulitie.

Caluin conteneth al the ancient fathers. in ca. 9. Heb.

19. *Blessed him.*] Caluin (in cap. 7. v. 9. Heb.) Musculus (locis com. c. de Missa Papist.) and some other Protestants, to auoid the connexion of Melchisedechs Priesthood and bringing forth of bread and wine, wil needs haue these words, *He was a Priest*, referred only to that which followeth, *he blessed Abraham.* And some English translaters for this purpose haue corrupted the text, by changing *And* into *Therfore*, saying thus: *And he was a Priest of the most High God, therfore he blessed him.* Which is also a false gloss. For Melchisedech did not blesse Abram because he was a Priest, for Abram was also a Priest, but because he was a greater Priest then Abram; which S. Paul vrgeth saying: *Without al contradiction that which is lesse, is blessed of the better*, concluding therupon that Melchisedech was greater then Abraham. Againe, other Superiours that are not Priests may blesse their inferiours. As Iosue and Salomon blessed the people, and parents blesse their children.

Heretical translation.

Bible 1579.

The greater blesseth the lesse.

Heb. 7. Iosue 8. & 22. 3. Reg. 8.

Paying of tithes in the law of nature.

20. *Gaue tithes.*) This is an other prerogatiue of Melchisedech, that Abram payed tithes to him, which S. Paul likwise explicateth (Heb. 7.) and proueth

thereby

thereby that Chriſts Prieſthood is greatter then the Leuitical. Moreouer this paying of tithes by Abraham sheweth the antiquitie of this tradition, being practiſed in Abrahams time, that the ſpiritual Superiours receiued tithes of their inferiours.

CHAP. XV.

Abram doubting and lamenting that he should haue no child, God promiſeth him much iſſue, 6. who believing is iuſtified, 9. offereth ſacrifice preſcribed by God, 13. & is forwarned that his ſeed ſhal be in a ſtrange land 400. yeares. 14. ſhal be deliuered from ſeruitude, 18. and poſſeſſe Chanaan.

AFTER theſe things therfore were done, the word of our Lord was made to Abram by a viſion ſaying: Feare not Abram, I am thy Protector, and thy reward exceeding great. 2. And Abram ſaid: Lord God, what wilt thou giue me? I ſhal goe without children: and the ſonne of the ſteward of my houſe is this Damaſcus Eliezer. 3. And Abram added: But to me thou haſt not giuen ſeed: and loe my ſeruant borne in my houſe ſhal be mine heire. 4. And immediately the word of our Lord came to him ſaying: He ſhal not be thine heire: but he that ſhal come out of thy womb him ſhalt thou haue thine heire. 5. And he brought him forth abroad, and ſaid to him: Looke vp to heauen, and number the ſtarres, if thou canſt. And he ſaid to him: So ſhal thy ſeed be. 6. Abram " believed God, and it was reputed to him vnto iuſtice. 7. And he ſaid to him: I am the Lord that brought thee out from Vr of the Chaldees for to giue thee this land, and that thou mighteſt poſſeſſe it. 8. But he ſaid: Lord God, how may I know that I ſhal poſſeſſe it? 9. And our Lord anſwered, and ſaid: (a) Take me a cow of three yeares old, and a ſhe goat of three yeares, and a ramme of three yeares, a turtle alſo, and a pigeon. 10. Who taking al theſe, diuided them by the middes, and laid each two pieces arow one againſt the other: but the birds he diuided not. 11. And the foules lighted vpon the carcaſſes, and Abram droue them away. 12. And when the ſunne was ſetting, a deep ſleep fel vpon Abram, and a great and darkeſome horrour inuaded him. 13. And it was ſaid vnto him: Know and foreknow that a pilgrime ſhal thy ſeed be in a land not their owne (and they ſhal bring them vnder bondage, and afflict them) (b) foure hundred yeares. 14. But the Nation, whom they ſhal ſerue, I wil iudge: and after this they ſhal goe forth with great ſubſtance. 15. And thou ſhalt goe to thy fathers in peace, buried in a good old age. 16. But in the fourth generation they ſhal returne hither: for (c) as yet the iniquities of the Amorrheans are not at the ful vntil this preſent time.

Ro 4 Gal. 3. &c. 2.

Act. 17.

Exod. 12.

(a) Theſe three kinds of beaſts & two of birds ſignifie that the Iſraelites ſhould be three generations in a ſtrange land, the fourth in the deſert, the fifth in poſſeſſiō of Chanaan. *Theod. q. 65. in Gen.*

(b) Abraham & his ſeed were in a ſtrange lād 400. and odde yeares, but in ſeruitude & afflictiō about 140.

(c) God deferreth to punish, either that the wicked may amend, or the good be exerciſed by them. *S. Aug. Pſal 54.* or becauſe the iniquity is not come to that great meaſure which his wiſdome forſeeth, and wil punish in the end, to his owne more glorie, & more good of others. *S. Greg. ho. 11. in 3. Ezech.*

17. Therfore when the ſunne was ſet, there aroſe a darke miſt, and there appeared a fornace ſmoking, and a flake of fire paſſing between thoſe diuiſions. 18. That day God made a couenant with Abram, ſaying: To thy ſeed wil I giue this land from the riuer of Ægypt euen to the great riuer Euphrates, 19. The Cineans, and Cenezites, the Cedmonites, 20. and the Hethits, and the Pherezits, the Raphaims alſo, 21. and the Amorreans and the Cananites, and Gargaſites, and the Iebuſites.

ANNOTATIONS.

CHAP. XV.

To beleeue Gods word without ſtaggering is an act of iuſtice.

6. *Beleeued God.*] S. Hilarie (li. 9. de Trin.) and S. Ambroſe (li. 1. de Abraham. c. 3.) by this example teach vs, what manner of faith is reputed to iuſtice, to wit, ſuch a faith as without tergiuerſation, or requiring of proofe or reaſon, doth ſimply beleeue that which God once ſaith, becauſe he is omnipotent, how farre ſoeuer the thing that is ſaid ſurmounteth our vnderſtanding. For ſo heroical was the act of Abrahams faith, promptly beleeuing Gods word in a matter moſt hard to his former conceit, that for the ſame he receiued ſingular prayſe; and for the like afterwards was called *The father of manie Nations* (c. 17. v. 5.) and by S. Paul *The father of al that beleeue* (Ro. 4. v. 11.) where the Apoſtle teacheth that Abraham had no iuſtice, nor eſtimation of iuſtice before God, vntil he beleeued in Chriſt (v. 18. 19, 20.) becauſe al workes before that faith are inſufficient. Neither was this a ſole faith, but had other neceſſarie vertues of hope, and charitie, humilitie, reuerence, obedience, and the like ioyned with it. Wherfore S Iames teſtifieth that Abraham was iuſtified by workes (that is by workes following faith, not going before faith.) For *Faith* (ſaith he) *if it haue not workes, is dead in it-ſelf*, (c. 2. v. 17.) *And by workes Abrahams faith was conſummate.* v. 22. And concludeth thus: Doe yee ſee, that by workes a man is iuſtified, and not by faith only. v. 24.

Not workes before faith but ioyned with faith are meritorious.

Only faith doth not iuſtifie.

CHAP. XVI.

Sarai giueth her hand-maid Agar as a wife to Abram: 4. who conceiuing deſpiſeth her miſtreſſe, is therefore afflicted, and flyeth away. 7. But is warned by an Angel to returne and humble her ſelfe, 15. which she doth, and beareth Iſmael.

SARAI therfore the wife of Abram had brought forth no children; but hauing an handmaid, an Ægyptian named Agar, 2. ſhe ſaid to her huſband: Behold, our Lord hath cloſed me, that I might not beare; Goe in vnto my handmaid, if happily of her at the leaſt I may haue children. And when he agreed to her in this requeſt, 3. ſhe toke Agar the Ægyptian her handmaid tenne yeares after that they firſt dwelled in the land of Chanaan, and gaue her vnto her huſband " to wife. 4. Who did companie with her, but ſhe (a) perceiuing that ſhe was with child, deſpiſed her miſtreſſe. 5. And Sarai ſaid to Abram: Thou doeſt vniuſtly againſt me: I gaue my handmaid into thy boſome, who perceiuing her ſelf to be with child, deſpiſeth me. Our Lord iudge between me and thee. 6. To whom Abram making anſwer: Behold, ſaith he, thy handmaid is in thine owne hand, vſe her as it pleaſeth thee. When Sarai therfore did afflict her, ſhe ranne away. 7. And an Angel of our Lord hauing found her beſide a fountaine of water in the wilderneſſe, which is in the way to Sur in the deſert, 8. he ſaid to her: Agar, the handmaid of Sarai, whence commeſt thou? and whither goeſt thou? who anſwered: From the face of Sarai my miſtreſſe doe I flye. 9. And the Angel of our Lord ſaid to her: Returne to thy miſtreſſe, and humble thy ſelfe vnder her hand. 10. And againe: Multiplying, ſayth he, wil I multiplie thy ſeed, and it ſhal not be numbred for the multitude therof. 11. And againe after that: Behold, ſaith he, thou art with child, and thou ſhalt bring forth a ſonne; and thou ſhalt cal his name Iſmael, becauſe the Lord hath heard thine affliction. 12. He ſhal be a wild man: his hand ſhal be againſt al men, and al mens hands againſt him; and ouer againſt al his brethren ſhal he pitch his tents. 13. And ſhe called the name of our Lord that ſpake vnto her: Thou the God which haſt ſeen me. For ſhe ſaid: verily here haue I ſeen the backe parts of him that hath ſeen me. 14. Therfore ſhe called that wel, the wel of him that liueth and ſeeth me. The ſame is between Cadeſſe and Barad. 15. And Agar brought forth a ſonne to Abram: who called his name Iſmael. 16. Eightie and ſixe yeares old was Abram when Agar brought him forth Iſmael.

(a) Some obey whileſt they are rude, or in low ſtate, but hauing got a litle knowlege or aduancemẽt diſdaine their aduancers. *S. Gregorie. li. 21. in 1. Reg. 3.*

ANNOTATIONS.

CHAP. XVI.

Manichees cõdemned pluralitie of wiues in the Patriarchs. Luther alloweth it in Christians. Other Protestants in some case.

3. *To wife.*) The Manichees did calumniate holie Abraham and other Patriarchs for hauing manie wiues, condemning them of incontinencie and adulterie for the same. Luther in the contrarie extreme held it not vnlawful, but indifferent now in the law of grace, for a man to haue more wiues then one at once. And some English Protestants hold, that for adulterie the innocent partie may marie another, the first liuing. But the Catholike doctrine distinguishing times and causes, sheweth how pluralitie of wiues was lawful sometimes, and at other times, especially since Christ, altogether vnlawful and vndispensable. The summe of which veritie is this. By the first institution of Mariage in the state of innocencie, and law of nature, and by the law of Christ, it is vnlawful for anie man to haue more wiues, and for anie woman to haue more husbands then one. In the one part of which Law notwithstanding God sometimes dispensed. *S. Aug. l. 22. c. 47. cont. Faust. Luther propos. 62. 65. & 66.*

Two sorts of precepts in the law of nature.

For there be two kinds of precepts pertaining to the law of nature. One sort are as first principles of the law of nature, in which God neuer dispenseth, much lesse anie man. As that one woman may not haue more husbands then one, because the same would rather hinder procreation, and so were directly against the fruit of mariage. The other sort are as conclusions drawne from the first principles, in which God sometimes dispenseth, but neuer anie man. As in this present example: seeing it is against natural procreation that one woman should haue manie husbands, it is conuenient also; there being ordinarily as manie men as women in the world, that euerie man likewise should be restrained to one wife, for so procreation may rather be increased, then if some men haue manie wiues, and others by that occasion haue none at al, except in some special case. As after the floud, when there was scarcitie of people, God dispensed with such men as indeed were like to make greater procreation by pluralitie of wiues. Which appeareth sufficiently by that Sarai perswaded her owne husband to marie an other wife, and he a true seruant of God agreed thereto, not as a new thing, but as a lawful practise of those times. *S. Aug. de bono coniugali. c. 17.*

Pluralitie of wiues sometimes allowed.

And Moyses here and in other places stil speaketh of it, as of a custome knowne to the people for lawful. *If a man* (saith he) *haue two wiues, one beloued and the other hated, and they haue children by him, and the sonne of the hated be first-borne; he cannot preferre the sonne of the beloued.* Wherby is cleere that two wiues were then lawful, and the children of both legitimate, and that the first-borne must be preferred, without respect of first or last Mariage. Yet this dispensation either ceased before Christs time, the cause ceasing when the world was replenished; or at least our Sauiour tooke it away, restoring Matrimonie to the first institution of two in one flesh. Who pleaseth to see the Doctours that vnderstand and expound the Scriptures to this effect, may read S. Augustin li. 22. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & & li. 1. de adulter. coniugiis. S. Chrisostom. ho. 56. in Gen. S. Amb. li. de Abrah. c. 4. Also S. Chrisost. S. Hierom. and S. Bede in 19. Matthei. *Deut. 21.*

By the law of Christ in no case lawful.

Mat. 19. Gen. 2.

CHAP. XVII.

God renewing his promiſes to Abram 5. changeth his name, 10. and commandeth Circumciſion. 15. changeth alſo his wiues name, promiſeth a ſonne of her. 20. Likewiſe that Iſmael ſhal proſper. 23. And the ſame day Abraham circunciſed himſelfe, and Iſmael, and al the men of his houſe.

AND after that he began to be nyntie and nyne yeares old, our Lord appeared vnto him, and ſaid vnto him: I am the God Almightie: walke before me, and be (a) perfect. 2. And I wil make my couenant between me and thee: and I wil multiplie thee exceedingly. 3. Abram fel flat on his face. 4. And God ſaid to him: I am, and my couenant is with thee, and thou ſhalt be a father of manie Nations. 5. Neither ſhal thy name be called any more Abram; but thou ſhalt be called Abraham: becauſe a father of " many Nations I haue made thee. 6. And I wil make thee encreaſe exceedingly, and I wil make thee into Nations, and Kings ſhal come forth of thee. 7. And I wil eſtabliſh my couenant between me and thee, and between thy ſeed after thee in their generations by a perpetual couenant: to be thy God, and thy ſeeds after thee. 8. And I wil giue to thee, and to thy ſeed the land of thy peregrination, al the land of Chanaan for a perpetual poſſeſſion, and I wil be their God. 9. Againe God ſaid to Abraham: And thou therfore ſhalt keep my couenant, and thy ſeed after thee in their generations. 10. This is my couenant which you ſhal obſerue between me and you, and thy ſeed after thee: Al the male-kind of you" ſhal be circumciſed: 11. and you ſhal circumciſe the fleſh of your prepuce, that it may be for a ſigne of the couenant between me and you. 12. An infant of (b) eight dayes ſhal be circumciſed among you, al male-kind in your generations as wel the homebred ſhal be circumciſed, as the bought ſeruant of whoſoeuer he is, not of your ſtocke: 13. and my couenant ſhal be in your fleſh for a perpetual couenant. 14. The male, whoſe fleſh of his prepuce ſhal not be circumciſed, that ſoule" ſhal be deſtroied out of his people: becauſe he hath broken my couenant. 15. God ſaid alſo to Abraham: Sarai thy wife thou ſhalt not cal Sarai, but Sara. 16. And I wil bleſſe her, and of her I wil giue thee a ſonne, whom I wil bleſſe, and he ſhal be into Nations, and Kings of peoples ſhal ſpring of him. 17. Abraham fel vpon his face, and (c) laughed, ſaying in his hart: Shal troweſt thou to him that is an hundred yeare old a ſonne be borne? and Sara that is nyntie yeares old ſhal ſhe beare? 18. And he ſaid to God: I would that Iſmael may liue before thee. 19. And God ſaid to Abraham: Sara thy wife ſhal beare thee a ſonne,

(a) He is perfect in this life, that ſincerely & diligently tēdeth towards perfection of the next life. And this God here commanded to Abrahā, & Chriſt to al Chriſtians. *Mat. 5. S. Aug. l. de perfect. cont. Cæleſt.* See Gen. 6. v. 9.

(b) Circumciſion and name receiued the eight day ſignified the aſſociation of Saints in heauen after the ſeuen dayes trauel of this world. *Ser. de circum. apud S. Cyprian.*

(c) Abraham laughed not doubting but reioycing. S. *Ambro. li. de Abraham c. 4. S. Aug. l. 16. c 26. de ciuit.*

ſonne, and thou ſhalt cal his name Iſaac, and I wil eſtabliſh my couenant to him for a perpetual couenant, and to his ſeed after him. 20. Concerning Iſmael alſo I haue heard thee. Behold, I wil bleſſe him, and encreaſe and multiplie him exceedingly: twelue Dukes ſhal he beget, and I wil make him into a great Nation. 21. But my couenant I wil eſtabliſh with (*d*) Iſaac, whom Sara ſhal bring forth to thee at this time an other yeare. 22. And when he had left off ſpeaking with him, God aſcended from Abraham. 23. And Abraham tooke Iſmael his ſonne, and al the homebred of his houſe: and al whom he had bought, al the males of al the men of his houſe: and he circumciſed the fleſh of their prepuce forthwith the very ſame day, as God had commanded him. 24. Abraham was nyntie and nyne yeares old, when he circumciſed the fleſh of his prepuce. 25. And Iſmael his ſonne was ful thirteen yeares old at the time of his circumciſion. 26. The ſelf-ſame day was Abraham circumciſed and Iſmael his ſonne. 27. And (*e*) al the men of his houſe, as wel the homebred as the bought ſeruants and ſtrangers were circumciſed together.

(*d*) Temporal bleſſings were common to Iſmael, but ſpiritual pertained properly to Iſaac and Iſrael, & their ſucceſſours.

(*e*) Conformitie in Religion conſerueth peace in euery familie. *Tho. Anglus in hunc locum.*

ANNOTATIONS.

CHAP. XVII.

Changing of names is myſtical. *S. Aug. li. 16. c. 28. and 39. ciuit. S. Hierom. Traditi. Hebraicis.*

5. *Manie nations.*] Abram ſignifying *High* or *Noble father*, changed into Abraham, which ſignifieth *Father of manie* (Nations) and Sarai ſignifying *My Princes*, changed into Sara, which abſolutely ſignifieth *Princeſſe*, import great Myſteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the iſſue that he ſhould haue of Sara, ſhould be the father of manie Nations, which S. Paul expreſly applieth to his ſpiritual children, thoſe eſpecially that ſhould belieue in Chriſt, of the Gentiles, prefigured by *Iſaac borne of the freewoman, by the promiſe*, as the Iewes were perfigured by *Iſmael borne of the bondwoman according to the fleſh*, concluding with the prophet Eſay, that *Manie are the children of the deſolate, that before was barren.* For albeit Abraham was natural father of foure Nations, the Iſmaelites, Madianites, Idumeans, and the Iſraelites, yet he was ſpiritual father of manie more, to wit, of al Nations that belieue in Chriſt from his owne time to the end of the world, of which ſome are Iewes, but the greateſt part Gentiles, as the ſame Apoſtle ſheweth Rom. 4. Gal. 4. Epheſ. 3. Colloſ. 1. and in other places. Wherby it is cleer, that the Church of Chriſt doth alwayes conſiſt of manie Nations, not as Donatiſtes and Proteſtants abſurdly ſay, ſometimes of few inuiſible or vnknowen perſons, for ſo Abraham ſhould ſometimes be father of few or no Nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he ſhould not maintaine his promiſe made to Abraham for euer. Gal. 4. Iſa 54.

Abraham natural father of foure Nations: ſpiritual father of al that doe belieue in Chriſt. *Rom. 4. 11.* The Church of Chriſt euer conſiſteth of many Nations.

10. *Shal be circumciſed*) The Sacrament of Circumciſion here firſt inſtituted, about 400. yeares before the Law of Moyſes, is a perfect figure of Baptiſme, reſembling it in foure things. Firſt, by both theſe Sacraments the faithful are diſtinguiſhed from infidels. Secondly, profeſſion of faith is made in them both,

Circumciſion a figure of Baptiſme.

either

either by thoſe that receiue the ſame, if they be of diſcretion, or by others for them, if they be infants. Thirdly, by both theſe Sacraments entrance is made into the Church, and to the participation of other Sacraments and ſpiritual rites. Fourthly, both theſe Sacraments induce ſubiection to the iuriſdiction and lawes of the Church. But Baptiſme doth farre excel Circumciſion in that it is more eaſie, or leſſe paineful, more vniuerſal, for it pertaineth to al Nations, and both ſexes; and eſpecially in vertue and efficacie, for Baptiſme as an inſtrumental cauſe remitteth ſinne ad iuſtifieth, Circumciſion was only a ſigne that grace was giuen & ſinne remitted. Againe, Baptiſme imprinteth a character in the ſoule, the oth r leaueth a marke only in the flesh. Finally, Baptiſme openeth the gate of heauen, in vertue of Chriſts paſſion now paſt, which Circumciſion could not befo'e Chriſt ſuffered death. Of which both reſemblance and difference S. Auguſtin treateth in manie places, eſpecially li. 3 de doct. chriſt. c. 9. Epiſt. 118. ad Ianuarium. li. 19. c. 13. cont. Fauſt. and in Pſal. 73. where he alſo maketh like compariſon between other Sacraments of the old and new Teſtament.

Baptiſme excelleth Circumciſion.

14. *Shal be deſtroyed.*) Here occurre two difficulties about the true ſenſe of this hard place. Firſt, whether this punishment belonged to them only, by whoſe fault circum.iſion was omitted; or to infants alſo that ſhould be circumciſed and were not. Secondly, whether temporal punishment or eternal was here threatned for tranſgreſſion of this precept. Touching the firſt doubt, it ſeemeth probable, that this punishment pertained only to thoſe, by whoſe negligence themſelues, or others of their charge, were not circumciſed: for that the reaſon why ſuch a one is punished is alleadged, *Becauſe he hath broken Gods couenant.* Which is only in their power to keep or breake, that are of diſcretion, and not in the power of infants. The indifferencie alſo of the Hebrew and Greeke text fauoureth this ſenſe, for where according to the Latin we read, *The male whoſe flesh of prepuce is not circumciſed*, The Hebrew and Greeke may be tranſlated, *The male that doth not circumciſe the flesh of his prepuce*, which can not be ment of an infant of eight dayes old. This expoſition is likewiſe confirmed by example, Exod. 4. where Moyſes was in dan ger to be ſlaine by an Angel, becauſe his ſonne was not circumciſed. Neuertheles S. Auguſtin (li. 3. c. 18 cont. Iulian. li. 16. c. 17. ciuit. and in other places) proueth that this commination pertained alſo to infants. Whoſe iudgement is confirmed by the 70. Interpreters, adding for explication theſe words, *the eight day*: which neceſſarily include infants, as ſubiect to this punishment; not for that they could tranſgreſſe this precept, or commit a new ſinne, but for lack of circumciſion. The reaſon wherof is, for that God now determined this only remedie for original ſinne, in the male ſex of Abrahams ſeed, in place of ſacrifice, or other profeſſion of faith vſed before, and that in caſe it could conueniently be applied, for otherwiſe the former remedies were ſtil auailable.

Two difficulties.

To whom the punishment pertained whē circumciſion was omitted.

Concerning the other difficultie manie ancient fathers expound theſe words, *Shal be deſtroyed out of his people*, of only temporal punishment; either death, as the like phraſe ſignifieth, Exod. 12. *Whoſoeuer shal eate leuened bread, his ſoul shal perish out of Iſrael*; or temporal ſeparation from the people of God, as Num. 19. *Euerie one that toucheth the dead corſe, shal perish out of Iſrael.* But S. Auguſtin (li. 3. c. 18. cont. Iulian. li. 5. hypog. & alibi) S. Gregorie (li. 4. Moral. c. 2. & 3.) S Proſper (li. de promiſſ Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam c. 8.) and S. Bernard (ſer. 3. de circum.) vnderſtand this threatning not only of temporal punishment, but alſo of eternal ſeparation from God, and the ſocietie of Saints And that alſo infants are ſo ſecluded only for lack of this remedie, as now children which dye without Baptiſme, committing no new fault are deprriued of the viſion of God, for their original ſinne not remitted. Whervpon is gathered that albeit Circumciſion was principally inſtituted to diſtinguish the people of God, which should come of Abrahams ſeed, from other Nations, yet it was

What punishment was threatned.

Circumciſion inſtituted to diſtinguish the people of God and for remedie of original ſinne in ſome perſons, but not in al.

alſo for remiſſion of original ſinne : not in al, but in thoſe to whom God appointed this particularremedie.

CHAP. XVIII.

Angels entertained as gheſts by Abraham 10. *tel when Sara shal beare a ſonne, wherat she laughing, they confirme that they had ſaid.* 16. *They alſo foretel the deſtruction of Sodome,* 22. *for which Abraham prayed ſix times.*

AND God appeared to him in the vale of Mambre as he ſat in the dore of his tent, in the verie heat of the day. 2. And when he had lifted vp his eyes, there appeared to him three men ſtanding nere vnto him : whom after he had ſeen, he ranne to meet them from the dore of his tent, and adored to the ground. 3. And He ſaid (*a*) Lord, if I haue found grace in thy ſight, goe not paſt thy ſeruant : 4. but I wil fetch a litle water, and waſh ye your feet, and reſt ye vnder the tree. 5. And I wil ſet a morſel of bread, and ſtrengthen your hart, afterward you ſhal paſſe : for therfore are you come aſide to your ſeruant. Who ſaid : Doe as thou haſt ſpoken. 6. Abraham made haſt into the tent to Sara, and ſaid to her : Make haſt, temper together three meaſures of floure, and make harth cakes. 7. But himſelfe ranne to the heard, and tooke from thence a calfe verie tender and verie good, and gaue it to a yong man : who made haſt and boiled it. 8. He tooke alſo butter and milke, and the calfe which he had boyled, and ſet before them : but himſelfe did ſtand beſide them vnder the tree. 9. And when they had eaten, they ſaid to him : Where is Sara thy wife ? He anſwered : Loe ſhe is in the tent. 10. To whom he ſaid : Returning I wil come to thee at this time, life accompanying, and Sara thy wife ſhal haue a ſonne. Which when Sara heard, ſhe laughed behind the dore of the tent. 11. And they were both aged, and farre entred in yeares, and it ceaſed to be with Sara after the manner of women. 12. Who laughed ſecretly ſaying : After I am waxen old, and my Lord is an old one, ſhal I giue my ſelfe to pleaſure ? 13. And our Lord ſaid to Abraham : Why did Sara laugh, ſaying: Shal I an old woman beare a child in deed? 14. Is there any thing hard to God ? According to appointment I wil returne to thee this verie ſelfe-ſame time, life accompanying, & Sara ſhal haue a ſonne. 15. Sara denied, ſaying : I laughed not ; being much afraid. But our Lord : (*b*) It is not ſo, ſaith he, but thou didſt laugh. 16. When the men therfore were riſen vp from thence, they turned their eyes againſt Sodome : and Abraham did goe with them, bringing them on the way. 17. And our Lord ſaid : Can I conceale from Abraham the things which I wil doe. 18. wheras he ſhal be into a Nation great, and very ſtrong, and in him

(*a*) Abraham ſaw three, and adored one, profeſſing three diuine Perſons and one God. *S. Aug. li. 16. c. 29. citat.* — *Heb. 13.*

(*b*) Abraham laughing with admiration for ioy was not reprehended, but Sara laughing of diffidence was reprehended, by him that ſeeth the hart. *S. Aug. q. 35. in Gen. & li 16. c. 31. citat.* — *Rom. 9.*

are

are TO BE BLESSED AL THE NATIONS OF THE EARTH? 19. For I know that he wil command his children, and his houſe after him that they keep the way of the Lord, & doe iudgement and iuſtice: that for Abrahams ſake the Lord may bring to effect al the things that he hath ſpoken vnto him.

Therfore ſaid our Lord: 20. The cry of Sodome and Gomorre is multiplied, and their ſinne is aggrauated exceedingly. 21. I wil deſcend, and ſee whether they haue in acte accomplished the cry that is come to me: or whether it be not ſo, that I may know. 22. And they turned themſelues from thence, and went their way to Sodome: but Abraham as yet ſtood before our Lord. 23. And approaching he ſaid: What! wilt thou deſtroy the iuſt with the wicked? 24. (c) If there ſhal be fiftie iuſt perſons in the citie, ſhal they periſh withal? and wilt thou ſpare that place for fiftie iuſt, if they be therin? 25. Be it farre from thee, that thou doe this thing, and that thou kil the iuſt with the wicked, and that the iuſt be in like caſe as the wicked, this is not beſeeming thee, which iudgeſt al the earth: no, thou wilt not doe this iudgement. 26. And our Lord ſaid to him: If I ſhal find in Sodome fiftie iuſt perſons within the citie, I wil ſpare the whole place for their ſake. 27. And Abraham anſwered, and ſaid: Becauſe I haue once begun, I wil ſpeake to my Lord, wheras I am duſt and aſhes. 28. What if there ſhal be fiue leſſe then fiftie iuſt perſons? wilt thou for fourtie fiue deſtroy the whole citie? And he ſaid: I wil not deſtroy it, if I ſhal find fiue and fourtie. 29. And againe he ſaid vnto him: But if fourtie ſhal be found there, what wilt thou doe? He ſaid: I wil not ſtrike it for fourties ſake. 30. Lord, ſaith he be not angrie I beſeech thee, if I ſpeake: What if thirtie ſhal be found there? He anſwered: I wil not doe it, if I ſhal find thirtie there. 31. Becauſe, ſaith he, I haue once begun, I wil ſpeake to my Lord: What if twentie ſhal be found there? He ſaid: I wil not deſtroy it for twenties ſake. 32. I beſeech thee, ſaith he, be not angrie Lord, if I ſpeake yet once more: What if ten ſhal be found there? And he ſaid: I wil not deſtroy it for tennes ſake. 33. And our Lord departed after that he ceaſed to ſpeake vnto Abraham: and Abraham returned into his place.

(c) what a wal are iuſt men to their countrie? their faith ſaueth vs, their iuſtice defendeth vs from deſtruction. *S. Amb. li. 1. de Abrah. c. 6.*

CHAP. XIX.

Lot receiuing Angels in his houſe is abuſed by the Sodomites. 12. He with his wife (26. who for looking back is turned into a ſtatua of ſalt) and his two daughters, are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnwitting with both his daughters, & begat of them Moab and Ammon, of whom came the Moabites and Ammonites.



(a) Abraham and Lot by hoſpitalitie merited to receiue Angels inſtead of men. Heb. 13.

ND the two (a) Angels came to Sodome at euen, and Lot ſitting in the gates of the citie. Who when he had ſeen them, roſe vp & went to meet them: and adored proſtrate vnto the ground, 2. and ſaid: I beſeech you, my Lords, turne into the houſe of your ſeruant, and lodge there: waſh your feet, and in the morning you ſhal goe forth on your way. Who ſaid: No, but we wil abide in the ſtreet. 3. He compelled them earneſtly to turne in vnto him: and when they were entred into his houſe, he made them a banquet, and baked vnleauened bread, and they did eate. 4. And before they went to bed, the men of the citie beſet the houſe from yong to old, al the people together. 5. And they called Lot, and ſaid to him: Where are the men that came in to thee at night? bring thē forth hither that we may know them. 6. Lot going forth to them, and ſhutting the dore after him, ſaid: 7. Doe not ſo, I beſeech you, my brethren, doe not commit this euil. 8. I haue two daughters, which as yet haue not knowen man: I wil bring them forth to you, and abuſe you them as it ſhal pleaſe you, ſo that you doe no euil to theſe men, becauſe they are entred vnder the ſhadow of my roofe. 9. But they ſaid: Get thee backe thither. And againe: Thou cameſt in, ſaid they, as a ſtranger, what to be a Iudge? Thy ſelfe therfore we wil afflict more then theſe. And they did violēce to Lot exceedingly: and it was euen now at the point that they would break the dores. 10. And behold the men put forth their hand, and drew in Lot vnto them, and ſhut the dore: 11. and them that were without they ſtruck with blindnes from the leaſt to the greateſt, ſo that they could not find the dore. 12. And they ſaid to Lot: Haſt thou here anie of thine? ſonne in law, or ſonnes, or daughters, al that are thine, bring them out of this citie: 13. for we wil deſtroy this place, for that (b) their cry is waxen loud before our Lord, who hath ſent vs to deſtroy them. 14. Therfore Lot went forth, and ſpake to his ſonnes in law that were to take his daughters, and ſaid: Ariſe, get you forth out of this place, becauſe our Lord wil deſtroy this citie. And he ſeemed vnto them to ſpeake as it were in ieſt. 15. And when it was morning, the Angels vrged him, ſaying: Ariſe, take thy wife, and the two

(b) This ſinne crieth to heauen for reuenge.

daughters

daughters which thou haſt: leaſt thou alſo perish withal in the wickednes of the citie. 16. He lingring, they tooke his hand, and the hand of his wife, and of his two daughters, becauſe our Lord ſpared him. 17. And they led him forth, and ſet him without the citie; and there they ſpake to him, ſaying: Saue thy life; looke not backe, neither ſtay thou in al the countrie about: but ſaue thy ſelfe in the mountaine, leſt thou alſo periſh withal. 18. And Lot ſaid to them: I beſeech thee my Lord, 19. becauſe thy ſeruant hath found grace before thee, and thou haſt magnified thy mercie, which thou haſt wrought with me, in that thou wouldeſt ſaue my life, and ſafe I can not be in the mountaine, leſt perhaps the euil catch me, and I dye. 20. There is this citie here-by at hand, wherunto I may fly, a little one, and I ſhal be ſafe in it: is it not a little one, and my life ſhal be ſaued? 21. And he ſaid to him: Behold alſo in this point I haue heard thy prayers, not to ouerthrow the citie for which thou haſt ſpoken. 22. Make haſt, and be ſaued there: becauſe I can not doe any thing til thou enter in thither. Therfore the name of that citie was called* Segor. 23. The ſunne was riſen vpon the earth, and Lot entred into Segor. 24. Therfore our Lord rained vpon Sodome and Gomorre brimſtone & fire from our Lord out of heauen: 25. and he ſubuerted theſe cities, and al the countrie about, al the inhabitants of the cities, and al things that ſpring of the earth. 26. And his wife (c) looking behind her, was turned into a ſtatua of ſalt. 27. And Abraham getting vp early in the morning, there where before he had ſtood with our Lord, 28. beheld Sodome and Gomorre, and the whole land of that countrie: and he ſaw the cinders riſe vp from the earth as it were the ſmoke of a fornace. 29. For when God ſubuerted the citties of that countrie, he (d) remembring Abraham, deliuered Lot out of the ſubuerſion of the cities wherein he had dwelt. 30. And Lot aſcended out of Segor, and abode in the mountaine, his two daughters alſo with him (for he was afraid to abide in Segor) and he abode in a caue himſelfe, and his two daughters with him. 31. And the elder ſaid to the yonger: Our father is old, and there is no man left on the earth, that may companie with vs after the manner of the whole earth. 32. Come, let vs make him drunke with wine, and let vs lie with him, that we may preſerue ſeed of our father. 33. They therfore made their father to drinke wine that night: and the elder went in, and lay with her father: but he perceiued not, neyther when his daughter lay downe, nor when ſhe roſe vp. 34. The next day alſo the elder ſaid to the yonger: Behold I lay yeſternight with my father, let vs make him drinke wine alſo this night, and thou ſhalt lye with him, that we may ſaue ſeed of our father. 35. They made their father drinke wine that night alſo, and the yonger daughter went in, and lay with him: and neyther then truly did he perceiue when ſhe lay downe, or when ſhe roſe vp. 36. The two daughters therfore of Lot were with child by their father. 37. And the elder bare a ſonne and ſhe called his name Moab:

*a litle one.

(c) Lots wife turned into ſalt, admoniſheth the ſeruants of God to proceed in vertue, & not to looke back to vice. *Luc. 17. S. Aug. li. 16. c. 30. ciuit.*

(d) Lot neither perfect nor very wicked was deliuered for Abrahams ſake. *S. Aug. q. 45. in Gen.*

he is the (e) father of the Moabites euen to this preſent day. 38. The yonger alſo bare a ſonne, and ſhe called his name Ammon, that is the ſonne of my people: he is the father of the Ammonites euen to this day.

(e) Moabites & Ammonites were two diſtinct Nations, perhaps of the 72. See. p. 41.

CHAP. XX.

Abraham ſiorning in Geraris, his wife is taken into King Abimelechs houſe, but by Gods commandement in reſtored vntouched, 14. with great guiſts, 17. and Abraham praying Abimelechs houſe is cured.

ABRAHAM remoued from thence into the ſouth countrie, and dwelt between Cades, and Sur: and he liued as a pilgrime in Gerara. 2. And he ſaid of Sara his wife: She is (a) my ſiſter. Abimelech therfore, the King of Gerara, ſent and tooke her. 3. And God came to Abimelech in a dreame by night, and ſaid to him: Loe thou ſhalt dye for the woman that thou haſt taken: for ſhe hath a huſband. 4. But Abimelech had not touched her, and he ſaid: Lord wilt thou kil a Nation that is ignorant & iuſt? 5. Did not he ſay to me: She is my ſiſter? and ſhe ſay, He is my brother? In ſimplicitie of my hart and cleanenes of my hands haue I done this. 6. And God ſaid to him: And I doe know that thou dideſt it with a ſincere hart: and therfore I kept thee that thou ſhouldeſt not ſinne againſt me, and I permitted not that thou ſhouldeſt touch her. 7. Now therfore reſtore the wife to her huſband, becauſe he is a Prophet: and he ſhal pray for thee, and thou ſhalt liue. But if thou wilt not reſtore her, know thou that dying thou ſhalt dye, thou and al things that are thine. 8. And Abimelech forthwith riſing vp in the night, called al his ſeruants: and he ſpake al theſe words to their eares, and al the men were ſore afraid. 9. And Abimelech called alſo for Abraham, & ſaid to him: What haſt thou done to vs? what haue we offended againſt thee, that thou haſt brought vpon me and vpon my Kingdome a great ſinne? that which thou oughteſt not to doe, thou haſt done to vs. 10. And againe expoſtulating, he ſaid: What ſaweſt thou, that thou dideſt this? 11. Abraham anſwered: I thought with my ſelfe, ſaying: Perhaps there is not the feare of God in this place, & they wil kil me for my wife: 12. howbeit otherwiſe alſo in verie deed ſhe is my ſiſter, (b) the daughter of my father, & not the daughter of my mother, & I tooke her to wife. 13. And after that God brought me out of my fathers houſe, I ſaid to her: This mercie thou ſhalt doe with me: In euerie place which we ſhal come vnto, thou ſhalt ſay that I am thy brother. 14. Therfore Abimelech (c) tooke ſheep and oxen, and ſeruants, and handmayds, and gaue to Abraham: and reſtored to him Sara his wife, 15. and ſaid: The land is before you, dwel wherſoeuer it ſhalt pleaſe thee. 16. And to Sara he ſaid: Behold I haue giuen thy brother a thouſand pieces of ſiluer, this ſhal

(a) See pag. 50

(b) Not his fathers owne daughter, but of his progenie. *S. Aug. l. 22. cont. Fauſt. c. 35. & l. 16. c. 19. & 30 de ciuit.*

(c) Kings of the earth eſteeming the Church only for a laudable people of God, ſeeke to ſubiect her to themſelues: but knowing he to be the inuiolable ſpouſe of Chriſt, ſubiect themſelues to her, & offer to her moſt honourable guifts. *S. Aug. l. 22. cont. Fauſt. c. 38.*

ſerue

ſerue thee for a veile of thine eyes to al that are with thee, and whithersoeuer thou shalt goe, remember alſo thou waſt taken. 17. And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had cloſed vp euerie matrice of the houſe of Abimelech for Sara Abrahams wife.

CHAP. XXI.

Iſaac is borne, 4. circumciſed, 8. and weaned. 9. Agar and Iſmael are put forth of Abrahams houſe, 15. but after deſolation are nourished, and proſper in the deſert. 22. King Abimelech and Abraham make a league confirmed with oath.

The ſixt part of this booke.

AND our Lord viſited Sara, as he had promiſed: and fulfilled the things which he ſpake. 2. And she conceiued & bare a ſonne in her old age, at the time that God had foretold her. 3. And Abraham called the name of his ſonne, which Sara bare him, (*a*) Iſaac: 4. and he circumciſed him the eight day, as God had commanded him, 5. when he was an hundred yeares old: for at this age of his father, was Iſaac borne. 6. And Sara ſaid: Laughter God hath made to me: whoſoeuer shal heare of it, wil laugh with me. 7. And againe she ſaid: Who that shal heare of it would beleeue Abraham, that Sara gaue ſucke to a ſonne, which she bare him now being an old man? 8. The child therfore grew and was weaned: and Abraham made a great feaſt in the day of his weaning. 9. And when Sara had ſeen the ſonne of Agar the Ægyptian playing with Iſaac her ſonne, she ſaid to Abraham: 10. Caſt out this handmaid, & her ſonne: for the ſonne of the handmaid shal not be heire with my ſonne Iſaac. 11. Abrahã tooke this grieuouſly for his ſonne. 12. To whom God ſaid: "Let it not ſeem grieuous to thee for the boy, and for thy handmaid: al things that Sara shal ſay to thee, heare her voice: becauſe (*b*) in Iſaac shal ſeed be called to thee. 13. But the ſonne alſo of the handmaid I wil make into a great nation, becauſe he is thy ſeed. 14. Abraham therfore roſe vp in the morning, and taking bread and a bottle of water, put it vpon her shoulder, and deliuered the boy, and diſmiſt her. Who went away, and wandred in the wilderneſſe of Berſabee. 15. And when the water in the bottle was ſpent, she caſt the boy vnder one of the trees that were there. 16. And she went her way, and ſate ouer againſt a great way off as farre as a bow can caſt, for she ſaid: I wil no ſee the child dying. And ſitting ouer againſt, she lifted vp her voice and wept. 17. And God heard the voice of the boy: and an Angel of God called Agar from heauen, ſaying: What doeſt thou Agar? feare not; for God hath heard the voice of the boy, from the place wherin he is. 18. Ariſe, take vp the boy, & hold his hand; for into a great

Of the progenie and other bleſſings of Abraham, Iſaac, and Iacob.

(*a*) Abrahã & Sara laughed (he admiring, ſhe doubting) at the ioyful promiſe of a ſonne, & therfore he is called Iſaac, which ſignifieth laughter. *S. Aug. li. 16. c. 31. ciuit.*

Rom. 9. Hebr. 11.

(*b*) See c. 17. v. 21.

a great natiō wil I make him. 19. And God opened her eyes: who seeing a wel of water, went, and filled the bottle, and gaue the boy to drinke. 20. And God was with him: who grew, and abode in the wildernes, and became a yong man archer. 21. And he dwelt in the wildernes of Pharan, and his mother tooke a wife for him out of the land of Ægypt. 22. The same time said Abimelech, and Phicol the General of his armie, to Abraham: God is with thee in al things which thou doest. 23. Sweare therfore by God, not to hurt me, and my posteritie, and my stocke: but according to the mercie, that I haue done thee, thou shalt doe to me, and to the land wherin thou hast liued a stranger. 24. And Abraham said: I wil sweare. 25. And he rebuked Abimelech for the wel of water, which his seruants had taken away by force. 26. And Abimelech answered: I knew not who did this thing: yea and thy selfe didest not tel me, and I heard not of it but to day. 27. Abraham therfore tooke sheep and oxen, and gaue to Abimelech: and both of them made a league. 28. And Abraham set seauen ewe lambs of the flocke apart. 29. To whom Abimelech said: What meane these seauen ewe lambs, which thou hast made to stand apart? 30. But he said: Seauen ewe lambs shalt thou take at my hand: that they may be a testimonie for me, that I digged this wel. 31. Therfore was that place called * Bersabee: becausе there both did sweare. 32. And they made a league for the wel of oath. 33. And Abimelech arose, and Phicol the General of his armie, and they returned to the land of the Palestines. But Abraham planted a groue in Bersabee, and called there vpon the name of our Lord God eternal. 34. And he was a seiourner in the land of the Palestines manie dayes.

wel of oath

ANNOTATIONS.

CHAP. XXI.

Separation to be made in families, when iust cause requireth.

Mystical sense.

The true Church doth not persecute but iustly punisheth offenders.

12. *Let it not.*] It seemed so hard, inhumane, and vniust to cast Agar and Ismael out of the house, that Abraham would not haue done it, vnles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therin, not respecting flesh and bloud, nor disputing further of the lawfulnes of the fact, sent them both away, commending them to Gods protection: and so by this separation the familie was made quiet. It represented also a notable Mysterie of the Synagogue of the Iewes and Church of Christ. As S. Augustin doth excellently expound the same, according to S. Paul (Gal. 4.) That Ismaels playing with Isaac was persecution, becausе it tended to peruert him, shewing it to be a greater iniurie to delude and deceiue anie, in drawing them to new and particular companies, then corporally to persecute them: and that the Church and Catholike Princes punish heretikes for their good, to make them returne to the truth, or finally to cease from seducing others. *Ecce liberam assimit ancillam, & non illam vocat persecutionem Apostolus, ludibrium cum domino, & persecutionem vocat. Afflictio ista mea vocatur persecutio, & ludus ille vocatur persecutio.*

li. 15. c. 2. circa.

Epi. 84. & 10.

Tract. 11. in Ioan.

Behold

Behold the freewoman afflicted the handmaid, and the Apoſtle calleth it not perſecution, the ſeruant playeth with the Maſter, and he calleth it perſecution. This affliction is not called perſecution, and that play is called perſecution. Againe, he ſayth of Sara, *Illuſionem vidit in illo luſu, animaduertit ſerui ſuperbiam, diſplicuit ſibi, eiecit foras.* She ſaw foule play in that play, ſhe noted the ſeruants pride, it diſpleaſed her, ſhe caſt him forth of the dores. S. Hierom alſo teacheth that the ſpiritual neuer perſecuteth the carnal: but ſpareth him as his ruſtical brother, knowing that he may in time be profitable.

Tract. 12. in 4. Gal

Heretikes and other infidels doe perſecute, when either by word or ſword they impugne the truth.

CHAP. XXII.

The faith and obedience of Abraham is proued in his readines to ſacrifice his ſonne Iſaac. 11. He is ſtayed from the act by an Angel. 16. Former promiſes are renewed to him. 20. And his brother Nachor hath alſo much iſſue.

Iudith. 8. Heb. 11.

WHICH things being done, God tempted Abraham, and ſaid to him: Abraham, Abraham. But he anſwered: Here I am. 2. He ſaid to him: (a) Take thy only begotten ſonne, whom thou loueſt, Iſaac, and goe into the Land of viſion: and there thou ſhalt offer him for an holocauſt vpon one of the mountaines which I wil ſhew thee. 3. Therfore Abraham riſing vp in the night, ſadled his aſſe: taking with him two yong men, and Iſaac his ſonne: and when he had cut wood for the holocauſt, he went his way to the place which God had commanded him. 4. And the third day, lifting vp his eyes, he ſaw the place a farre off: 5. and he ſaid to his yong men: Tarie you heer with the aſſe: I and the boy going with ſpeed as farre as yonder, after we haue adored wil returne to you. 6. He tooke alſo the wood of the holocauſt, and laid it vpon Iſaac his ſonne: and himſelfe caried in his hand fire and a ſword. And as they went on together, 7. Iſaac ſaid to his father: My father. And he anſwered: What wilt thou ſonne? Behold, ſaith he, fire & wood; where is the victime of the holocauſt? 8. And Abraham ſaid: God wil prouide vnto himſelfe the victime of the holocauſt, my ſonne. They went on therfore together: 9. and they came to the place which God had ſhewed him, wherin he builed an altar, and laid the wood in order vpon it: and when he had bound Iſaac his ſonne, he laid him on the altar vpon the pile of wood. 10. And he ſtretched forth his hand, and caught the ſword, for to ſacrifice his ſonne. 11. And behold an Angel of our Lord from heauen cried, ſaying: Abraham, Abraham. Who anſwered: Here I am. 12. And he ſaid to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou feareſt God, and haſt not ſpared thine onlie begotten ſonne for my ſake. 13. Abraham lifted vp his eyes, and ſaw behind his backe a ramme amongſt the briers ſticking faſt by the hornes, which he tooke

(a) The third prophecie in the Office before Maſſe on Eaſter eue. And the firſt on whitſun-eue. (a) This hiſtorie is cleere, and a moſt notorious example of perfect obedience.

& offered an holocauſt inſtead of his ſonne. 14. And he called the name of that place, (b) Our Lord ſeeth. Whereupon euen to this day it is ſaid, In the mountaine our Lord wil ſee. 15. And the Angel of our Lord called Abraham the ſecód time from heauen, ſaying: 16. By my owne ſelfe haue I ſworne, ſaith the Lord: becauſe thou haſt done this thing, and haſt not ſpared thine onlie begotten ſonne for my ſake; 17. I wil bleſſe thee, and I wil multiplie thy ſeed as the ſtarres of heauen, and as the ſand that is by the ſea ſhore: thy ſeed ſhal poſſeſſe the gates of his enemies, 18. and IN THY SEEDE SHAL BE BLESSED AL THE NATIONS OF THE EARTH, becauſe thou haſt obeyed my voice. 19. Abraham returned to his yong men, and they went to Berſabee together, and he dwelt there. 20. Theſe things ſo being done, it was (c) told Abraham that Melca alſo had borne children to Nachor his brother, 21. Hus the firſt-begotten, and Buz his brother, and Camuel the father of the Sirians, 22. and Caſed, and Azau, Pheldas alſo and Iedlaph, 23. and Bathuel, of whom was borne Rebecca: theſe eight did Melcha beare to Nachor Abrahams brother. 24. And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

(b) It is a grateful and religious thing, by naming of places to conſerue the memorie of Gods benefits, that poſteritie may know thē. S. *Chriſoſt. ho.* 48. *in Gen.*

(c) Nachors progenie is here mentioned to ſhew whence Rebecca came, whom Iſaac maried.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh knowē what vertue is in men. Iſaac figured Chriſts diuinitie, the Ramme his humanitie.

1. ***Tempted.***] God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men knowen to the world, as here Abrahams faith and ſingular obedience were manifeſted, when he doubted not *To offer his only-begotten in Sacrifice, accounting that God is able to raiſe vp euen from the dead.* Wherupon he receiued his ſonne againe *in parable*, that is, in figure and myſterie of Chriſt dead and aliue againe. Iſaac alſo in this action ſignified the diuinitie of Chriſt which ſuffered not, and the ramme among the briars figured his humanitie, that ſhould be offered in Sacrifice to God.

Iac. 1. 13 Heb. 11. 19. S. Aug. li. 16 c. 32. ciui. Theod q. 72. in Gen.

CHAP. XXIII.

Sara dying Abraham ſolemnizeth her funeral: 4. byeth a field with a double caue of Ephron, 15. for foure hundred ſicles. 19. and there burieth her.

AND Sara liued an hundred twentie ſeauen yeares. 2. And ſhe died in the citie of Arbee which is Hebron, in the land of Chanaan: And Abraham came to mourne and weepe for her. 3. And after that he was riſen vp from (a) the funeral obſequies, he ſpake to the children of Heth, ſaying: 4. I am a ſtranger and pilgrime among you: giue me

(a) A cleare example of religious Office in burying the dead. *See* 2. *Reg.* 1. *and* 2. *Paral.* 35.

me the right of a ſepulchre with you, that I may burie my dead. 5. The children of Heth anſwered, ſaying: 6. My Lord heare vs, thou art a Prince of God among vs: in our principal ſepulchres burie thou thy dead: and no man can let thee but that in his owne monument thou mayſt burie thy dead. 7. Abraham roſe vp and (*b*) adored the people of the land, towit the children of Heth; 8. and he ſaid to them: If it pleaſe your ſoule that I burie my dead, heare me, and be interceſſours for me to Ephron the ſonne of Seor: 9. that he giue me the double caue, which he hath in the vttermoſt part of his field: for money to the worth therof let him deliuer it to me before you for poſſeſſion of a ſepulchre. 10. And Ephron dwelt in the middeſt of the children of Heth. And Ephron made anſwer to Abraham in the hearing of al that went in at the gate of the citie, ſaying: 11. No, it ſhal not be ſo, my Lord, but thou rather hearken to that which I doe ſay: The field I deliuer to thee, and the caue that is therin, in the preſence of the children of my people, burie thy dead. 12. Abraham adored before the people of the land. 13. And he ſpoke to Ephron, his people ſtanding round about: I beſeech thee to heare me: I wil giue money for the field: take it, and ſo I wil burie my dead in it. 14. And Ephron anſwered: 15. My Lord, heare me. The ground which thou deſireſt is worth foure hundred ſicles of ſiluer: this is the price between me and thee: but how much is this? burie thy dead. 16. Which when Abraham had heard, he weyghed the money that Ephron had asked, in the hearing of the children of Heth, foure hundred ſicles of ſiluer of common currant money. 17. And the field that before time was Ephrons, wherin was the double caue, looking towards Mambre, as wel it, as the caue, and al the trees therof in al the limits therof round obout, 18. was made ſure to Abraham for a poſſeſſion, in the ſight of the children of Heth, and of al that went in at the gate of his citie. 19. And ſo Abraham buried Sara his wife in the double caue of the field, that looked towards Mambre, this is Hebron in the land of Chanaan. 20. And the field was made ſure to Abraham, and the caue that was in it, for a poſſeſſion to burie in, of the Children of Heth.

(*b*) Adoration vſed for reuerence done to men. *See alſo c. 27. v. 29. c. 33. v. 3. 7. and S. Aug. q. 61. in Gen.*

CHAP. XXIIII.

Abrahams ſeruant adiured and ſent by him into Meſopotomia, to ſeeke a wife for Iſaac, 12. prayeth to God for a ſigne, findeth Rebecca, 34. and demanding her for this purpoſe, 50. with her parents, 58. and her owne conſent, ſhe goeth with him, 67. is maried to Iſaac: who thereby is comforted for the death of his mother.

AND Abraham was old, and of manie dayes, and our Lord had bleſſed him in al things. 2. And he ſaid to the elder ſeruant of his houſe, which was ruler ouer al that he had: Put thy hand vnder my thigh, 3. that I may adiure thee by our Lord God of heauen and earth, that thou (*a*) take not a wife for my ſonne of the daughters of the Cananites, among whom I dwel: 4. but that thou goe vnto myne owne countrie and kindred, and thence take a wife for my ſonne Iſaac. 5. The ſeruant anſwered: If the woman wil not come with me into this land, whether muſt I bring thy ſonne backe againe to the place, from whence thou dideſt come forth? 6. And Abrahā ſaid: Beware thou neuer bring my ſonne backe againe thither. 7. Our Lord God of heauēn, which tooke me out of my fathers houſe, and out of my natiue countrie, which ſpake to me, and ſware to me, ſaying: To thy ſeed wil I giue this land; he ſhal ſend his Angel before thee, and thou ſhal take from thence a wife for my ſonne: 8. but if the woman wil not folow thee, thou ſhalt not be bound by the oath: only bring not my ſonne thither againe. 9. The ſeruant therfore put his hand vnder the thigh of Abraham his Lord, and ſware to him vpon this word. 10. And he tooke ten camels of his Lords heard, and departed, of al his goods carying ſomething with him, and ſetting forward went on into Meſopotania to the citie of Nachor. 11. And when he had made the camels lye downe without the towne beſide a wel of water at euen, at the time when women are wont to come forth to draw water, he ſaid: 12. O Lord God of my Lord Abraham, meet me to day, I beſeech thee, and doe mercifully with my Maſter Abraham. 13. Behold I ſtand nigh to the fountaine of water and the daughters of the inhabiters of this citie wil come forth to draw water. 14. Therfore // the maid, to whom I ſhal ſay: Bow downe thy tankard that I may drinke; and ſhe ſhal anſwer: Drinke, yea to thy camels alſo wil I giue drinke; ſhe it is, whom thou haſt prouided for thy ſeruant Iſaac: and by this I ſhal vnderſtand, that thou haſt delt mercifully

(*a*) In chooſing a wife a vertuous ſtock and familie, eſpecially true faith and religion, are before al other things to be conſidered and preferred. S. *Amb. li. 1. c. 9. de Abrah. S. Chriſoſt. ho. 48. in Gen.*

with

with my Maſter. 15. Neither had he yet ended theſe words within himſelfe,& behold Rebecca came forth,the daughter of Bathuel, the ſonne of Melcha, wife to Nachor the brother of Abraham, hauing a tankard on her ſhoulder; 16. a paſſing comely maid,& moſt beautiful virgin,& not knowen to man:and ſhe was gone downe to the fountaine,and had filled her tankard,and came backe. 17. And the ſeruant ranne to meet her,and ſaid:Giue me a little water to drinke of thy tankard. 18. Who anſwered: Drinke my Lord. And quickly ſhe let downe the tankard vpon her arme,and gaue him drinke. 19. And when he had drunke,ſhe added: but for thy camels alſo I wil draw water, til al doe drinke. 20. And powring out the tankard into the troughs, ſhe ranne backe to the wel to draw water:and being drawen gaue it to al the camels. 21. But he muſing beheld her with ſilence, deſirous to know whether our Lord had made his iourney proſperous or not. 22. And after that the camels had drunke,the man plucked forth golden earelettes,weyghing two ſicles, and as manie braceletts of tenne ſicles weight. 23. And he ſaid to her: Whoſe daughter art thou? ſhew me; is there anie place in thy fathers houſe to lodge? 24. Who anſwered: I am the daughter of Bathuel, the ſonne of Melcha, whom ſhe bare to Nachor. 25. And ſhe added, ſaying: Of ſtraw alſo and hay we haue good ſtore, and a large place to lodge in. 26. The man bowed himſelfe, and adored our Lord, 27. ſaying: Bleſſed be the Lord God of my Lord Abraham, that hath not taken away his mercie & truth from my Lord,and hath brought me the ſtreight way into the houſe of my Lords brother. 28. The maid therfore ranne, and reported into (*b*) her mothers houſe al things that ſhe had heard. 29. And Rebecca had a brother named Laban,who in al haſt went forth to the man,where the fountaine was. 30. And when he had ſeen the earelets and bracelets in his ſiſters hands, and had heard al her words reporting: Theſe words ſpake the man vnto me; he came to the man which ſtood beſide the camels, and nigh to the fountaine of water: 31. and ſaid to him: Come in, thou bleſſed of our Lord: Why ſtandeſt thou without? I haue prepared the houſe, and a place for the camels. 32. And he brought him in into his lodging: and he vnharneſſed the camels, and gaue ſtraw and hay, and water to wash his feet, and of the men that were come with him. 33. And bread was ſet before him. Who ſaid: I wil not eate til I ſpeake my meſſage. He anſwered him: Speake. 34. And he ſaid: I am the ſeruant of Abraham: 35. and our Lord hath bleſſed my Lord wonderfully, and he is magnified: and he hath giuen him sheep, & oxen,ſiluer and gold, men ſeruants & women ſeruants, cămels, and aſſes. 36. And Sara my Lordes wife hath borne my Lord a ſonne in her old age,and he hath giuen him al things that he had. 37. And my Lord adiured me ſaying: Thou ſhalt not take a wife for my ſonne of the Chananites,in whoſe land I dwel: 38. but thou ſhalt goe to my fathers houſe, and of mine owne kindred ſhalt thou take a wife for my ſonne: 39. but I anſwered my Lord: What if the women

(*b*) Her father hauing perhaps manie wiues & euerie one a ſeueral houſe,ſhe went to her mothers houſe.

wil not

wil not come with me? 40. Our Lord, ſaith he, in whoſe ſight I walke, wil ſend his Angel with thee, & wil direct thy way: and thou ſhalt take a wife for my ſonne of myne owne kindred, and of my fathers houſe. 41. Thou ſhalt be innocent from my curſe, when thou ſhalt come to my kinne, and they wil not giue her thee. 42. I came therfore to day to the wel of water, and ſaid: O Lord God of my Lord Abraham, if thou haſt directed my way, wherin I now walke, 43. behold I ſtand beſides the wel of water, and the virgin, that ſhal come forth to draw water, when ſhe ſhal heare me ſay: Giue me a litle water to drinke of thy thankard; 44. and ſhe ſhal ſay to me: Drinke both thou and for thy camels I wil draw alſo; that is the woman, which our Lord hath prepared for my Maſters ſonne. 45. And whileſt I pondered theſe things ſecretly with my ſelfe, Rebecca appeared comming with a tankard, which she caried vpon her shoulder: & she went downe to the fountaine, & drew water. And I ſaid to her: Giue me a litle to drinke. 46. Who ſpeedily let downe the tankard from her ſhoulder, and ſaid to me: Drinke both thou, and to thy camels I wil giue drinke. I dranke, and ſhe watered the cammels. 47. And I asked her, and ſaid: Whoſe daughter art thou? Who anſwered: I am the daughter of Bathuel, the ſonne of Nachor, whom Melcha bare him. I hung therfore carelettes to adorne her face, and I put bracelets vpon her hands. 48. And proſtrate I adored our Lord, bleſſing the Lord God of my Lord Abraham, who hath brought me the ſtraight way to take the daughter of my Lords brother for his ſonne. 49. Wherfore if you doe according to mercie and truth with my Lord, ſhew me: but if it pleaſe you otherwiſe, that alſo tel me, that I may goe to the right hand or to the left. 50. And Laban and Bathuel anſwered: From our Lord the word hath proceeded: we can not ſpeake any other thing with thee beſides his pleaſure. 51. Behold Rebecca is before thee, take her and goe thy waies, & let her be the wife of thy Lords ſonne, as our Lord hath ſpoken. 52. Which when Abrahams ſeruant heard, falling downe he adored our Lord to the ground. 53. And taking forth veſſels of ſiluer, and gold, and garments, gaue them to Rebecca for a preſent. To her brothers alſo, and to her mother he offered guifts. 54. A banket was made, and eating and drinking together they lodged there. And in the morning the ſeruant aroſe, and ſaid: Diſmiſſe me, that I may goe to my Lord. 55. And her brother and mother anſwered: Let the maid tarie at the leaſt tenne dayes with vs, & after ſhe ſhal depart. 56. Stay me not, ſaid he, becauſe our Lord hath directed my way? diſmiſſe me that I may goe on to my Lord. 57. And they ſaid: Let vs cal the maid, and (c) aske her wil. 58. And being called, when ſhe was come, they asked: Wilt thou goe with this man? Who ſaid: I wil goe. 59. They diſmiſſed her therfore, and her nurce, and Abrahams ſeruant, and his companie, 60. wiſhing proſperitie to their ſiſter, and ſaying: Thou art our ſiſter, encreaſe thou into thouſand thouſands, and thy ſeed poſſeſſe the gates of their enemies. 61. Therfore Rebecca and her maids being ſet vpon

(c) As children ought not to ma y without their parents good liking; ſo the parties owne conſent is moſt neceſſarie. *S. Amb. Epiſt. 43.*

camels,

camels, followed the man: who with speed returned vnto his Lord; and 62. the same time Isaac walked along the way, that leadeth to the we of the Liuing and the seeing, so called; for he dwelt in the south countrie: 63. and he was gone forth to (*d*) meditate in the field, the day now being wel spent: and when he had cast vp his eyes, he saw camels comming a farre off. 64. Rebecca also, when she saw Isaac, lighted off the camel, 65. and said to the seruant: Who is that man which commeth towards vs along the field? And he said to her: The same is my Lord. But she quickly taking her cloake, couered her selfe. 66. And the seruant told Isaac al things that he had done. 67. Who brought her into the tent of Sara his mother, & tooke her to wife; and he loued her so much, that it did moderate the sorrow which was chanced of his mothers death.

(*d*) Suach signifieth to speake considerately with hart or mouth. Here S. Ambrose (li. 1. c. 1. de Isaac) and S. Aug. (q. 49. in Gen.) vnderstand it of mental prayer.

ANNOTATIONS.

CHAP. XXIV.

14. *The maid to whom I shal say.*) Obseruation of speaches called ominous, which are interpreted to signifie good or euil luck, are sometimes superstitious & suggested by euil spirits, who now & then telling or insinuating some truth, get credit, & so allure men to attend to such vaine, vncertaine, and vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Neuertheles such signes are sometimes lawfully obserued, & desired from God, as the same Doctour disputeth (li. quest. super Gen. q. 53) & S. Chrisostome teacheth more cleerly (ho. 45. in Gen.) likewise S. Theodoret (q. 73. in Gen.) But whosoeuer wil not erre in particular cases, must follow either expresse Scripture, or the iudgement of the Church, which is alwayes directed by the spirit of truth. And touching this prayer of Abrahams seruant, & his desire of this determinate signe to know the maid, whom God had prouided to be Isaacs wife, the fathers generally hold that it was religious, deuout, and discrete. For he being careful of his Masters busines, and not trusting his owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send his Angel before thee*, commended so weightie a cause to God by prayer, the Angel suggesting both to him to desire, & to the maid to performe (as the euent sheweth) such qualities and vertues in her, as were most agreable to the great charitie and hospitalitie dayly practized in Abrahams house, most conuenient and necessarie (as he discretely considered) for that familie, and good of manie. The like obseruations were approued in Gedeon, and Ionathas. And to pray for such signes in some case, or for manifest miracles is also approued by the Apostles example praying God *To shew by lot which of the two he had chosen to the Apostleship, in place of Iudas.* And that he would extend his hand to cures, and signes, and wonders, to be done by the name of his holy sonne IESVS.

Ioan 14.

Iudic. 7. 1. Reg. 14. Act. 1. & 4.

Ominous speaches sometimes superstitious.

Sometimes lawful.

Holy scripture & the Church are iudges of doubtful obseruations.

Eliezers praier for a particular signe, was lawful, deuout, & discrete.

CHAP.

CHAP. XXV.

Abraham hauing manie children by his wife Cetura, died at the age of 175. yeares: 12. Ismael also hauing twelue sonnes Dukes, died. 19. Isaac praying for his barren wife, she hath Esau and Iacob twinnes. 30. Esau selleth his first birth right to Iacob for a messe of potage.

AND Abraham maried another wife named Cetura: 2. which bare him Zamran, and Iecsan, and Madan, and Madian, and Iesboc, and Sue. 3. Iecsan also begat Saba & Dadan. The Children of Dadan were Assurim, and Latusim, and Loomim. 4. But also of Madian was borne Epha, and Opher, and Henoch, and Abida, and Eldaa: al these were the children of Cetura. 5. And Abraham gaue al his possessions to Isaac: 6. and // to the children of his concubines he gaue guifts, and separated them from Isaac his sonne, whilest himselfe yet liued, to the east countrie. 7. And the dayes of Abrahams life were an hundred seuentie and fiue yeares. 8. And decaying dyed in (*a*) a good old age, and hauing liued a great time, and being ful of dayes: and was gathered to his people. 9. And there buried him Isaac and Ismael his sonnes in the double caue, which was situated in the field of Ephron the sonne of Seor the Hethite, ouer-against Mambre, 10. which he had bought of the children of Heth: there was he buried, and Sara his wife. 11. And after his death God blessed Isaac his sonne, who dwelled beside the wel of the Liuing & Seeing, so named. 12. These are the generations of Ismael the sonne of Abrahã, whō Agar the Ægyptian bare him, Saraes seruant: & 13. these are the names of his children according to their calling and generations. The first begotten of Ismael Nabaioth, then Cedar, and Adbeel, and Mabsam, 14. Masma also, and Duma, and Massa, 15. Hadar, and Thema, and Iethur, and Naphis, and Cedma. 16. These are the sonnes of Ismael: and these are their names by their castles and townes, twelue Princes of their tribes. 17. And the yeares of Ismaels life came to an hundred thirtie seauen, and decaying died, and was put vnto his people. 18. And he dwelt from Heuila euen to Sur, which looketh towards Ægypt, as they enter to the Assirians, before the face of al his brethren died he. 19. These also are the generations of Isaac the sonne of Abraham: Abraham begat Isaac: 20. who when he was fourtie yeares old, tooke to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban. 21. And Isaac besought our Lord for his wife, because she was barren: who // heard him, and made

(*a*) The life of the iust hath fulnes of dayes though it be otherwise short: & daies of the wicked are void of fruit, be they manie or few. *S. Ambrof. li. de Abraham.*

Rebecca

Rebecca to conceaue. 22. But the litle ones ſtrugled in her womb; who ſaid: If it ſhould be ſo with me, what need was there to conceaue? And ſhe (*b*) went to conſult our Lord. 23. Who anſwering ſaid: Two nations are in thy womb, and two peoples ſhal be diuided out of thy womb, and one people ſhal ouercome ther other, and " the elder ſhal ſerue the yonger. 24. Now her time was come to be deliuered, and behold twinnes were found in her womb. 25. He that came forth firſt, was red, and al hairie in manner of a skinne: and his name was called Eſau. Immediately the other comming forth, held his brothers plant in his hand: and therfore he called him Iacob. 26. Threeſcore yeares old was Iſaac, when the litle ones were borne vnto him. 27. Who being growne vp, Eſau became a man cunning in hunting, & a huſband man: but Iacob (*c*) a plaine mā dwelled in tents. 28. Iſaac loued Eſau, becauſe he did eate of his hunting: and Rebecca loued Iacob. 29. & Iacob boyled broth: to whom Eſau being come faynt out of the field, 30. ſaid: Giue me of this red broth, becauſe I am exceeding faint. For which cauſe his name was called Edom. 31. To whom Iacob ſaid: " Sel me thy firſt-birth-right. 32. He anſwered, Loe I dye, what wil the firſt-birth-right auaile me? 33. Iacob ſaid: Sweare therfore to me. Eſau ſware to him, and ſold his firſt-birth-right. 34. And ſo taking bread and the rice broth, did eate, and drinke, and went his way; litle eſteeming that he had ſold his firſt-birth-right.

(*b*) S. Auguſtin (q. 72. in Gen.) diſputeth, but could not decide, whether Rebecca went to ſome Prieſt, or Prophet, or Altar, or whither els, or only retyred to priuate prayer.

(*c*) Holie Scripture premonisheth Iacobs ſinceritie, leſt in the Myſteries following he might be ſuſpected of falſe dealing. *S. Aug. li. 16. c. 37. ciuit.*

ANNOTATIONS.

CHAP. XXV.

6. To the children of his concubines.] S. Auguſtin (li. 16. c. 34. de ciuit.) ſheweth that both Agar and Cetura, being Abrahams lawful wiues (for ſo they are called in holie Scripture) are alſo called concubines, becauſe they had not like priuiledges to Sara, whoſe ſonne was ſole heyre to his father, and the children of the others had only guiſts (or moueable goods) not attayning to the promiſed Kingdom. And al this for myſterie ſake. For Iſmael ſignified the carnal people before Chriſt, the children of Cetura prefigured Heretikes, who ſuppoſe themſelues to pertaine to the new Teſtament, but are ſeparated no leſſe then the Iewes from Chriſts Kingdom. And albeit there was alſo an other particular reaſon why Agar was called concubine, becauſe she was a ſecond wife the firſt then liuing, yet this learned father ſaith, he did not ſee why Cetura, being maried after the death of Sara, ſhould be called concubine, but only for this Myſterie.

Why Agar and Cetura being lawful wiues are called concubines. Their children ſignified Pagans and Heretikes.

21. Heard him.] Notwithſtanding Gods aſſured promiſe, that Iſaac ſhould haue iſſue (Gen. 21. v. 12.) yet he prayeth inſtantly for the ſame. And Moyſes here attributeth Rebeccas conceiuing to Iſaacs prayer. Wherby we ſee that Gods foreſeeing, predeſtinating, and promiſing, exclude not, but indeed include ſecondarie cauſes, and ordinarie meanes, by which his eternal wil and pleaſure is fulfilled. For as God did foreſee that Rebecca ſhould haue children,

Gods predeſtination & foreſeeing include, & not exclude the meanes by which his wil is done.

ſo he did foreſee that Iſaac ſhould pray for it, and obtayne it; and the one was as ſure to come to paſſe as the other. And the ſame conſequence is true concerning eternal life as S. Gregorie teacheth li. 1. c. 8. Dialog.

The couenant made to Abraham pertained only to Iſaac and Iacob, not to the reſt of his iſſue.

23. *The elder ſhal ſerue the yonger.*] As before (c. 17. v. 21. and c. 21. v. 12.) the couenant and great promiſes made to Abrahams ſeed, are declared to pertaine only to Iſaac, and not to Iſmael, nor to the other brothers; ſo the ſame belong not to Eſau the elder, but only to Iacob the yonger ſonne of Iſaac, the Holie Ghoſt ſaying, *The elder ſhal ſerue the yonger.* And withal ſignifieth (ſaith S. Auguſtin) that the elder people of the Iewes ſhal ſerue the yonger Chriſtian people. For although it may be vnderſtood literally to be fulfilled, in that the Idumeans comming of Eſau were ſubdued by King Dauid comming of Iacob; yet it is more conueniently beleiued, that this prophecie tended to a greater thing. And what is this, but that which is euidently fulfilled in the Iewes and Chriſtians? *li. 16. c. 35. ciuit. 2. Reg. 8. Pſal. 59.*

Gods mere mercie in electing anie, his iuſtice to the reprobate.

An other great document of grace S. Paul gathereth vpon this Myſterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merits the yonger is elected, the elder reprobate. For doubtles (ſaith S. Auguſtin) touching original ſinne they were both equal, and concerning proper ſinne, neither of them had anie at al. By which example he ſheweth Gods mere mercie in the elect, and iuſtice in the reprobate, as is more largely noted in the English New Teſtament, vpon the ninth chapter to the Romanes. *Rom. 9.*

Iacob lawfully bought, but Eſau ſinned in ſelling the firſt-birth-right.

31. *Sel me thy firſt-birth right*] Iacob inſtructed by his mother, that God had choſen him in place of his brother Eſau (for to her God had reuealed that the elder ſhould ſerue the yonger) did lawfully vſe this oportunitie to get Eſaus grant of the right pertaining to the firſt-borne, but Eſau in ſelling it ſinned, ſhewing himſelfe an intemperate prophane man Heb. 12.

CHAP. XXVI.

Iſaac by reaſon of famine goeth into Gerara, 3. where God reneweth to him the promiſes made to Abraham. 9. King Abimelech blameth him for calling his wife his ſiſter. 15. The people enuying his wealth, quareleth for his wels. 26. At laſt Abimelech maketh league with Iſaac.

(a) God by Abrahams examplar life inuited the Ægyptians to true religion: now commandeth Iſaac to ſtay in Gerara to the like end. *S. Theod. q. 76. in Gen.*

AND when a famine was riſen in the land, after that ſterilitie that had chanced in the dayes of Abraham, Iſaac went to Abimelech King of the Paleſtines into Gerara. 2. And our Lord appeared to him, and ſaid: (a) Goe not downe into Egypt, but reſt in the land which I ſhal tel thee. 3. And ſeiourne in it, and I wil be with thee, and wil bleſſe thee: for to thee and to thy ſeed I wil giue al theſe countries, accompliſhing the oath which I ſware to Abraham thy father. 4. And I wil multiplie thy ſeed as the ſtarres of heauen: and I wil giue to thy poſteritie al theſe countries: and in thy ſeed SHAL BE BLESSED

AL

AL THE NATIONS OF THE EARTH, 5. for becauſe Abraham obeyed my voice, & kept my precepts and commandements, and obſerued " my ceremonies and lawes. 6. Therfore Isaac abode in Gerara. 7. Who when he was asked by the men of that place concerning his wife, anſwered: She is (b) my ſiſter; for he was afraid to confeſſe that ſhe was married to him, thinking leſt paraduenture they would kil him becauſe of her beautie. 8. And when verie manie dayes were paſſed, & he abode there, Abimelech the King of the Paleſtines looking forth through a window, ſaw him ſporting with Rebecca his wife. 9. And calling for him, he ſaid: It is euident that ſhe is thy wife: why dideſt thou faine her to be thy ſiſter? He anſwered: I feared leſt I ſhould die for her. 10. And Abimelech ſaid: Why haſt thou deceaued vs? ſome man of the people might haue lyen with thy wife, and thou haddeſt brought vpon vs (c) a great ſinne. And he commanded al the people, ſaying: He that ſhal touch this mans wife, dying ſhal dye. 12. And Isaac ſowed in that land, and he found that ſame yeare" an hundred fold: and our Lord bleſſed him. 13. And the man was made rich, and he went proſpering and encreaſing, til he was made exceeding great: 14. and he had alſo poſſeſſions of ſheep and of heards, and a verie great familie. For this the Paleſtines enuying him, 15. ſtopped at that time al the wels, that the ſeruants of his father Abraham had digged, filling them vp with water: 16. in ſo much that Abimelech himſelfe ſaid to Isaac: Depart from vs, becauſe thou art become mightier then we a great deale. 17. And departing, to come to the Torrent of Gerara, and to dwel there, 18. againe he digged other wels, which the ſeruants of his father Abrahā had digged, and which after his death the Philiſtines had ſtopped vp of old: & he called thē by the ſame names which his father before had called thē. 19. And they digged in the * Torrent, and found liuing water: 20. but there alſo the paſtors of Gerara made a brawle againſt the paſtors of Isaac, ſaying: It is our water. For which cauſe he called the name of the wel, by occaſion of that which had hapned, * Calumnie. 21. And they digged alſo an other; and for that they brawled likewiſe, and he called the name of it, Enmitie. 22. Going forward from thence he digged an other wel, for which they contended not: therfore he called the name therof, Latitude, ſaying: Now hath our Lord dilated vs, and made vs to encreaſe vpon the earth. 23. And he went vp from that place vnto Berſabee, 24. where our Lord appeared to him that ſame night, ſaying: I am the God of Abraham thy father, doe not feare, becauſe I am with thee: I wil bleſſe thee, and multiplie thy ſeed for my ſeruant Abrahams ſake. 25. Therfore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: & commanded his ſeruants that they ſhould digge a wel. 26. To the which place when there were come from Gerara Abimelech, and Ocozath his freind, & Phicol chiefe Captaine of his ſoldiers, 27. Isaac ſpake to thē: Why are ye come to me a

(b) See pag 50.

(c) Adulterie a great ſinne alſo among Paynims.

*The chanel where ſometimes a vehement ſtreame runneth, ſometimes none at al.

Wrangling.

man whom you hated, and haue thruſt out from you? 28. Who anſwered: We ſaw that the Lord is with thee, and therfore we ſaid: Let there be an oath betweeu vs, aud (*d*) let vs make a league, 29. that thou doe vs no harme, as we alſo haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we diſmiſt thee encreaſed with the bleſſing of the Lord. 30. Therfore he made them a feaſt, and after they had eaten and drunken 31. ariſing in the morning, they ſware one to an other: and Isaac diſmiſſed them peaceably into their place. 32. And behold the ſame day came the ſeruants of Isaac telling him of a wel, which they had digged, and ſaying: We haue found water. 33. Wherupon he called it Aboundance: and the name of the citie was giuen Berſabee, euen vnto this preſent day. 34. But Eſau being fourtie yeares old maried wiues, Iudith the daughter of Beeri the Hethite, and Baſemath the daughter of Elon of the ſame place: 35. both which had (*e*) offended the mind of Isaac and Rebecca.

d) So nations of the world firſt enuyed the Church of Chriſt, but after made peace with it.

e) Eſau by marying againſt his parents wil, made breach from them.

ANNOTATIONS.

CHAP. XXVI.

External ceremonies in the law of nature.

5. My ceremonies.] Theſe were not the ſame ceremonies and lawes which were afterwards preſcribed by God, and deliuered by Moyſes, but other obſeruances by which Abraham and other holie Patriarchs before him, ſerued God with certaine external worship, differing from the rites of the Gentiles, eſpecially from Enos time (Gen. 4.) and ſo forward.

Chriſtian fortitude preuaileth more by ſuffering, then by forcible reſiſting.

12. *An hundred fold*] For this increaſe of wealth the King and people at firſt enuied Isaac, but afterwards perceiuing that God Almightie, whom he ſerued, ſo bleſſed him, the reſt of the land remaining barren, they ſought to make league with him (v. 28.) Euen ſo the Kings and nations of the world, firſt enuying and perſecuting Chriſts Church, at length ſeeing it ſtil proſperous, became with al humilitie children of the ſame Church, and ſeruants of Chriſt, being ouercome not by force of armes but by patience, & peaceable endeauours of thoſe whom they moſt hated. Wherof excellently ſaith S. Leo (Ser. 1. in Natali Apoſt.) Although Rome renowmed by manie victories, dilated her Empyre by land and by ſea, yet was it leſſe that martial trauel ſubdued, then that which Chriſtian peace hath obtained. The Bishops of Rome hauing larger Iuriſdiction ſpiritual, then euer the Roman Cœſars had temporal Dominion.

CHAP. XXVII.

Iacob by his mothers counſel getteth his fathers bleſsing in place of Eſau. 42. And by her is aduiſed (for auoiding Eſaus wrath, who threatned to kil him) to flie to his vncle Laban, in Haran of Meſopotamia.

AND Iſaac was old, and his eyes were dimme, and he could not ſee: and he called Eſau his elder ſonne, and ſaid to him: My ſonne? Who anſwered: Here I am. 2. To whom his father: Thou ſeeſt, quoth he, that I am old, and know not the day of my death. 3. Take thy inſtruments, thy quiuer, and bow, and goe abroad: and when thou haſt taken any thing by hunting, 4. make me broth therof, as thou knoweſt I like, and bring that I may eate, and my ſoule may bleſſe thee before I dye. 5. Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, 6. she ſaid to her ſonne Iacob: I heard thy father talking with Eſau thy brother, and ſaying to him: 7. Bring me of thy hunting, and make me meats that I may eate, and bleſſe thee in the ſight of our Lord before I dye. 8. Now therfore, my ſonne, aſſent to my counſel: 9. and goe thy way to the flock, bring me two kids of the beſt, that I may make of them meat for thy father, ſuch as he gladly eateth: 10. which when thou haſt brought in, and he hath eaten, he may bleſſe thee before he dye. 11. To whom he anſwered: Thou knoweſt that Eſau my brother is hairie man, and I am ſmooth: 12. if my father ſhal feele me, and perceaue it, (*a*) I feare leſt he wil thinke I would haue deluded him, and I ſhal bring vpon me a curſe for a bleſſing. 13. To whom his mother ſaid: This curſe, my ſonne, light vpon me, only heare thou my voice, and goe, fetch me the things which I haue ſaid. 14. He went, and brought, and gaue them to his mother. She dreſſed meats, euen as ſhe knew his father liked. 15. And ſhe did on him the garments of Eſau verie good, which ſhe had at home with her: 16. and the litle skinnes of the kids ſhe put about his hands, and couered the bare of his neck. 17. And ſhe gaue him the broth, and deliuered him bread that ſhe had baked. 18. Which when he had caried in, he ſaid: My father? But he anſwered: I heare. Who art thou my ſonne? 19. And Iacob ſaid: "I am thy firſt begotten Eſau: I haue done as thou dideſt command me: ariſe, ſit, and eate of my hunting, that thy ſoule may bleſſe me. 20. And againe Iſaac to his ſonne: How couldeſt thou, ſaid he, find it ſo quickly, my ſonne? Who anſwered: (*b*) It was the wil of God that that which I would came quickly in my way. 21. And Iſaac ſaid: Come hither, that I may feele thee my ſonne, and

The Epiſtle on Saturday the ſecõd weeke in Lent.

(*a*) Iacob ſecure in conſcience that the right of firſt-birth belonged to him, yet feared to giue occaſion of offence to his father.

(*b*) It was truly Gods wil, but not in that ſẽſe as Iſaac vnderſtood it.

may proue whether thou be my sonne Esau, or no. 22. He came neer to his father, and when he had felt him, Isaac said: The voice verily, is the voice of Iacob: but the hands are the hands of Esau. 23. And he" knew him not, because his hairie hands had made him like vnto the elder. Blessing him therefore, 24. he said: Art thou my sonne Esau? He answered: I am. 25. But he said: Bring me the meats of thy hunting, my sonne, that my soule may blesse thee. Which when they were brought and he had eaten, he offered him wine also, which after he had drunke, 26. he said to him: Come neer me, and giue me a kisse, my sonne. 27. He came neer, and kissed him. And immediately as he felt the fragrant sauour of his garments, blessing him, he said: Behold the sauour of my sonne is as the sauour of a plentiful field, which our Lord hath blessed. 28. God giue thee of the deaw of heauen, & of the fatnes of the earth aboundance of corne and wine. 29. And let peoples serue thee, and tribes adore thee: be thou Lord of thy brethren, and thy mothers children bow they before thee. He that shal curse thee, be he cursed: and he that shal blesse thee, be he replenished with blessings. 30. Isaac had scarce ended his words, and Iacob now gone forth abroad, but Esau came, 31. and brought in to his father meats made of his hunting, saying: Arise my father, and eate of thy sonnes hunting; that thy soule may blesse me. 32. And Isaac said to him: Why! who art thou? Who answered: I am thy first begotten sonne Esau. 33. Isaac was amazed and astonished exceedingly, and marueling more then a man can beleue, said: Who is he then that euen now brought me venison that he had taken, and I did eate of al things before thou camest, and I haue blessed him, (c) and he shal be blessed. 34. Esau hauing heard his fathers words, roared out with a great cry; and being dismaied, said: Blesse me also, my father. 35. Who said: Thy brother came deceitfully and tooke thy blessing. 36. But he said againe: Rightly is his name called Iacob; for he hath supplanted me loe the second time: my first-birth-right he tooke before, and now the second time he hath stollen my blessing. And againe to his father he said: Hast thou not reserued me also a blessing? 37. Isaac answered: I haue appointed him thy Lord, and al his brethren I haue made subiect to his seruice: with corne and wine I haue established him, and for thee, my sonne, what shal I doe more after this? 38. To whom Esau said: Hast thou one only blessing, father? I beseech thee blesse me also. And when he wept that he howled againe, 39. Isaac being moued, said to him: In (d) the fat of the earth, and in the deaw of heauen from aboue 40. shal thy blessing be. Thou shalt liue by the sword, and shalt serue thy brother: and (e) the time shal come, when thou shalt shake off and loose his yoak from thy neck. 41. Esau therfore alwaies hated Iacob for the blessing wherewith his father had blessed him; and he said is his hart: The daies wil come of the mourning of my father, and I wil kil Iacob my brother. 42. These things were told to Rebecca:

(c) Isaac now knowing it to be Gods wil, ratified that he had done.

(d) wordlings blessing consisteth in transitorie wealth.

(e) The Idumeans being subdued by King Dauid (2. Reg. 8.) reuolted from King Ioram, & had a King of their owne (4. Reg. 8.) they were againe subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but againe Herod an Idumean reigned in Iewrie Math. 2. Luc. 1.

who

who ſending and calling Iacob her ſonne, ſaid to him: Behold Eſau thy brother threatneth to kil thee. 43. Now therfore, my ſonne, haire my voice, and get thee vp and fly to Laban my brother into Haran: 44. and thou shalt dwel with him a few dayes, til the furie of thy brother be aſſwaged, 45. and his indignation ceaſe, and he forget thoſe things which thou haſt done to him: afterward I wil ſend, and bring thee from thence hither. Why shal I be depriued of both ſonnes in one day? 46. And Rebecca ſaid to Iſaac: I am wearie of my life for the daughters of Heth: if Iacob take a wife of the ſtock of this land, I liſt not liue.

ANNOTATIONS.

CHAP. XXVII.

19. *I am thy firſt-begotten Eſau.*) Iacob was not by nature the firſt-begotten, but by Gods ordinance, & by couenant made with Eſau, had right to the preeminence and priuiledges belonging to the firſt-borne. So he did not lie, but ſpake a truth, meaning that he was that ſonne, to whom by diuine election the firſt-birth-right was due, which his father ſuppoſed to pertaine to Eſau.

Iacob did not lie, nor ſinne in ſaying he was Eſau &c.

But becauſe ſome ſcorners of Chriſtian doctrine (like to the old Manichees) vſe to ſay, that Catholik Doctours and Schoolmen excuſe and condemne whom they liſt by ſuch gloſſes, let ſuch reprouers vnderſtand, that both moderne & ancient Catholik writers auow this defence of the holie Patriarch Iacob, not by priuate ſpirit, but by the moſt true and proper ſenſe of holie Scripture it-ſelfe. Where it may appeare, if they wil examine the text, that Iacob in al this procurement of his fathers bleſſing, neither did any thing vniuſtly nor ſaid anie thing falſly. Firſt, it was reuealed to his mother (chap. 25. v. 23.) *That the elder* (of her twins) *ſhould ſerue the yonger.* Secondly, holie Scripture teſtifieth in the ſame chapter (v. 27.) *That Iacob was a plaine* (or ſincere) *Man*, void of vniuſt dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers conſent and confirmation (v. 33.) Fourthly, though he was ſecure in conſcience that the bleſſing was due to him yet he feared (v. 12.) leſt he might giue occaſion of offence to his father, to whom this myſtrie was not yet reuealed. Fiftly, Iſaac perceiuing at laſt Gods wil, that Iacob ſhould be preferred, was neither offended with him, nor reuoked his bleſſing as vnlawfully ſurpriſed, but condeſcending thereto, ratified that he had done, ſaying (v. 33.) *I haue bleſſed him, and he shal be bleſſed.* Sixtly, God himſelfe from this time forwards often appeared to Iacob, and with great promiſes and manie temporal and ſpiritul benefits, declared his ſingular loue to him. Seuenthly, theſe three Patriarchs, Abraham, Iſaac, & Iacob, are ſpecial renowmed Saints of the old Teſtament: yea the Lord and Creatour of al would peculiarly be called (Exodi 3.) the God of Abraham, Iſaac, and Iacob. Moyſes praying inſtantly for Gods mercie and clemencie towards the people (Exodi 32.) beſought him to remember Abraham, Iſaac, and Iacob, his ſeruants: and ſo in both old and new Teſtament theſe three are often mentioned as chiefe Princes in the Kingdome of Heauen. Al which ſhew the great vertues and holines of them al.

He is proued innocent by the text.

1.
2.
3.
4.
5.
6.
7.

And

The Fathers proue his innocencie in this fact.

And touching this fact of Iacob, where (if euer any-where) might seeme to be some great sinne, S. Augustin at large proueth that he did not herein sinne at al: *That which Iacob did* (saith he li. cont. mendacium c. 10.) *by his mothers instruction to deceiue his father, if it be diligently considered, was no lie, but a mysterie, and therfore for the familiar counsel of the Holie Ghost, which his mother had receiued, he is excused from sinne.* The same he confirmeth q. 74. in Gen. l. 16. c. 32. de ciuit. & l. 22. c. 34 cont. Faust. The same also teach S. Chrisost. ho. 54. in Gen. S. Hiero. Epist. 125. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechielem, S. Bede, Isidorus, Innocentius 3. Rupertus, & others vpon this place, al agreeing absolutely that euerie lie is a sinne, declare that Iacob lied not; but stil spake the truth, confirming their exposition by other like places of Scripture. As when our Sauiour said of S. Iohn Baptist (Math. 11.) *He is Elias*, meaning that he was Elias in spirit not in person. So Iacob said truly that he was Esau, not meaning in person but in right of the first-borne, by Gods ordinance: Esau also hauing condescended thereto by couenant and oath. In that also he deceiued his father, was no sinne. For it was a lawful and good deceit, such a one (saith S. Chrisostom) as Hieremie speaketh of, *Lord thou hast deceiued me, and I am deceiued*, to Isaac was deceiued not as we commonly cal deceit, but to his owne and others good, by Gods disposition.

Euerie lie is a sinne.

Some deceit good.

Ho 6. ad Col. Hier. 20 Epist. 125.

23. *Knew him not.*] S. Damasus demanding of S. Hierom, what might be the reason why God would suffer his holie seruant Isaac not to know Iacob, but to be deceiued, and through ignorance to blesse whom he would not, declareth that it happened not only to Iacob, but also to manie other like holy men, to be ignorant of manie things, and to be deceiued in errour of opinion: and that this errour was profitable to Isaac and his house. For if he had giuen this blessing (which was a spiritual Iurisdiction) to Esau, as he purposed, he had committed a noxious errour indeed, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother (v. 41.) omitting him that was sincere and very vertuous, and had done his owne wil, not Gods wil therin.

It was good that Isaac knew not Iacob when he blessed him.

But why would not God reueale his wil to Isaac (as he had commanded a farre greater thing to Abraham, to sacrifice the same Isaac) that he might wittingly haue blessed Iacob by Gods commandment? The Fathers doe probably alleadge this for one reason, that if Esau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue been incensed against his father, conceiued and attempted euil against him. Another reason S Chrisostom and Theodoret doe yeald, that by this strange manner of imparting this blessing, it might more manifestly appeare to be Gods wil and ordinance, and not to proceed from mans affection, that Iacob should be preferred.

Good in respect of Esau.

More to Gods glorie and Iacobs commendation.

Ho. 53. 79. in Gen.

CHAP.

CHAP. XXVIII.

Iacob with his fathers bleſsing, and admonition not to take a wife of Chanaan, but of the daughters of his vncle Laban, goeth into Meſopotamia. 6. Eſau in the meane time marieth a third wife, his vncle Iſmaels daughter. 11. Iacob ſeeth in ſleep a ladder reaching to heauen, Angels aſcending and deſcending, and our Lord leaning theron renewed the promiſes made to Abraham and Iſaac. 16. And he awaking maketh a vow.

ISAAC therfore called Iacob, and bleſſed him, and commanded him ſaying: Take not a wife of the ſtock of Chanaan; 2. but goe and make a iourney into Meſopotamia of Syria, to the houſe of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thine vncle. 3. And God Almightie bleſſe thee, and make thee encreaſe, and multiplie thee: that thou mayeſt be into multitudes of peoples. 4. And (a) giue he thee the bleſſings of Abraham, and to thy ſeed after thee: that thou mayeſt poſſeſſe the land of thy peregrination, which he promiſed to thy grandfather. 5. And when Iſaac had diſmiſt him, taking his iourney he came to Meſopotamia of Syria to Laban, the ſonne of Bathuel the Syrian, brother to Rebecca his mother. 6. And Eſau ſeeing that his father had bleſſed Iacob, and had ſent him into Meſopotamia of Syria, to marry a wife thence; and that after the bleſſing he had commanded him, ſaying: Thou ſhalt not take a wife of the daughters of Chanaan; 7. and that Iacob obeying his parents was gone into Syria: 8. hauing tryal alſo that his father did not willingly ſee the daughters of Canaan, 9. he went to Iſmael, and tooke to wife beſides them which he had before, Maheleth the daughter of Iſmael Abrahams ſonne, ſiſter to Nabaioth. 10. Therfore Iacob being departed from Berſabee, went on to Haran. 11. And when he was come to a certaine place, and would reſt in it after ſunne ſet, he " tooke one of the ſtones that lay there, and putting in vnder his head, ſlept in the ſame place. 12. And he ſaw in his ſleep "a ladder ſtanding vpon the earth, & the top therof touching heauen: the Angels alſo of God aſcending & deſcending by it, 13. and our Lord leaning vpon the ladder ſaying to him: I am the Lord God of Abraham thy father, & the God of Iſaac: the Land wherin thou ſleepeſt, I wil giue to thee and to thy ſeed. 14. And thy ſeed ſhal be as the duſt of the earth: thou ſhalt be dilated to the Weſt, and to the Eaſt, and to

a) Iſaac againe confirmeth the bleſſings of Abraham to Iacob and his ſeed, omitting Eſau; yea and God repeateth the ſame v. 13.

The Epiſtle in a votiue Maſſe for trauailers.

S. p. 10.

the North, and to the South: and IN THEE AND THY SEED AL THE TRIBES OF THE EARTH SHAL BE BLESSED. 15. And I wil be thy keeper whither so-euer thou goest, and wil bring thee back into this land: neither wil I leaue thee, til I shal haue accomplished al things which I haue said. 16. And when Iacob was awaked out of sleep, he said: Indeed our Lord is in this place, and I wist not. 17. And trembling he said: How terrible is this place! this is none other but the house of God, and the gate of heauen. 18. And Iacob arising in the morning tooke the stone, which he had laid vnder his head, and " erected it for a title, powring oyle vpon the top. 19. And he called the name of the citie * Bethel, which before was called Luza. 20. And he " vowed a vow, saying: If God shal be with me, and shal keep me in the way, by the which I walke, and shal giue me (*b*) bread to eate, and rayment to put on, 21. and I shal be returned prosperously to my fathers house, the Lord shal be my God, 22. and this stone, which I haue erected for a title, shal be called the House of God: and of al things that thou shalt giue to me, I wil offer tithes to thee.

House of God.

(*b*) To whom enough is not enough, to him nothing is enough. Aulus Gell.

ANNOTATIONS.

CHAP. XXVIII.

Why Iacob trauailed in poore estate.

11. *Tooke of the stones.*) Iacob trauailing into a strange countrie went in such poore estate, the better to hide his departure from Esau, who otherwise might haue killed him by the way. It was also thus disposed by God, that Iacobs faith and confidence might, to his greater merit, be exercised; and that Gods prouidence might more manifestly appeare, as it did in his returne after twentie yeares, when with most grateful mind he recounted Gods benefits saying (Gen. 32:) With my staffe I passed ouer this Iordan, and now with two troups I doe returne.

A notable example of Gods comfort to the afflicted. Al natiõs belieuing in Christ are blessed in him.

12. *A ladder.*] He that was in temporal distresse was marueloussly comforted spiritually, by seeing a ladder that reached from the earth to heauen; Angels passing vp and downe the same; and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promised him and his seed that whole land, that he and his seed should be blessed, yea that in *His Seed* al nations should be blessed, and that he would keep and protect him where-soeuer he went. How al this was performed is briefly rehersed in the booke of wisdome chap. 10.

Erecting and annointing of Altars is a religious office being done to Gods honour.

18. *Erected it, powring oyle.*] To erect a stone, and powre oyle vpon it, was no wise superstitious in Iacob. Neither did he learne it of Idolaters: for he abhorred and detested al idololatrical obseruances. But as S. Iustinus Martyr S. Clement of Alexandria, Origen, Eusebius, and others testifie, idololatrical superstition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour which he seeth done to God, perswaded those whom he seduced and blinded with errours, to serue him in such manner of external rites, as God was serued, that therby he might either haue like

worship

worship with God, as it happened among Paynim Idolaters: or els depriue God of this kind of honour, as now we see Protestants reiect end pul downe consecrated Altars pretending them to be superstitious. Wherin they shew most grosse ignorance, if indeed they so iudge of ignorance, and not of meer malice. For who is so simple, but he may see that the chiefe difference between Religion and Superstition in external things, consisteth in the persons to whom they are done, and in the intention of the doers, and by the same difference of persons ciuil honours is also distinguished, from both religious & superstitious. As he that kneeleth to God, religiously honoreth God. Kneeling to the sunne, moone, or other false Gods, superstitiously honoureth the diuel, and kneeling to the King ciuilly honoureth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vsed in the Catholike Church. For so Rabanus, a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customes, touching the vse of holie oyle witnesseth (li. 1. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Iacob, who after that dreadful vision, erected a stone for a title (or monument) powring oyle theron, and calling that place *The house of God.* S. Cyprian also writing of Chrisme mentioneth the two sorts of holie oyle vsed in the Church; one of simple oyle consecrated by a Bishop, which is vsed for Catechumens before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is vsed in Baptisme, Confirmation, and in consecrating Altars, Kings, and Priests.

The Church learneth not rites of Idolaters, but they of the Church.

Difference in religious, superstitious, and ciuil honour, consisteth in the persons, & intentions.

Two sorts of holie oyle.

20. *Vowed.*] It can not be vnderstood that Iacob heer vowed or promised only to serue God, as the Soueraigne Lord of al creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godlie works, to which he was not otherwise obliged. As heer he expresseth two things. Presupposing before al, that the Lord Omnipotent shal be his God, he addeth, First, *And this stone, which I haue erected for a title, shal be called the house of God.* Wherby he promised the building of a Church, performed at his returne (chap. 35.) Secondly, he added, *And of al things which thou shalt giue me I wil offer tithes to thee.* And this Likewise was of free deuotion. For tithes also in the law of nature were due to Priests, and by inferiour Priests to the chiefe Priest, as Abraham gaue tithes to Melchisedech. And so al his tithes were due to his father, and after his father himselfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other vses pertaining to Gods seruice.

Vowes are properly of things which are not otherwise commanded.

Gen. 14.

CHAP. XXIX.

Iacob entertained by Liban, 15. ſerueth him ſeauen yeares for Rachel, 23. but firſt receiuing Lia, 27. ſeauen dayes after receiueth alſo Rachel, and ſerueth for her ſeauen yeares more. 31. She remaining barren, Lia beareth foure ſonnes.

IACOB therfore going on his iourney, came into the Eaſt countrie. 2. And he ſaw a wel in the field, and three flocks of ſheep lying beſide it: for of it the beaſts were watered, and the mouth thereof was cloſed with a great ſtone. 3. And the manner was when al the ſheep were gathered together they did role off the ſtone, and after the ſheep were refreſhed they put it on the mouth of the wel againe. 4. And he ſaid to the ſhepeards: Brethren, whence are you? Who anſwered: Of Haran. 5. And he asked them, ſaying: Know you Laban the ſonne of Nachor? They ſaid: We doe know him. 6. Is he in health? quoth he: He is in health, ſay they: And behold Rachel his daughter commeth with his flock. 7. And Iacob ſaid: There is yet much day remaining, neither is it time to bring the flocks into the folds againe: firſt giue the ſheep drinke, and ſo bring them back to feed. 8. Who anſwered: we can not, til al the cattel be gathered together: and we remoue the ſtone from the wels mouth, that we may water the flocks. They were yet ſpeaking, and behold Rachel came with her fathers ſheep: for ſhe fed the flock. 10. Whom whē Iacob had ſeen, & knew her to be his coſen germane, & that they were the ſheep of Laban his vncle, he remoued the ſtone, wherwith the wel was cloſed. 11. And hauing watered the flocke, he (*a*) kiſſed her: and lifting vp his voice wept, 12. and he told her that he was her fathers brother, and the ſonne of Rebecca: but ſhe in haſt went & told her father. 13. Who when he heard that Iacob his ſiſters ſōne was come, he ranne forth to meet him, & embraceing him & hartily kiſſing him, brought him into his houſe. And when he had heard the cauſes of his iourney, 14. he anſwered: Thou art my bone and my fleſh. And after the dayes of one month were expired, 15. he ſaid to him: becauſe thou art my brother, ſhalt thou ſerue me * gratis? Tel me, what wages wilt thou take? 16. He had indeed two daughters, the name of the elder was Lia; & the yonger was called Rachel. 17. But Lya was bleare-eyed, Rachel wel fauoured, & of a beautiful countenance. 18. Whō Iacob louing, ſaid: I wil ſerue thee for Rachel thy yonger daughter ſeauen yeares. 19. Laban anſwered: It is better that I giue her to thee then to an other man,

(*b*) S. Auguſtine (q. 87. in Gen.) commendeth familiar kiſſing of kinsfolke and freinds as a laudable cuſtome in ſome countries. It is no-where more ciuil & modeſt then in England.

* Without wages?

man, tary with me. 20. Iacob therfore ſerued for Rachel ſeauen yeares: and they ſeemed a few dayes becauſe of the greatnes of his loue. 21. And he ſaid to Laban: giue me my wife: becauſe now the time is complete, that I may companie with her. 22. Who hauing bid a great number of his freinds to the feaſt, made the mariage. 23. And at night (b) he brought in Lia his daughter to him, 24. giuing his daughter a handmaid, named Zelpha. With whom when Iacob had companied after the manner, when morning was come he ſaw Lia: 25. and he ſaid to his father in law: What is it that thou dideſt meane to doe? did not I ſerue thee for Rachel? why haſt thou deceiued me? 26. Laban anſwered: It is not the cuſtome in this place, that we beſtow the yonger in mariage firſt. 27. Make vp the (c) weeke of dayes of this match: and I wil giue thee this ſame alſo, for the worke that thou ſhalt ſerue me other ſeauen yeares. 28. He yealded to his pleaſure; and after the weeke was paſt, he maried Rachel to wife: 29. to whom her father had deliuered Bala for to be her ſeruant. 30. And hauing at length obteined the mariage that he wished, he preferred the loue of the later before the former, ſeruing with him other ſeauen yeares. 31. And our Lord ſeeing that he deſpiſed Lia, opened her womb, her ſiſter remaining barren. 32. Who conceaued and bare a ſonne, and called his name Ruben, ſaying: Our Lord ſaw mine affliction: now my husband wil loue me. 33. And againe she conceaued and bare a ſonne, and ſaid: For becauſe our Lord heard that I was contemned, he hath giuen this alſo to me: and she called his name Simeon. 34. And she conceaued the third time, and bare another ſonne: and ſaid: Now alſo my huſband wil be ioyned to me, for becauſe I haue borne him three ſonnes: and therfore she called his name, Leui. 35. The fourth time she conceaued and bare a ſonne, and ſaid: Now wil I confeſſe to our Lord. And for this she called him Iuda: And she left bearing.

(b) Laban grieuouſly offended, neither could Lia be excuſed, but Iacob was innocēt in this fact.

(c) After ſeauē daies he had Rachel who was his firſt ſpouſe. S. Heron. Tradit. Heb. S. Aug. q. 89. in Gen.

CHAP. XXX.

Rachel yet barren deliuereth her handmaid to Iacob, who beareth two ſonnes. 9. Lia ceaſing to beare gineth her handmaid alſo, and she beareth two more. 17 Then Lia beareth other two ſonnes, and one daughter. 22. Rachel beareth Ioſeph. 25. Iacob deſirous to returne home, is hyred to ſtay for a certaine part of the ſtockes increaſe. 43. Wherby he becommeth exceeding rich.

AND Rachel ſeeing ſhe was vnfruitful, (a) enuied her ſiſter, and ſaid to her huſband: Giue me children, otherwiſe I ſhal dye. 2. With whom Iacob being angrie anſwered: Am I as God, who hath depriued thee of the fruit of thy womb? 3. But ſhe ſaid: I haue here my ſeruant Bala: Companie with her, that ſhe may beare vpon my knees,

(a) Not properly enuie, but griefe & lawful emulation. S. Aug. li. 22. c. 54. cont. Fauſt.

and

and I may haue children of her. 4. And she gaue him Bala vnto (*b*) mariage: who, 5. when her husband had companied with her, conceaued and bare a sonne. 6. And Rachel said: Our our Lord hat iudged for me and hath heard my voice, giuing me a sonne, and therfore she called his name, Dan. 7. And againe Bala conceauing bare another, 8. for whom Rachel said: God hath compared me with my sister, and I haue preuailed: and she called him Nepthali. 9. Lia perceauing that she had left bearing, deliuered Zelpha her handmaid to her husband. 10. Who conceauing and bringing forth a sonne, 11. she said: Happily. And therfore called his name Gad. 12. Zelpha also bare an other. 13. And Lia said: This is for my blessednes: for women wil cal me blessed. Therefore she called him Aser. 14. And Ruben going forth in the time of wheat harueſt into the field, found mādragores: which he brought to his mother Lia. And Rachel said: Giue me part of thy sonnes (*c*) mandragores. 15. She answered: Doest thou thinke it a smal matter that thou hast taken my husband from me, vnlesse thou take also my sonnes mandragores? Rachel said: For thy sonnes mandragores let him sleep with thee this night. 16. And when Iacob returned at euen from the field, Lia went out to meet him, and said: Companie with me, because with wages I haue hired thee for my sonnes mandragores. And he slept with her that night. 17. And God heard her prayers: and she conceaued and bare the fifth sonne, 18. and said: God hath giuen me a reward, because I gaue my handmaid to my husband. And she called his name Issachar. 19. Againe Lia conceauing, bare the sixt sonne, 20. & said: God hath endowed me with a good dowrie: this turne also my husband wil be with me, for because I haue borne him six sonnes, and therfore she called his name, Zabulon. 21. After whom she bare a daughter named Dina. 22. Our Lord also remembring Rachel heard her, and opened her womb. 23. Who conceaued and bare a sonne, saying: God hath taken away my reproach. 24. And she called his name, Ioseph, saying: Our Lord adde to me an other sonne. 25. And when Ioseph was borne, Iacob said to his father in law: Dismisse me that I may returne into my countrie, and to my land. 26. Giue me my wiues, and my children, for whom I haue serued thee, that I may depart: thou knowest the seruice that I haue serued thee. 27. Laban said to him: Let me find grace in thy sight: I haue learned by experience that God hath blessed me for thy sake: 28. appoint thee wages which I shal giue thee. 29. But he answered: Thou knowest how I haue serued thee, and how great thy possession hath been in my hands. 30. Thou hadest a smal thing before I came to thee, and now thou art made rich: and our Lord hath blessed thee at my comming in. It is reason therfore that once I prouide also for mine owne house. 31. And Laban said: What shal I giue thee? But he said: I wil nothing: but if thou wilt doe that which I demand, I wil feed and keep thy sheep again. 32. Goe round aboue al thy flockes, and separate al the sheep

of di-

(*b*) Of plurality of wiues see pag. 60.

(*c*) Holie Scripture (saith S. Augustin) would neuer haue mentioned such womanlie desires, but to admonish vs to seeke great mysteries therin. li. 22. c. 16. cont. Faustum.

of diuers colours, of ſpeckled flyſe: and what-ſoeuer shal be ruſſet and ſpotted, and of diuers colours, as wel in the sheep as in the goats, shal be my wages. 33. And my iuſtice shal anſwer for me to morow before thee, when the time of the bargaine shal come: and al that shal not be of diuers colours, and ſpotted, and ruſſet, as wel in the sheep as in the goats, shal accuſe me of theft. 34. And Laban ſaid: I like wel that thou demandeſt. 35. And he ſeparated the ſame day the she goats, and the sheep, and the he goats, and the rammes of diuers colours, and ſpotted: and al the flocke of one colour, that is of white and blacke flyſe, he deliuered in the hand of his ſonnes. 36. And he put a ſpace of three dayes iourney betwixt him and his ſonne in law, who fed the reſt of his flock. 37. Iacob therfore (*d*) taking green rods of the poplar, and of the almond, and of the plane-trees, in part pilled them: and when the barkes were taken off, in the parts that were pilled there appeared whitnes: but the parts that were whole remayned green: and by this meanes the colour was made diuers. 38. And he put them in the troughs, where the water was poured out: that when the flockes should come to drinke, they might haue the rods before their eyes, and in the ſight of them conceaue. 39. And it came to paſſe that in the verie heat of the ramming, the sheep beheld the rods, and brought forth ſpotted, and of diuers colours, and ſpeckled. 40. And Iacob diuided the flock, and put the rods in the troughs before the eyes of the rammes: and al the white and the blacke were Labans, and the reſt, Iacobs, when the flockes were ſeparated one from the other. 41. Therfore when the ewes went to ramme, in the prime time Iacob put the rods in the troughs of water before the eyes of the rammes, and of the ewes, that in looking vpon them they might conceaue: 42. but when the later comming was, and the laſt conceauing, he did not put them. And thoſe that were lateward became Labans: and they of the prime time, Iacobs. 43. And the man was enriched beyond meaſure, and he had manie flockes, women ſeruants and men ſeruants, camels and aſſes.

(*d*) Iacob did iuſtly vſe this meanes to recouer that which Laban withheld from him, being due for the dowrie of his wiues, and recompence for his ſeruice. *Rupert. l. 7. c. 39. in Gen.*

CHAP. XXXI.

Iacob by Gods commandement parteth ſecretly with al he hath towards his father. 21. Laban purſueth him. 26. expoſtulating why he went in ſecret manner, 30. eſpecially chargeth him with ſtealing his Gods. 31. Iacob excuſeth himſelfe, not knowing that Rachel had taken away the Idols. 34. And ſhe deludeth his diligent ſearching for them. 36. Then Iacob expoſtulateth with Laban for this vnkindnes. 43. Finally, they make a league and depart each to his owne countrie.

AFTER he heard the words of Labans ſonnes ſaying: Iacob hath taken al that was our fathers, and being enriched of his ſubſtance, is become great: 2. and perceauing alſo Labans countenance, that it was not towards him as yeſterday and the other day, 3. eſpecially our Lord ſaying to him: Returne in the land of thy fathers, and to thy kindred, and I wil be with thee; 4. he ſent, and called Rachel and Lia into the field where he fed the flockes, 5. and ſaid to them: I ſee yours fathers countenance that it is not towards me as yeſterday and the other day: and the God of my father hath been with me. 6. And your ſelues know that I haue ſerued your father to the vttermoſt of my power. 7. Yea your father alſo hath circumuented me, and hath changed my wages ten times: and yet God hath not ſuffred him to hurt me. 8. If at any time he ſaid: They of diuers colours ſhal be thy wages; al the ſheep brought forth yong of diuers colours. But when he ſaid contrarie: Thou ſhalt take al the white ones for thy wages; al the flockes brought forth white ones. 9. And God hath taken your fathers ſubſtance, and giuen it to me. 10. For after the time came of the ewes conceauing, I lifted vp mine eyes, and ſaw in my ſleep the males aſcending vpon the females of diuers colours, and the ſpotted, and the ſpeckled. 11. And the Angel of God ſaid to me in ſleep: Iacob? And I anſwered: Heer I am. 12. Who ſaid: Lift vp thine eyes, and ſee al the males aſcending vpon the females, them of diuers colours, the ſpotted and the ſpeckled. For I haue ſeen al things that Laban hath done to thee. 13. I am the God of Bethel, where thou dideſt (*e*) annoint the ſtone, and dideſt vow the vow vnto me. Now therefore ariſe, and goe out of this land, returning into the land of thy natiuitie. 14. And Rachel and Lia anſwered: Haue we any thing left in the goods and heritage of our fathers houſe? 15. Hath he not reputed vs as ſtrangers, and ſold vs, and eaten vp the price of vs? 16. But God hath taken our fathers riches, and deliuered them to vs, and to our children: wherefore doe al things that God hath commanded thee.

(*e*) Annointing of Altars, and free vowes are grateful offices to God. See chap. 28.

17. Iacob therefore roſe vp, and ſetting his children and wiues vpon camels, went his way. 18. And he tooke al his ſubſtance, and flocks, and whatſoeuer he had gotten in Meſopotamia, and went forward to Iſaac his father into the land of Chanaan. 19. At that time Laban was gone to ſheare his ſheep, and Rachel ſtole the // idols of her father. 20. And Iacob would not confeſſe to his father in law that he fled, 21. And when he was gone as wel himſelfe as al things that were his right, & hauing paſſed the riuer was marching on to Mount Galaad, 22. it was told Laban the third day that Iacob fled. 23. Who, taking his brethren vnto him, purſued him ſeauen dayes: and he ouertook him in the Mount Galaad. 24. And he ſaw in his ſleep God ſaying vnto him: Take heed thou ſpeake not roughly anie thing againſt Iacob. 25. And Iacob had now pitched his tent in the mountaine: and when he with his brethren had ouertaken him, he pitched his tent in the ſame Mount Galaad. 26. And he ſaid to Iacob: Why dideſt thou ſo, that vnwitting to me thou wouldeſt carie away my daughters as captiues with the ſword? 27. Why wouldeſt thou fly without my knowledge, and not tel me, that I might haue brought thee on the way with ioy, and ſongs, and timbrels, and cithernes? 28. Thou haſt not ſuffred me to kiſſe my ſonnes and daughters: thou haſt done fooliſhly: now alſo indeed 29. my hand is able to requite thee euil: but the God of your father ſaid vnto me yeſterday: Take heed thou ſpeake not any thing againſt Iacob roughly. 30. Suppoſe thou diddeſt deſire to goe to thy freinds, and hadeſt a longing to thy fathers houſe, why dideſt thou ſteale my Gods? 31. Iacob anſwered: In that I departed vnwitting to thee, I feared leſt thou wouldeſt take away thy daughters by force. 32. But whereas thou chargeſt me with theft; with whom ſoeuer thou ſhalt find thy Gods, let him be ſlaine before our brethren: ſearch whatſoeuer of thy things thou ſhalt find with me, and take away. Saying this, he knew not that Rachel had ſtollen the idols. 33. Laban therfore hauing gone into the tent of Iacob, and of Lia, and of both the handmaids, found them not. And when he was entred into Rachels tent, 34. ſhe in haſt hid the idols vnder the camels litter, and ſat therupon: and when he had ſought al the tent, and found nothing, 35. ſhe ſaid: Let not my Lord be angrie that I can not riſe vp before thee, becauſe according to the cuſtome of women it is now chanced to me. So his carefulnes in ſeeking was deluded. 36. And Iacob being (*f*) angrie ſaid in chiding manner: For what fault of myne, and for what offence of my part haſt thou ſo chaffed after me, 37. and ſearched al my houſhold-ſtuffe? What haſt thou found of al the ſubſtance of thy houſe? lay it heer before my brethren, and thy brethren, and let them iudge between me and thee. 38. Haue I therefore been with thee twentie yeares? thy ewes and goats were not barren, the wethers of thy flock I did not eate: 39. neyther that which the beaſt had caught did I ſhew to thee, I made good al the damage:

Tera-phim.

(*f*) Iacob in this inſt. xpoſtulation was angrie and ſinned not. Pſal. 4.

whatſoeuer periſhed by theft thou dideſt exact it of me : 40. day and night was I parched with heat , and with froſt, & ſleep did fly from myne eyes. 41. And in this ſort haue I ſerued thee in thy houſe twentie yeares , fourteen for thy daughters , and ſix for thy flocks : thou haſt changed alſo my wages ten times. 42. Vnles the God of my father Abraham , and the feare of Iſaac had holpen me , peraduenture now thou haddeſt ſent me away naked : God beheld my affliction and the labour of my hands , and rebuked thee yeſterday. 43. Laban anſwered him : The daughters are mine and the children, and thy flocks , and al things that thou ſeeſt are mine : what can I doe to my daughters , and nephews ? 44. Come therefore , let vs enter in league : that it may be for a teſtimonie between me and thee. 45. Iacob therfore tooke a ſtone , and erected it for a title : 46. and he ſaid to his brethren: Bring hither ſtones. Who gathering them together made a heap , and they did eate vpon it : 47. Which Laban called The witneſſe-heap : and Iacob called The hillock of teſtimonie , either of them according to the proprietie of his language. 48. And Laban ſaid : This heap ſhal be a witnes between me and thee this day , and therefore the name therof was callad Galaad , that is , The witneſſe-heap. 49. Our Lord behold and iudge between vs when we ſhal be departed one from the other , 50. if thou ſhalt afflict my daughters , and if thou bring in other wiues ouer them ; none is witnes of our talke but God , who is preſent and beholdeth. 51. And he ſaid againe to Iacob : Behold this heap , and the ſtone which I haue erected between me and thee , 52. ſhal be a witnes : this heap, I ſay , and the ſtone , be they for a teſtimonie , if either I ſhal paſſe beyond it going towards thee , or thou ſhalt paſſe beyond it , thinking harme to me. 53. The God of Abraham , and the God of Nachor iudge between vs , the God of their father. Iacob therefore ſware by the feare of his father Iſaac : 54. and after he had offred victimes in the mountaine , he called his brethren to eate bread. Who when they had eaten , lodged there. 55. but Laban ariſing in the night , kiſſed his ſonnes , and daughters , and bleſſed them : and returned vnto his place.

ANNOTATIONS.

CHAP. XXXI.

19. *Idols.*) Images of falſe Gods (as theſe were) are moſt properly called idols. And ſo the hebrew word *Terapʰim* is heer rightly tranſlated idols: which in other places ſignifieth other things. As The ſtatua which Michol put in Dauids bed, couering the head therof with a hairie goates skinne, to deceiue Saules ſeriants who ſought Dauids death, is called *Teraphim*, and may there be tranſlated a ſtatua, image, or ſimilitude, but not an idol. Againe, Oſee the Prophet fortelling the lamentable ſtate of the Iſraelites, ſayth, they ſhal be long without King, Prince, Sacrifice, Altar, Ephod, and *Teraphim*, which laſt word in the Proteſtants Engliſh Bibles remaineth vntranſlated. Where if they had tranſlated *Images* (as here they doe) it would proue, that ſome images pertaine to true religion, the want wherof is lamented among other principal things.

1. Reg. 19.

Oſee. 3.

Images of falſe Gods are idols.

Some images are neither religious nor ſuperſticious.

Some are religious.

Theſe idols Rachel ſtole from her father, to withdraw him from idolatrie, as S. Baſil (in li. Proueb.) S. Gregorie Nazianzen (orat. de Paſchate) and Theodoret (q. 89. in Gen.) expound it. And in this, ſaith Theodoret, ſhe was a right figure of the Catholike Church, which depriueth idolaters of their idols. It is probable alſo by her baſe vſing of them, that ſhe held them not for Gods, when ſhe put them vnder the camels litter, and ſate vpon them. Finally, that ſhe reſerued them, and did not caſt them away, nor burne, nor burie them, argueth that they were perhaps of precious mettal, or other matter, which ſhe might turne to profit: and that lawfully in part of recompence, that ſhe and her ſiſter had no other dowrie, but rather were ſold to Iacob. Who alſo had ſuffred much iniurie at their fathers hands.

Rachel tooke away her fathers Idols for his good.

She kept them in recompence of wrongs.

CHAP. XXXII.

Angels meet Iacob by the way. 3. He ſendeth meſſengers and guiſts to pacifie his brother Eſau. 24. Wreſtling with an Angel is not ouercome, in fine the Angel benummeth his thigh, bleſſeth him, and fortelleth that he ſhal be called Iſrael.

IACOB alſo went on his iourney that he had begun: and the Angels of God met him. 2. Whom when he had ſeen, he ſaid: Theſe are the Camps of God, and he called the name of that place Mahanaim, that is, Camps. 3. And he ſent alſo meſſengers before him to Eſau his brother into the land of Seir, into the countrie of Edom: 4. and he commanded them, ſaying: Thus ſpeake ye vnto my Lord Eſau: This ſaith thy brother

Iacob: I haue ſeiourned, and haue been with Laban vntil this preſent day. 5. I haue oxen, & aſſes, & ſheep, & men ſeruants: & woman ſeruants: & now I ſend a legacie to my Lord, that I may find grace in thy ſight. 6. And the meſſengers returned to Iacob, ſaying: We came to Eſau thy brother, & behold he commeth with ſpeed to meet thee with foure hundred men. 7. Iacob " feared exceedingly: and being ſore affraid diuided the people that was with him, the flockes alſo and the ſheep, and the oxen, and the camels, into two troups, 8. ſaying: If Eſau come to one troup, and ſtrike it, the other troup that remaineth ſhal be ſaued. 9. And Iacob ſaid: O God of my father Abraham, and God of my father Iſaac; O Lord that dideſt ſay to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe thee good: 10. I am inferiour to al thy mercies, and thy truth that thou haſt fulfilled to thy ſeruant. With my ſtaffe I paſſed ouer this Iordan: and now with two troupes I doe returne. 11. Deliuer me from the hand of my brother Eſau, becauſe I am ſore affraid of him: leſt perhaps he come, and ſtrike the mother with the children. 12. Thou dideſt ſay that thou wouldeſt doe good to me, and dilate my ſeed as the ſand of the ſea, which for multitude can not be numbred. 13. And when he had ſlept there that night, he ſeparated of thoſe things which he had, guifts to his brother Eſau, 14. ſhe goats two hundred, he goats twentie, ewes two hundred, and rammes twentie, 15. thirtie milch camels with their colts, fourtie kine, and twentie buls, twentie ſhe aſſes, and their foles ten. 16. And he ſent by the hands of his ſeruants euerie flock by it-ſelfe, and he ſaid to his ſeruants: Goe before me, and let there be a ſpace between flock and flock. 17. And he commanded the former, ſaying: If thou meet my brother Eſau, and he aske thee, whoſe art thou? or whither goeſt thou? or whoſe are theſe that thou doeſt follow? 18. thou ſhalt anſwer: Iacobes thy ſeruant, he hath ſent them for guifts to my Lord Eſau: himſelfe alſo commeth after vs. 19. In like manner he gaue commandements to the ſecond, and the third, and to al that followed the flocks, ſaying: With the ſelfe-ſame words ſpeake ye to Eſau, when you ſhal find him. 20. And ye ſhal adde: Iacob alſo thy ſeruant himſelfe followeth on after vs; for he ſaid: I wil pacifie him with the guifts that goe before, and afterward I wil ſee him, perhaps he wil be gracious vnto me. 21. The guifts therefore went before him, but himſelfe lodged that night in the campe. 22. And when he was riſen early, he tooke his two wiues, and his handmaids as manie, with his eleuen ſonnes, and paſſed ouer the ford Iaboc. 23. And when he had ſet ouer al things that appertained to him, 24. he taried alone: and behold " a man wraſtled with him til morning. 25. Who when he ſaw that he could not ouercome him, he touched the ſinow of his thigh, and forthwith it ſhranke. 26. And he ſaid to him: Let me goe for it

is breake of day. He anſwered: I wil not let thee goe, vnleſſe thou bleſſe me. 27. He therefore ſaid: What is thy name? He anſwered: Iacab. 28. But he, no, thy name, quoth he, (a) ſhal not be called Iacob, but Iſrael: for if thou haſt been ſtrong againſt God, how much more ſhalt thou preuaile againſt men? 29. Iacob asked him: Tel me by what name art thou called? He anſwered: Why doeſt thou aske my name? and bleſſed him in the ſame place. 30. And Iacob called the name of the place Phanuel, ſaying: I haue ſeen God face to face, and my ſoule was made ſafe. 31. And immediately the ſunne roſe to him, after that he was paſt Phanuel; but he halted on his foot. 32. For which cauſe the children of Iſrael eate not the ſinow, that ſhrunke in Iacobes thigh, vnto this preſent day: becauſe he touched the ſinow of his thigh, and it ſhrunke.

(a) The changing of his name heere promiſed, is preformed chap. 35. S. *Hierom. Tradit. Heb.*

ANNOTATIONS.

CHAP. XXXII.

1. Ioan. 4.

9. 102. in Gen.

Eccl. 9

7. *Feared exceedingly.*] Iuſtly may way meruel, why Iacob, ſo often aſſured by Gods promiſes, confirmed by his manie bleſſings, protected in al former dangers, accompanyed the night before with armies of Angels, indued alſo with al vertues, and namely with perfect charitie (which expelleth feare) was for al this ſo vehemently affraid. S. Auguſtin anſwereth, that he neither diſtruſted in God, nor did anie vnlawful thing: but did his owne endeauour wiſely and confidently, leſt by preſuming or deſpayring he ſhould rather haue tempted God then truſted in him. The cauſes of his feare were in reſpect of himſelfe and his brother. For conſidering Gods former promiſes, benefits, & protections, were not to be preſumed as abſolute ſignes of his perpetual loue, but conditional, if himſelfe perſeuered ſincerely in Gods ſeruice; and ſeeing *The iuſt man knoweth not whether he be worthie of loue or of hatred*, he might doubt, leſt by his twentie yeares converſation among Infidels in Meſopotamia, he had contracted ſome ſinnes, for which God might ſuffer him to fal into calamitie and affliction. And though he was in deed ſtil more and more vertuous, and conſequently in Gods more fauour and protection; yea ſo much the more, by how much leſſe he preſumed of his owne good ſtate and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occaſion by procuring the firſt birth right and his fathers bleſſing from him, the newes of his ſpeedie comming towards him with foure hundred men, the natural ſituation of the place, where Eſau might eaſily enuiron him, and (as he humbly thought) his owne vnworthines, he was poſſeſſed with natural feare (ſuch as happeneth to conſtant men) and was ſore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently diſpoſed of his people and flocks, and beſought God to protect him and his by prayer qualified with requiſite conditions, to wit, with humilitie, not asking for his owe but *for Abraham and Iſaacs* ſake, and for Gods owne promiſe, acknowledging himſelfe to be *leſſe then Gods mercies* towards him, with gratitude recounting great benefits receiued, ſaiyng, *With my ſtaffe I paſſed ouer this Iordan, and now with two troupes I doe returne*, with confidence in that God hath ſaid he

Iacobs feare was iuſt, and without fault.

The cauſes of his feare.

The humble conceit of himſelfe.

Eſaus inclination & meanes to reuenge.

Iacobs prayer qualified with Humilitie, Gratitude, Confidence, Meekneſs.

he *Would dilate his ſeed as the ſand of the ſea*, and with meeknes in *ſending guifts and good words* to Eſau. Thus finally he pacified him, and ſo his owne feare was turned into ioy.

Iacob wreſtled with an Angel corporally & ſpiritually.

24. *A man wreſtled.*) This wreſtling with an Angel aſſumpting a bodie in forme of a man was corporal, as the effect ſhewed in Iacobs ſinow ſhrunke vp, which made him to halt v. 25. & 31. It was alſo ſpiritual, as appeareth by his earneſt prayer, vrging and at laſt obtayning the Angels bleſſing. S. Dyonif. c. 4. cel. Hierer. S. Greg. prefat. in Iob. Theodoret q. 91. in Gen. *Oſee* 12.

CHAP. XXXIII.

Iacob ſeeing Eſau come with a great troupe of men, feareth harme, but is moſt curteouſly entertained by him. 10. *He hardly perſwaded Eſau to take guifts,* 13. *and to returne home.* 17. *So Iacob comming by Socoth to Salem, there buyeth a field, pitcheth his tents, and erecteth an Altar.*

AND Iacob lifting vp his eyes, ſaw Eſau comming, and with him foure hundred men: and he diuided the children of Lia, and of Rachel, and of the two handmaids: 2. and he put both the handmaids and their children foremoſt: and Lia and her children in the ſecond place: and Rachel and Ioſeph laſt. 3. And himſelfe going forward adored proſtrate to the ground ſeauen times, vntil his brother came neer. 4. Eſau therefore running to meet his brother, embraced him: and claſping him faſt about the necke, and kiſſing him wept. 5. And caſting vp his eyes he ſaw the women and their litle ones, and ſaid: What meane theſe? And doe they perteyne to thee? He anſwered: They are the litle ones which God hath giuen to me thy ſeruant. 6. And the handmaids and their children comming neer bowed themſelues. 7. Lia alſo with her children came neer: and when they had adored in like manner, laſt Ioſeph and Rachel adored. 8. And Eſau ſaid: What are the troups that I did meet? He anſwered: That I might find grace before my Lord. 9. But he ſaid: I haue plentie, my brother, be thy things to thy ſelfe. 10. And Iacob ſaid: Doe not ſo, I beſeech thee, but if I haue found grace in thine eyes, take a litle preſent at my hands: for ſo haue I ſeen thy face as if I ſhould haue ſeen (*a*) the countenance of God: be gracious to me, 11. and take the bleſſing which I haue brought thee, and which God hath giuen me, who giueth al things. Scarce at his brothers great inſtance taking it, 12. he ſaid: Let vs march on together, and I wil accompanie thee in thy iourney. 13. And Iacob ſaid: My Lord thou knoweſt that I haue with me litle ones, and

(*a*) Iacob ſeeing Gods hand in this change of his brothers mind, not of flatterie, but ſincerely acknowledged his benignitie, as Gods countenance towards him.

ſheep,

ſheep, and kine with yong: which if I cauſe to ouerlabour themſelues in going, in one day al the flocks wil die. 14. It may pleaſe my Lord to goe before his ſeruant: and I wil follow ſoftly after him, as I ſhal ſee my litle ones to be able, vntil I come to my Lord in Seir. 15. Eſau anſwered: I beſeech thee that of my people at the leaſt wiſe which is with me, there may remaine ſome to accompanie thee in the way. It is not needful, ſaid he, this only I haue need of, that I may find grace (my Lord) in thy ſight. 16. Eſau therefore returned that day the ſame way that he came, into Seir. 17. And Iacob commeth into Socoth: where hauing built a houſe, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. 18. and he paſſed into Salem a citie of the Sichimites, which is in the land of Chanaan, after he returned from Meſopotamia of Siria: and he dwelt beſide the towne. 19. And he bought that part of the field, wherin he had pitched his tents, of the children of Hemor, the father of Sichem, for an hundred lambs. 20. And erecting an altar there, on it he called vpon the moſt Mightie God of Iſrael.

CHAP. XXXIV.

For rauiſhing Dina the Sichimites (being firſt circumciſed) are ſlaine by Simeon & Leui her brothers. 27. The reſt of Iacobs ſonnes ſpoile the citie. 30. Iacob blameth them, fearing harme may come by this fact.

AND Dina the daughter of Lia went forth to ſee the women of that countrie. 2. Whom when Sichem had ſeen, the ſonne of Hemor the Heuite, the Prince of that land, he was in loue with her: and he tooke her away, and lay with her, by force rauiſhing the virgin. 3. And his ſoule was faſt knit vnto her, and wheras ſhe was ſad, he comforted her with ſweet words. 4. And going to Hemor his father, he ſaid: Take me this wench to be my wife. 5. Which when Iacob had heard, his ſonnes being abſent and occupied in feeding of the cattle, he held his peace til they returned. 6. And when Hemor Sichems father was come forth to ſpeake vnto Iacob, 7. behold his ſonnes came out of the field; and hearing what had paſſed, they were paſſing wrath, becauſe he had done a foule thing in Iſrael, and comitted an vnlawful fact in rauiſhing Iacobs daughter. 8. Hemor therfore ſpake to them: The ſoule of my ſonne Sichem is falined to your daughter: Giue her vnto him to wife: 9. and let vs contract mariages one

O Dina (ſaith S. Bernard) what need was there to ſee women of a ſtrange countrie! *Tract. de gradib. humiliatis.*

with

with an other: giue vs your daughters, and take you our daughters. 10. And dwel with vs: the land is at your commandement, till, occupie, and poſſeſſe it. 11. Yea and Sichem alſo ſaid to her father and to her brethren: Let me find grace in your ſight: and what ſoeuer you ſhal appoint I wil giue: 12. raiſe the dowrie, and require guifts, and I ſhal gladly giue what you ſhal demand: onely giue me this wench to wife. 13. Iacobs ſonnes anſwered Sichem & his father (a) in guile, being wrath for the deflouring of their ſiſter: 14. We can not doe that which you demand, nor giue our ſiſter to an vncircumciſed perſon; which with vs is an vnlawful & abhominable thing. 15. But in this order we may be confederate, if you wil be like to vs, and al the man ſex among you be circumciſed: 16. then wil we giue and take mutually your daughters, and ours: and we wil dwel with you, and wil be one people: 17. but if you wil not be circumciſed, we wil take our daughter, and depart. 18. The offer pleaſed Hemor and Sichem his ſonne: 19. neither did the yong man make delay, but forthwith fulfilled that which was demanded: for he loued the wench exceedingly, and he was the greateſt man in al his fathers houſe. 20. And going into the gate of the citie, they ſpake to the people: 21. Theſe men are men of peace, and are willing to dwel with vs: let them occupie in the land, and till it, which being large and wide doth lacke men to till it: their daughters we ſhal take to wife, and ours we wil giue to them. 22. One thing there is for the which ſo great a good is differred: If we circumciſe our man ſex, following the rite of the nation. 23. And their ſubſtance, and cattle, and al things that they poſſeſſe, ſhal be ours: only in this let vs condeſcend, and dwelling together we ſhal make one people. 24. And they al aſſented, and circumciſed al the man ſex. 25. And behold the third day, when the griefe of the wounds is moſt painful: Iacobs two ſonnes Simeon and Leui, the brothers of Dina, taking their ſwords, entred into the citie boldly: and killing al the man ſex, 26. murdred withal Hemor and Sichem, taking away Dina their ſiſter out of Sichems houſe. 27. When they were gone forth, the other ſonnes of Iacob ranne in vpon them that were ſlaine, and ſpoiled the citie in reuenge of the rape. 28. And waſting al things that were in their houſes and fieldes, their ſheep and heards, and aſſes, 29. their little ones alſo, and their wiues they led away captiue. 30. which things when they had boldly atcheiued, Iacob ſaid to Simeon and Leui: You haue troubled me, and made me odious to the Chananites, and Pherezites, the inhabiters of this land. We are few: they being gathered together wil ſtrike me; and I and my houſe ſhal be deſtroyed. 31. They anſwered: What? ſhould they abuſe our ſiſter as a ſtrumpet?

(a) They offended by falſly pretending religion, and by exceſſe in reuenge, & therfore are reproued by theyr father. v. 30. & cap. 49. v. 5. Otherwiſe their zeale was iuſt to punish ſo foule a fault *Iudith.* 9.

CHAP. XXXV.

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob bleſſeth him, and changeth his name into Iſrael. 16. Rachel bearing Beniamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Iſraels twelue ſonnes are recited. 28. Iſaac dieth at the age of 180. yeares: and his ſonnes Eſau and Iacob burie him.

IN THE meane time God ſpake to Iacob: Ariſe, and goe vp to Bethel, and dwel there, and make an altar to God that appeared to thee when thou diddeſt flie from Eſau thy brother. 2. And Iacob hauing called together al his houſe, ſaid: " Caſt away the ſtrange Gods that are among you, and be clenſed and change your garments. 3. Ariſe, and let vs goe vp into Bethel, that we may make there an altar vnto God: who heard me in the day of my tribulation, and accompanyed me in my iourney. 4. They gaue to him therefore al the ſtrange Gods that they had, and the earelets which were in their eares: but he buried them vnder the * terebinth that is behind the citie of Sichem. 5. And when they were departed (*a*) the terrour of God inuaded al the cities round about, and they durſt not purſue them going away. 6. And Iacob came to Luza, which is in the land of Chanaan, ſurnamed Bethel: he and al the people that was with him. 7. And he builded there an altar, and called the name of that place, The houſe of God: for there God appeared to him when he fled from his brother. 8. The ſame time died Debora the nurſe of Rebecca, and was buried at the foot of Bethel vnder an oke: and the name of that place was called The oke of weeping. 9. And God appeared againe to Iacob after he returned from Meſopotamia of Siria, and he bleſſed him, 10. ſaying: Thou (*b*) ſhalt not be called any more Iacob, but Iſrael ſhal be thy name. And he" called him Iſraal, 11. and ſaid to him: I am God Almightie, encreaſe thou and multiplie: Of thee ſhal be nations and peoples of nations, Kings ſhal come forth of thy loynes. 12. And the land which I gaue to Abraham and Iſaac, I wil giue to thee, and to thy ſeed after thee. 13. And he departed from him. 14. But he erected a title of ſtone in the place where God had ſpoken vnto him: offering vpon it liquid offerings, and powring oile on it, 15. and calling the name of that place, Bethel. 16. And being gone forth from thence, he came in the ſpring time to the land which leadeth to

An execrable tree.

(*a*) God (when it pleaſeth him) maketh the weake ſtronger then the mightie, and few more terrible then manie. *S. Chriſoſt. ho 59. S. Aug. q. 112. in Gen.*

(*b*) The name of ſupplanter no: ſufficiently expreſſing his valure he is alſo called Iſrael. See the Annotation.

Ephrata: wherin when Rachel was in trauaile, 17. becauſe of difficultie in her trauaile, ſhe began to be in danger, and the midwife ſaid vnto her: Feare not, for thou ſhalt haue alſo this a ſonne. 18. And her ſoule departing for paine, and death now at hand, ſhe called the name of her ſonne Benoni, that is the ſonne of my paine: but his father called him Beniamin, that is the ſonne of the right hand. 19. Rachel therfore died, and was buried in the high way that leadeth to Ephrata, this ſame is Bethleem. 20. And Iacob erected a title ouer her ſepulchre: This is the title of Rachels monument, vntil this preſent day. 21. Departing thence, he pitched his tent beyond the Flocke tower. 22. And when he dwelt in that countrie, Ruben went, and (c) ſlept with Bala his fathers concubine: which thing he was not ignorant of. And the ſonnes of Iacob were twelue. 23. The ſonnes of Lia: Ruben the firſt begotten, and Simeon, and Leui, and Iudas, and Iſſachar, and Zabulon. 24. The ſonnes of Rachel: Ioſeph and Beniamin. 25. The ſonnes of Bala Rachels handmaid: Dan and Nepthali. 26. The ſonnes of Zelpha Lias handmaid: Gad and Aſer: theſe are the ſonnes of Iacob, that were borne to him in Meſopotamia of Siria. 27. He came alſo to Iſaac his father in Mambre, the citie of Arbee, this is Hebron: wherin Abraham and Iſaac ſeiourned. 28. And the dayes of Iſaac were complete an hundred eyghtie yeares. 29. And ſpent with age he died, and was put to his people, being old and ful of dayes, and Eſau and Iacob his ſonnes buryed him.

Math 2.

c) For this fact Ruben was excluded from the chiefe dignitie among his brethren, Gen. 49.

ANNOTATIONS.

CHAP. XXXV.

Clenſing from ſinne is the firſt office of the ſeruants of God.

2. *Caſt away the ſtrange Gods.*] Iacob preparing to performe his vow of building a houſe and altar to God, firſt extirpateth al Idolatrie from amongſt his people; and then by Sacrifice appeaſeth Gods wrath, prouoked howſoeuer, and ſpecially by Simeon and Leui killing the Sichemites. Duely conſidering that what people or perſon deſireth Gods protection and bleſſings, muſt firſt be pure in Religion, and clenſed from ſinnes: *Quia ei nulla nocebit aduerſitas, ſi nulla ei dominetur iniquitas*: becauſe no aduerſitie shal hurt him, if no iniquitie haue dominion ouer him. orat. fer. 6. poſt cineres.

The name Iſrael ſignifieth ſpecial prerogatiues in the Patriarch Iacob.

10. *Called him Iſrael.*] As the Patriarch now performeth his vow to God, ſo God fulfilleth his promiſe, giuing him a new name. For *Iacob a ſupplanter*, ſignifying too ſmal force and praiſe for ſuch a champion, God therefore honoured him with the name of *Iſrael*. That is, *One that ſeeth and contemplateth God*, as moſt ancient writers expound it. Alſo *A prince, or valient with God*, as S. Hierome sheweth Tradit. Heb. For *Iſra* in Hebrew ſignifieth *To dominier, or rule ouer*, and *El* ſignfieth God. And ſo this name giuen to him teſtifieth that he, by Gods guift and grace, was valiant euen againſt an Angel, repreſenting God, much more againſt men, and other aduerſaries. Others interprete it, *The right one of God*, as witneſſeth the ſame S. Hierome both heer, and in his commentaries

in 41. Isaiæ. Al doe import a great excellencie in this Patriarch. And the successe of things confirmeth the same. Particularly in that not onlie some one of his sonnes (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progenie of twelue sonnes, making twelue Tribes, were participant of the peculiar blessings, in their ofspring possessing the promised land, and exceedingly increasing became the most principal nation in the world, the selected people of God, called by the name and title *Of the children of Israel.* Of whom not only Moyses, but al the old Testament most specially treateth, and of whom and in whom the promised Messias, the Redeemer of mankind, should be borne.

Al his twelue sonnes in their posteritie were heires of the promised land.

CHAP. XXXVI.

Esau with his wiues and children parteth from Iacob. 9. His genealogie is recited, with their habitations.

AND "these are the generations of Esau, the same is Edom. 2. Esau tooke wiues of the daughters of Chanaan: "Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Heuite: 3. Basemath also the daughter of Ismael sister of Nabaioth. 4. And Ada bare Eliphaz: Basemath bare Rahuel: 5. Oolibama bare Iehus and Ihelon and Coree, these are the sonnes of Esau, that were borne to him in the land of Chanaan. 6. And (*a*) Esau tooke his wiues and sonnes and daughters, and euerie soule of his house, and his substance, and cattle, and al that he could haue in the land of Chanaan: and he went into an other countrie, and "departed from his brother Iacob. 7. For they were exceeding rich, and could not dwel together: neither was the land of their peregrination able to beare them, for the multitude of flocks. 8. And Esau "dwelt in Mount Seir, he is Edom. 9. And these are the generations of Esau the father of Edom in mount Seir, 10. and these are the names of his sonnes: Eliphaz the sonne of Ada the wife of Esau: Rahuel also the sonne of Basemath his wife. 11. And Eliphas had sonnes: Theman, Omar, Sepho, and Gathan, and Cenes. 21. And Thamna was the concubine of Eliphas the sonne of Esau: which bare to him Amalech. These are the sonnes of Ada the wife of Esau. 13. And the sonnes of Rahuel were Nahath and Zara, Samma and Meza. These were the sonnes of Basemath the wife of Esau. 14. These also were the sonnes of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, which she bare to him, Iehus, and Ihelon, and Coree. 15. These were Dukes of the sonnes of Esau: the sonnes of Eliphaz the first-begotten of Esau: Duke Theman, Duke Omar, Duke Sepho, Duke Cenes, 16. Duke Coree, Duke Gatham, Duke Amalech, these are the sonnes of Eliphaz in the land of Edom, & these are the sonnes of Ada. 17. These also were the

(*a*) The separation of Esau from Iacob.

ſonnes of Rahuel, the ſonne of Eſau: Duke Nahath, Duke Zara, Duke Samma, Duke Meza. And theſe be the Dukes of Rahuel, in the Land of Edom: theſe be the ſonnes of Baſemath the wife of Eſau. 18. And theſe were the ſonnes of Oolibama the wife of Eſau: Duke Iehus, Duke Ihelon, Duke Core. Theſe be the Dukes of Oolibama, the daughter of Ana, and wife of Eſau. 19. Theſe are the ſonnes of Eſau, and theſe are the Dukes of them: the ſame is Edom. 20. Theſe are the ſonnes of Seir the horreite, the inhabiters of the land: Lotan, and Sobal, and Sebeon, and Ana, 21. and Diſon, and Eſer, and Diſan. Theſe are Dukes of the Horreite, the ſonnes of Seir in the Land of Edom. 22. And Lotan had ſonnes: Hori and Heman. And the ſiſter of Lotan was Themna. 23. And theſe were the ſonnes of Sobal: Aluan and Manahat, and Ebal, and Sepho, and Onam. 24. And theſe were the ſonnes of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the aſſes of Sebeon his father: 25. and he had a ſonne Diſon, and a daughter Oolibama. 26. And theſe were the ſonnes of Diſon: Hamdan, and Eſeban, and Iethram, and Charan. 27. Theſe alſo were the ſonnes of Eſer: Balaan, and Zauan, and Acan. 28. And Diſan had ſonnes: Hus, and Aram. 29. Theſe were Dukes of the Horreites: Duke Lotan, Duke Sobal, Duke Sebeon, Duke Ana, 30. Duke Diſon, Duke Eſer, Duke Diſan: theſe were Dukes of the Horreites that ruled in the Land Seir. 31. And the Kings that ruled in the land of Edom, before that the children of Iſrael had a King, were theſe: 32. Bela the ſonne of Beor, and the name of his citie Denaba. 33. And Bela died, and (*b*) Iobab the ſonne of Zara of Boſra reigned in his ſtead. 34. And when Iobab was dead, Huſam of the land of the Themans reigned in his ſtead. 35. He alſo being dead, there reigned in his ſtead Adad the ſonne of Badad, that ſtruck Madian in the countrie of Moab: and the name of his citie was Auith. 36. And when Adad was dead, there reigned for him Semla of Maſreca. 37. He alſo being dead, Saul of the riuer Rohoboth, reigned in his ſtead. 38. And when he alſo was dead, Balanan the ſonne of Achobor ſucceeded into the Kingdome. 39. This men alſo being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab. 40. Theſe therfore be the names of the Dukes of Eſau in their kindreds, and places, and callings: Duke Thamna, Duke Alua, Duke Ietheth, 41. Duke Oolibama, Duke Ela, Duke Phinon, 42. Duke Cenez, Duke Theman, Duke Mabſer, 43. Duke Magdiel, Duke Hiram: theſe are the Dukes of Edom dwelling in the land of their Empire, the ſame is Eſau the father of the Idumeans.

(*b*) By the common opinon of Latin and Greeke fathers this was holie Iob, as we shal diſcuſſe when we come to his booke againſt the hebrew Doctors, who ſay Iob was of Nachors race.

ANNOTATIONS.

CHAP. XXXVI.

Chap. 4, 10, 22, 25.

11. *The generations of Esau.*] As before Moyses described the genealogies of Cain, of Iapheth, and Cham, of Nachor, of Ismael, and other sonnes of Abraham; so here he recordeth another collateral progenie of Esau, that the difference and distinction of them and the selected people of God might be more conspicuous, because contraries opposed are seen more cleery. And so the Churches succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be manie faithful and iust persons among the infidels and wicked, and of some we are assured (as of Lot and Iob) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Iacob, whose twelue sonnes were fathers & beginners of twelue Tribes, and in them the same true Religion was stil conserued and publikly professed, as in the onlie knowne visible Church, til the comming of Christ, as S. Augustin clearly sheweth in his excellent worke of the Citie of God, especially in the 15. and 16. bookes, in manie chapters.

By comparison of interrupted companies the continual succession of the Church is more glorious.

2. *Ada the daughter of Elon.*] In the 26. chap. (v. 34.) Esaus two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. Which neither agree in names nor countrie. Againe his third wife Ismaels daughter, here named Basemath, in 28. chap. v. 9. is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit learned expositors say, that either these persons had diuers names, or one was true and natural father, another legal, or adoptiue, for there were such also before the law of Moyses, as appeareth in the historie of Thamar: yet it were hard to giue a determinate solution of this difficultie. Which example, with manie others (by vs omitted in these briefe annotations) conuince the Protestants presumptuous errour, holding that Scriptures are easie to be vnderstood.

One place of Scripture seemeth contrarie to another but is not.

Holy Scriptures not easie to be vnderstood.

6. *Departed from his brother.* 8 *Dwelt in Mount Seir.*) Here is another difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seeing he dwelled there, when his brother Iacob came from Mesopotamia. chap. 22. v. 1. Which S. Augustin (q. 199. in Gen.) solueth saying: Esau first dwelt in Seir after he was disappointed of his fathers blessing, but dwelt againe with his father after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

Esaus last parting frō Iacob.

CHAP. XXXVII.

Ioſeph informing his father of his brethrens faults, 5. and telling his dreames, is by them more hated. 13. being ſent to viſite them, 18. they firſt thinke to kil him, 26. but by Iudas counſel ſel him to the Iſmaelites, 29. vnwitting to Ruben. 33. His father Lamenteth ſuppoſing him to be ſlaine by ſome wild beaſt. 36. He is ſold againe to Putiphar in Ægypt.

The ſeuenth part of this booke. How Ioſeph was ſold into Ægypt, and there aduãced.

AND Iacob dwelt in the land of Chanaan, wherin his father ſeiourned. 2. And (*a*) theſe are his generations: Ioſeph when he was ſixteen yeares old, fed the flock with his brethren being yet a boy: and he was with the ſonnes of Bala and Zelpha his fathers wiues: and he accuſed his brethren to his father of (*b*) a moſt wicked crime. 3. And Iſrael loued Ioſeph aboue al his ſonnes, becauſe he had begotten him *in* his old age: and he made him a coate of diuers colours. 4. And his brethen ſeeing that he was loued of his father more then al his ſonnes, they hated him, neither could they ſpeake any thing to him peaceably. 5. It chanced alſo that he reported to his brethren a dreame that he had ſeen, which occaſion was the ſeed of greater hatred. 6. And he ſaid to them: Heare my dreame which I haue ſeen: 7. I thought we bound ſheaues in the field: and my ſheafe aroſe as it were, and ſtood, and your ſheaues ſtanding about did adore my ſheafe. 8. His brethren anſwered: What? ſhalt thou be our King? or ſhal we be ſubiect to thy dominion? This occaſion of his dreames and words miniſtred nouriſhment to the enuie and hatred. 9. He ſaw alſo another dreame, which telling his brethren, he ſaid: I ſaw in a dreame, as it were the ſunne, and the moone, and eleuen ſtarres adore me. 10. Which when he had reported to his father and brethren, his father rebuked him, and ſaid: What meaneth this dreame that thou haſt ſeen? Why, ſhal I and thy mother, and thy brethren adore thee vpon the earth? 11. His brethren therfore enuyed him: but (*c*) his father conſidered the thing with himſelfe. 12. And when his brethren abode in Sichem feeding their fathers flockes, 13. Iſrael ſaid to him: Thy brethren feed theep in Sichem: come, I wil ſend thee to them. Who anſwering, 14. I am readie; he ſaid to him: Goe, and ſee if al things be wel with thy brethren and the ſheep, and bring me word againe what they doe. Being ſent therfore from the Vale of Hebron, he came to Sichem: 15. and a man found him there wandring in the field, and asked what he ſought. 16. But he anſwered: (*d*) I ſeeke my brethren, ſhew me where they feed the flockes. 17. And the man

(*a*) Theſe things folowing hapned o Iacob, in his generations, that is in his children. *See S. Chriſoſt. ho. 11. in Gen.*

(*b*) That for il life they were infamous, the Hebrew word *dibba* ſignifieth *infamie*. The Epiſtle on friday, in the ſecond weeke of Lent.

(*c*) Brothers eaſily enuie each other: but the parents are glad of their childrens aduancement.

(*d*) So Chriſt, & al good Paſtours.

man ſaid to him: They are departed from this place: for I heard them ſay: Let vs goe into Dothain. Ioſeph therfore went forward after his brethren, and found them in Dothain. 18. Who when they had ſeen him a farre off, before he came nigh them, they deuiſed to kil him: 19. and ſpake among themſelues: Behold the dreamer commeth, 20. come, let vs kil him, and caſt him into an old ceſterne: and we wil ſay a naughtie wild beaſt hath deuoured him: (e) and then it ſhal appeare what his dreames doe profite him. 21. And Ruben hearing this, endeauoured to deliuer him out of their hands, and ſaid: 22. Doe not take away his life, neither ſheed ye bloud: but caſt him into this ceſterne that is in the wilderneſſe, and keep your hands harmeles: and he ſaid this, deſirous to deliuer him out of their hands, and to reſtore him to his father. 23. As ſonne therfore as he came vnto his brethren, forthwith they ſtripped him out of his ſide coate, and of diuers colours, 24. and caſt him into the old ceſterne, that had not water. 25. And ſitting to eate bread, they ſaw Iſmaelites wayfaring men comming from Galaad, and their camels carying ſpices, and roſen, and mirrh into Ægypt. 26. Iudas therfore ſaid to his brethren: What auaileth it vs if we kil our brother, and conceale his bloud? 27. It is better that he be ſold to the Iſmaelites, and that our hands be not polluted: for he is our brother and our fleſh. His brethren aſſented to his words. 28. And when the Madianite marchants paſſed by, they drawing him out of the ceſterne, ſold him to the Iſmaelites, for (f) twentie pieces of ſiluer, who brought him into Ægypt. 29. And Ruben returning to the ceſterne, findeth not the boy: 30. and renting his garments went to his brethren, and ſaid: The boy doth not appeare, and whither ſhal I goe? 31. And they tooke his coate, and dipped it in the bloud of a kid which they had killed, 32. ſending ſome that ſhould carie it to their father, and ſhould ſay: This we haue found: ſee whether it be thy ſonnes coate, or no. 33. Which when the father acknowledged, he ſaid: It is my ſonnes coate, a naughtie wild beaſt hath eaten him, a beaſt hath deuoured Ioſeph. 34. And tearing his garments, did on ſackcloth, mourning his ſonne a great time. 35. And al his children being gathered together to aſſwage their fathers ſorow, he would not take comfort, but ſaid: I wil deſcend vnto my ſonne " into hel, mourning. And whileſt he perſeuered in weeping, 36. the Madianites ſold Ioſeph in Ægypt to Putiphar an Eunuch of Pharoes Maſter of the ſoldiers.

(e) So the Iewes thinking to preuent Chriſts exaltation cooperated vnwitting therto. *Proſper. l. de promiſſ Dei.*

(f) Some read *thirtie*: And as the reading is diuers, ſo Chriſt whom Ioſeph ſignified is more & leſſe eſteemed of diuers. *S. Aug. Ser. 81. de temp.*

ANNOTATIONS.

CHAP. XXXVII.

The least offensiue cause is alleadged, why Iacob loued Ioseph aboue his brethren.

3. *In his old age.*] This being one cause why Iacob loued Ioseph aboue al his other sonnes, for that he was the yongest of the eleuen (for Beniamin the twelfth was yet an infant) it is alleadged in holy Scripture (saith S. Chrisostom Epist. ad Olympiam) as least offensiue to his brethren. For a more special cause was for his mother Rachels sake, but most principal cause of al was, for his great vertues and mature iudgement; for which God also preferred him aboue them al, and now forethewed the same by visions in sleep. Which they enuying and meaning to preuent, did indeed vnwitting cooperate therto, Gods prouidence turning their euil worke to infinite good. As the same holy Ioseph truly interpreterh it to them after their fathers death, when they iustly feared reuenge for so great and inhumane iniuries done vnto him, chap. 50. v. 20.

God turneth euil to good effect. *S. Aug. l. 14. c. 27. ciuit*

Graue for hel corruptly translated.

35. *Into hel mourning.*) Protestants denying more places for soules after this life, then Heauen for the iust, & Hel for the wicked, translate the Hebrew word *Sheol*, *graue*, for *hel*. Because if they should grant that Iacob or other holy fathers of the old Testament descended into hel, they must confesse some other hel, then where the damned are tormented, whither no Christian wil say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therin they speake according to their erronious opinion, as they thinke. But knowing as some of them doe, that *Hel* is the true word of the text,

Wilful corruption.

there is no sinceritie nor moral honestie in putting *Graue* in place therof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that in the 37. chap. of Genesis. v. 35. *Hel* is *taken for graue*, therby confessing, that the true English word of the holy Scripture in that place is *Hel*, but that they would haue it to signifie graue. Wherupon anie reasonable man would thinke to find the word *Hel* in the text, with some glosse to shew that graue were to be vnderstood. But in al their Editions, also in that which was printed the yeare next folowing, 1603. wherto the same table is adioyned, they read *graue* & not *hel* in that place, though in some * other places, they much disagree in translating the same word.

See. S. Hiero. Ep 119. S. Aug l. 20. c. 15. ciuit.

Nu. 16. 2. Reg. 22. Iob. 17. Psal. 15. 17. 85.

Iacob spake of hel not of graue.

As for the sense, it can not be that Iacob ment the graue: for when he said he would goe to his sonne, he supposed him to be deuoured by a wild beast, and not buried in a graue. And therfore must necessarily meane, that he would goe where he thought the soule of his sonne to be. Which was neither in heauen, for then he would rather haue ascended thither ioyful, then descēded to any place mourning; neither did he meane the hel of the dammed, for that had been desperation; but to a low place, where the iust soules then remained in rest, which was called Limbus Patrum, or Abrahams bosome. That is, saith S. Augustin, in his answer to Bishop Euodius (Epist. 99.) *secreta cuiusdam quietis habitatio* The habitation of a certaine secret rest.

Abrahams bosome.

CHAP. XXXVIII.

Iudas hauing three ſonnes by a Chananite, 6. marieth the firſt, and after his death, the ſecond to Thamar. 10. who alſo dying, he delayeth to match the third with her. 15. But himſelfe begetteth of her (taking her for a harlot) two ſonnes twinnes, Phares and Zara.

IT HE (a) ſame time Iudas going downe from his brethren, turned in to a man an Odolamite, named Hiras. 2. And he ſaw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did companie with her. 3. Who conceaued, and bare a ſonne, and called his name Her. 4. And conceauing a child againe, ſhe called her ſonne after he was borne, Onan. 5. She bare alſo the third, whom ſhe called Sela: after whoſe birth, ſhe ceaſed to beare any more. 6. And Iudas gaue a wife to Her his firſt-begotten, named Thamar. 7. Alſo Her the firſt-begotten of Iudas, was wicked in the ſight of our Lord, and was ſlaine of him. 8. Iudas therfore ſaid to Onan his ſonne: Companie with thy brothers wife, and be ioyned to her, that thou mayeſt " rayſe ſeed to thy brother. 9. He knowing that the children ſhould not be borne to himſelfe, companying with his brothers wife, ſhed his ſeed vpon the grounſd, leſt children might be borne in his brothers name. 10. And therfore our Lord ſtruck him, becauſe he did a deteſtable thing. 11. For the which cauſe Iudas ſaid to Thamar his daughter in law: Be a widow in thy fathers houſe, til Sela my ſonne grow vp: for he feared leſt he alſo might dye, as his brethren. Who went her way and dwelt in her fathers houſe. 12. And after many dayes were come and gone, the daughter of Sue the wife of Iudas died. Who after his mourning hauing receiued conſolation, went vp to the ſhearers of his ſheep, himſelfe and Hiras his ſhepheard of his flocke, the Odolamite, into Thamnas. 13. And it was told (b) Thamar that her father in law came vp into Thamnas to ſheare his ſheep. 14. Who putting off the garments of her widowhood, tooke a veile: and changing her habite, ſate in the croſſe way that leadeth to Thamnas: becauſe Sela was growne, and ſhe had not taken him to her huſband. 15. Whom when Iudas had ſeen, he ſuppoſed her to be an harlot: for ſhe had couered her face, leſt ſhe ſhould be knowen. 16. And going vnto her, he ſaid: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who anſwering: What wilt thou giue me that thou maieſt enioy my companie? 17. He ſaid: I wil ſend thee a kid out of the flockes. And when ſhe ſaid againe: I wil ſuffer that thou wilt, if thou giue me a pledge, til thou

(a) Moyſes inſerteth here this hiſtorie, becauſe Chriſt ſhould be borne of the genealogie of Iudas and Phares. Mat. 1.

(b) Thamar ſinned deſiring to be a mother without lawful mariage: and Iudas ſinned lying with a ſuppoſed harlot. *S. Aug. li. 22. c. 61. 62. & 63. cons. Fauſt.*

ſend that which thou doeſt promiſe; 18. Iudas ſaid: What wilt thou to be giuen thee for a pledge? She anſwered: Thy ring, and bracelet, and ſtaffe which thou holdeſt in thy hand. The woman therfore by once companying conceaued, 19. and riſing ſhe went her way: and putting off the apparel which ſhe had taken, put on the garments of her widowhood. 20. And Iudas ſent a kid by his ſhepheard the Odolamite, that he might receiue the pledge againe, which he had giuen to the woman: who when he had not found her, 21. he asked the men of that place: Where is the woman that ſate in the croſſe way? Al making anſwer: There was no harlot in this place, 22. he returned to Iudas, and ſaid to him: I haue not found her: yea the men alſo of that place ſaid vnto me, that there neuer ſate harlot there. 23. Iudas ſaid: Let her take it to her, ſurely ſhe can not charge vs with a lye, I ſent the kid which I promiſed: and thou dideſt not find her. 24. And behold after three months they told Iudas, ſaying: Thamar thy daughter in law hath played the harlot, and her bellie ſeemeth to ſwel. And Iudas ſaid: Bring her forth (c) that ſhe may be burnt. 25. Who when ſhe was led to execution, ſhe ſent to her father in law, ſaying: By that man, whoſe theſe things are, haue I conceaued: looke whoſe the ring is, and the bracelet, and the ſtaffe. 26. Who acknowledging the guifts, ſaid: She is iuſter then I: becauſe I did not giue her to Sela my ſonne. But he knew her no more. 27. And when ſhe was readie to be brought to bed, there appeared twinnes in her bellie: and in the verie deliuerie of the infants, one put forth the hand, wherin the midwife tyed a skarlet ſtring, ſaying: 28. This ſhal come forth the former. 29. But he drawing backe his hand, the other came forth: and the woman ſaid: Why is the partition diuided for thee? and for this cauſe called his name Phares. 30. Afterward his brother came forth, in whoſe hand was the skarlet ſtring: whom ſhe called Zara.

(c) Adulterie punishable by death, in the law of nature.

ANNOTATIONS.

CHAP. XXXVIIII.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

8. *Raiſe ſeed to thy brother.*] By this it appeareth, that in the law of nature, when a maried man died without iſſue, his brother might lawfully marie the widow; whoſe firſt ſonne should be counted and called the ſonne and heyre of his vncle dead before. The ſame was eſtablished hy the law of Moyſes (Deut. 25) Which being now abrogated, it remaineth in the Churches power to conſtitute a law in this behalf, and conſequently to diſpence in the ſame, ſo farre as is agreable with the law of nature. Wherof ſee more Leuit. 18.

CHAP. XXXIX.

Ioſeph being in great credite with his Maſter, hath the whole charge of his houſe. 7. Contemning his Myſtris ſolicitation to incontinence, 13. is falſly accuſed by her to his Maſter, 20. and caſt into priſon. 21. Where againe he getteth credite, and hath the charge of al the priſoners.

THERFORE Ioſeph was brought into Ægypt, and Putiphar an Eunuch of Pharao, Prince of his armie, a man of Ægypt bought him, at the hand of the Iſmaelites, by whom he was brought. 2. And (*a*) our Lord was with him, and he was a man that in al things did proſperouſly: and he dwelt in his Maſters houſe, 3. who knew verie wel that our Lord was with him, and that al things which he did were directed by him in his hand. 4. And Ioſeph found grace before his Maſter, and miniſtred to him: by whom being made ruler ouer al his things, he gouerned the houſe committed to him, and al things that were deliuered vnto him: 5. and our Lord bleſſed the houſe of the Ægyptian for Ioſephs ſake, and multiplied as wel in houſes, as in lands al his ſubſtance. 6. Neither knew he any other thing, but the bread which he did eate. And Ioſeph was of beautiful countenance, and comely fauoured to behold. 7. After manie dayes therfore his Miſtreſſe caſt her eyes on Ioſeph, and ſaid: Sleep with me. 8. Who (*b*) in no wiſe aſſenting to that wicked act, ſaid to her: Behold, my Maſter hauing deliuered al things vnto me, knoweth not what he hath in his owne houſe: 9. neither is there any thing which is not in my power, or that he hath not deliuered to me, beſide thee, that art his wife: (*c*) how therfore can I doe this wicked thing, and ſinne againſt my God? 10. With theſe kind of words (*d*) day by day both the woman was importune vpon the yong man, and he refuſed the aduoutrie. 11. And it chanced on a certaine day, that Ioſeph went into the houſe, and did ſome buſineſſe without anie man with him: 12. and ſhe catching the skirt of his garment, ſaid: Sleep with me. Who (*e*) leauing the cloake in her hand, fled, and went forth abroad. 13. And when the woman ſaw the garment in her hands, and her ſelfe to be contemned, 14. ſhe called to her the men of her houſe, and ſaid to them: See he hath brought in an Hebrew to delude vs: he came vpon me for to lie with me; and when I had cried out, 15. and he heard my voice, he left the cloake that I held, and fled forth. 16. For an argument therfore of her credit ſhe reſerued the cloake, & ſhewed it to her huſband

(*a*) Ioſeph endowed with al vertues was a ſpecial mirrour of chaſtitie. *S. Amb. li. de Ioſeph. c. 1.*

The foure cardinal vertues reigned in him.

(*b*) Temperance.

(*c*) Iuſtice.

(*d*) Fortitude.

(*e*) Prudence.

returning home, 17. and ſaid: There came vnto me the Hebrew ſeruant, whom thou dideſt bring hither, for to delude me: 18. and when he heard me crie, he left the cloake which I held, and fled forth. 19. His Maſter hearing theſe things, and giuing ouer light credit to his wiues words, was very wrath: 20. and deliuered Ioſeph into priſon, where the Kings priſoners were kept, and he was there ſhut vp. 21. And (*f*) our Lord was with Ioſeph, and hauing mercie vpon him gaue him grace in the ſight of the chiefe of the priſon. 22. Who deliuered in his hand al the priſoners that were kept in cuſtodie: and whatſoeuer was done, was vnder him. 23. Neither did himſelfe know any thing, hauing committed al things to him: for our Lord was with him, and directed al his workes.

(*f*) God is more ſpecially with his ſeruants in affliction then in proſperitie. *S. Amb. li. de Ioſeph. c. 5.*

CHAP. XL.

Ioſeph interpreteth the dreames of two Eunuchs priſoners, 11. that the one ſhould be reſtored to his office, 16. the other be hanged. 20. The third day the euent declared the interpretations to be true, but Ioſeph is forgotten.

THESE things being ſo done, it chanced that two Eunuchs, the cup-bearer of the King of Ægypt, and his baker, offended againſt their Lord. 2. And Pharao being wrath againſt them (for the one was chiefe of the cup-bearers, the other chiefe baker) 3. he ſent them into the priſon of the captaine of the ſoldiers, in the which Ioſeph alſo was priſoner. 4. But the keeper of the priſon deliuered them to Ioſeph, who alſo miniſtred to them: ſome litle time was paſſed, and they were kept in cuſtodie. 5. And they ſaw each of them both a dreame in one night, according to an interpretation agreeing to themſelues: 6. to whom when Ioſeph was entred in the morning, and ſaw them ſad, 7. he asked them, ſaying: Why is your countenance ſadder to day then it was wont? 8. Who anſwered: We haue ſeen a dreame, and there is no bodie to interprete it to vs. And Ioſeph ſaid to them: Why" doth not interpretation belong to God? Tel me what you haue ſeen. 9. The chiefe of the cup-bearers firſt told his dreame: I ſaw before me a vine, 10. wherin were three branches, growing by litle and litle into buds, and after the bloſſomes the grapes waxed ripe: 11. and the cup of Pharao in my hand: and I tooke the grapes, and wrong them into the cup which I held, and I gaue the cup to Pharao. 12. Ioſeph anſwered: This is the interpretation of the dreame: The three branches, are yet three dayes: 13. after the which Pharao wil remẽber thy ſeruice, & wil reſtore thee to thy old degree: & thou ſhalt giue him the cup according to thyne office, as before thou haddeſt wont to doe. 14. Only remember me,

when

when it ſhal be wel with thee, and doe me this mercie, to put Pharao in mind that he take me out of this priſon: 15. becauſe I was taken away by ſtealth, out of the land of the Hebrewes, and here an innocent was I caſt into the lake. 16. The Maſter of the bakers ſeeing that he had wiſely reſolued the dreame, he ſaid: And I alſo ſaw a dreame, That I had three baskets of meale vpon my head: 17. and that in one basket that was the higher, I caried al meates that are made by the art of baking, and that the birds did eate out of it. 18. Ioſeph anſwered: This is the interpretation of the dreame: The three baskets, are yet three dayes: 19 after the which Pharao wil take thy head from thee, and hang thee (a) on the croſſe, and the foules ſhal teare thy fleſh. 20. The third day after this was the birth-day of Pharao: who making a great feaſt to his ſeruants, at the banket he remembred the Maſter of the cup-bearers, and the chiefe of the bakers. 21. And he reſtored the one into his place, to reach him the cup, 22. the other he hanged on a gibbet, that the truth of the interpreter might be approued. 23. And yet notwithſtanding the chiefe of the cup-bearers, proſperous things ſucceeding, forgat his interpreter.

(a) Death on the croſſe was moſt cruel, & moſt ignominious. Cicero 7. Ver. yet ſuffered by Chriſt and by him made glorious. *Sap* 2. *Philip* 2.

ANNOTATIONS.

CHAP. XL.

8. *Doth not interpretation belong to God?*) Dreames doe come of diuers cauſes: Some of natural complexion or diſpoſition, wherby Philoſophers or Phiſitians may probably iudge of the ſtate of mans bodie. Some are rather effects of things paſt, then ſignes of anie things to come. Of which ſort the wiſe man ſaith: *Dreames doe follow manie cares* (Eccle. 5.) Some are ſuggeſted by euil ſpirits, either to flatter worldlings with great pretenſes, or to terrifie weake minds with dangers and afflictions, or to vexe and trouble thoſe in ſleep, whom they can not eaſily moue waking, as S. Gregorie diſcourſeth (li. 8. Moral. in cap. 7. Iob.) Some dreames are of God, as in Iacob, Ioſeph, theſe Eunuchs, Pharao, Nabuchodonoſor, and others both good and euil men. But to diſcerne and aſſuredly to iudge of ſome dreames, whether they be from God, by holie Angels, or illuſions of euil ſpirits, is a ſpecial guift of God, as alſo the interpretation therof belongeth to God, as Ioſeph here teſtifieth. Whoſoeuer therfore wil be ſecure muſt relie either vpon expreſſe Scripture, or iudgement of the Church, as in ominous ſpeaches was noted before (chap. 24.) Otherwiſe the general rule is, not to obſerue dreames, Deut. 18.

Dan. 4.

Some dreames are natural.

Some are illuſions of euil ſpirits.

Some are from God.

Holy Scripture and the Church are iudges of doubtful dreames.

CHAP.

CHAP. XLI.

Pharao dreaming of fat & leane kine: 5. alſo of ful and thinne eares of corne, 8. no other being able to interprete, 9. Ioſeph is remembred. 25. Who interpreting the ſame, 38. is made ruler ouer al Ægypt, 50. marieth, and hath two ſonnes, Manaſſes and Ephraim.

(a) Pharao his dreames, and his Eunuches were prophetical. For by them God forſhewed things to come v. 25. yet they were no Prophets, but Ioſeph: who had the guift to interpret them. S. *Aug. l. 12. c 9. de Gen. ad lit. S. Greg. l. 11. Moral. in c. 15. Iob.*

AFTER two yeares (a) Pharao ſaw a dreame. He thought he ſtood vpon a riuer, 2. out of the which came vp ſeuen kine, faire and fat exceedingly: and they fed in mariſh places. 3. Other ſeuen alſo came vp out of the riuer, foule, and caryan leane: and they fed on the very banke of the riuer, in green places: 4. and they deuoured them that had the mercyfous beautie and good ſtate of bodies. Pharao after he waked, 5. ſlept againe, and ſaw another dreame: Seuen eares of corne grew forth vpon one ſtalke ful and faire: 6. there ſprang alſo other eares as many, thinne and blaſted with aduſtion, 7. deuouring al the beautie of the former. Pharao awaking vp after his reſt, 8. and when morning was come being frighted with feare, he ſent to al the interpreters of Ægypt, and to al the wiſe men: and they being called for, told them his dreame, neither was there anie that could interprete it. 9. Then at length the Maſter of the cup-bearers remembring himſelfe, ſaid: I confeſſe my ſinne: 10. The King being angrie with his ſeruants, commanded me and the chiefe of the bakers to be caſt into the priſon of the Captaine of the ſoldiers: 11. where in one night both of vs ſaw a dreame portending things to come. 12. There was there a yong man an Hebrew, ſeruant to the ſame Captaine of the ſoldiers, to whom telling our dreames, 13. we heard whatſoeuer afterward the euent of the thing proued to be ſo. For I was reſtored to my office, and he was hanged vpon a gibbet. 14. Forthwith at the Kings commandement, Ioſeph being brought out of the priſon they polled him: and changing his apparel, brought him vnto him. 15. To whom he ſaid: I haue ſeen dreames, and there is not anie that can expound them; which I haue heard, thou doeſt moſt wiſely interprete. 16. Ioſeph anſwered: Without me, God ſhal anſwer proſperous things to Pharao. 17. Pharao therfore told that he had ſeen: Me thought I ſtood vpon the banke of the riuer, 18. and ſeuen kine came vp out of the banke of the riuer, exceeding faire, and ful of fleſh: which grazed on green places in a mariſh paſture. 19. And behold there followed theſe other ſeuen kine, ſo paſſing il fauoured and leane, that I neuer ſaw the like in the land of Ægypt; 20. which hauing deuoured and conſumed the former, 21. gaue no token of their fulnes: but with the like leanenes & deformitie

looked

looked heauily. Awaking, and fallen againe into a deep ſleep, 22. I ſaw a dreame: Seuen eares of corne grew forth vpon one ſtalke, ful and verie faire. 23. Other ſeuen alſo thinne and blaſted with aduſtion, ſprang of the ſtalke, 24. which deuoured the beautie of the former: I told the dreame to the coniecturers, and there is no man that can declare it. 25. Ioſeph anſwered: The Kings dreame is one: God hath ſhewed to Pharao (*b*) the things that he wil doe. 26. The ſeuen faire kine, and the ſeuen ful eares, be ſeuen yeares of plentifulnes: and both conteine the ſelfe-ſame meaning of the dreame. 27. Alſo the ſeuen leane and thinne kine, that came vp after them, and the ſeuen thinne eares, and blaſted with the burning wind, are ſeuen yeares of famine to come. 28. Which ſhal be fulfilled in this order. 29. Behold there ſhal come ſeuen yeares of great fertilitie in the whole Land of Ægypt: 30. after which ſhal folow other ſeuen yeares of ſo great ſterilitie, that al the aboundance before ſhal be forgotten: for the famine shal conſume al the land, 31. and the greatnes of the ſcarcitie ſhal deſtroy the greatnes of the plentie. 32. And in that thou dideſt ſee the ſecond time a dreame perteining to the ſame thing, it is a token of the certeintie, for that the word of God ſhal come to paſſe, and be fulfilled ſpeedily. 33. Now therfore let the King prouide a wiſe man and induſtrious, & make him Ruler ouer the Lãd of Ægypt: 34. that he may appoint ouerſeers ouer al countries: and gather into barnes the fifth part of the fruits, during the ſeuen yeares of the fertilitie, 35. that now preſently ſhal enſue: and let al the corne be laid vp vnder Pharaoes hands, and let it be reſerued in the cities. 36. And let it be in a readines againſt the famine of ſeuen yeares to come, which ſhal oppreſſe Ægypt, and the land ſhal not be conſumed with ſcarcitie. 37. The counſel pleaſed Pharao, and al his ſeruants: 38. and he ſpake to them: Can we find ſuch an other man, that is ful of the ſpirit of God? 39. He ſaid therfore to Ioſeph: Becauſe God hath ſhewed thee al things that thou haſt ſpoken, can I find a wiſer and one like vnto thee? 40. Thou ſhalt be ouer my houſe, & at the commandement of thy mouth al the people ſhal obey: only in the throne of the Kingdome I wil goe before thee. 41. And againe Pharao ſaid to Ioſeph: Behold, I haue appointed thee ouer the whole land of Ægypt. 42. And he tooke his ring from his owne hand, and gaue it into his hand: and, he put vpon him a ſilke robe, and put a chaine of gold about his necke. 43. And he made him goe vp into his ſecond chariot, the cryer proclayming that al ſhould bow their knee before him, and that they ſhould know he was (*a*) made Gouernour ouer the whole Land of Ægypt. 44. And the King ſaid to Ioſeph: I am Pharao: without thy commandment no man ſhal moue hand or foot in al the land of Ægypt. 45. And he turned his name, & called him in the Ægyptian tong (*a*) the Sauiour of the world. And he gaue him to wife Aſeneth the daughter of Putiphar (*c*) Prieſt of Heliopolis. Ioſeph therfore went forth to the land of Ægypt (46. and he was thirtie yeares old when he ſtood in the

b) Theſe things came to paſſe by Gods particular prouidence. *Pſal.* 4. *God called* (or cauſed) *a famine vpon the land.*

a) *Cohen* ſignifieth Prieſt; as not only the Latin, but alſo the 70. & Philo and Ioſephus here tranſlate; though ſometimes it ſignifieth *Prince*, as the Chaldey paraphraſis interpreteth, wherby it is probable that this Putiphar was both a Prieſt and a Prince.

ſight

ſight of King Pharao) and did circuit al the countries of Ægypt. 47. And the fertilitie of the ſeuen yeares came: and the corne being bound vp into ſheaues was gathered together into the barnes of Ægypt. 48. Al the aboundance alſo of graine was laid vp in euerie citie. 49. And there was ſo great aboundance of wheat, that it became equal to the ſand of the ſea, and the plentie exceeded meaſure. 50. And there were borne vnto Ioſeph two ſonnes before the famine came: whom Aſeneth the daughter of Putiphar Prieſt of Heliopolis bare him. 51. And he called the name of the firſt-begotten * Manaſſes, ſaying: God made me to forget al my labours, and my fathers houſe. 52. The name alſo of the ſecond he called * Ephraim, ſaying: God hath made me to encreaſe in the land of my pouertie. 53. Therfore when the ſeuen yeares of the plentifulnes, that had been in Ægypt were paſſed: 54. the ſeuen yeares of ſcarcitie began to come, which Ioſeph foretold: and in the whole world the famine preuailed, but in al the land of Ægypt there was bread. 55. The which being in hunger, the people cried to Pharao, deſiring food. To whom he anſwered: Goe ye to Ioſeph: & whatſoeuer he ſhal ſay to you, that doe ye. 56. And the famine dayly encreaſed in al the land: and Ioſeph opened al the barnes, and ſold to the Ægyptians: for them alſo the famine had oppreſſed. 57. And al Prouinces came into Ægypt, to buy victuals, and to moderate the miſerie of the ſcarcitie.

* *Oblition.*
* *Fruitful or Growing.*

ANNOTATIONS.

CHAP. XLI.

Holy Ioſeph ſuddenly aduanced.

45. *Made Gouernour.*] It is eaſie in the eyes of God ſuddenly to enrich the poore. For who would haue thought (ſaith Philo) that in one day a bondman ſhould be made a Lord, a poore priſoner the chiefe of the nobilitie, an vnder-gaolor the Viceroy or Kings deputie, for a common priſon to haue a Kinglie court of his owne, from extreme ignominie, to aſcend into ſo high a roome of dignitie?

Eccl. 11. li. de Ioſeph.

Ioſeph truly called the reuealer of ſecrets.

45. *Sauiour of the world.*) In the original text the new name and title giuen by Pharao to Ioſeph is expreſſed by theſe two wordes, *Saphnath pahanaach*: the former *ſaphnath* in Hebrew ſignifieth a ſecret or hidden thing, of *ſaphan* to hide: but the ſignification of the other word *pahanaach*, is more vncertaine, being found nowhere els in the holy Bible. The Rabins doe commonly interprete them both together, *The man to whom ſecrets are reuealed*, or *The reuealer of ſecrets*: and ſo this name agreeth wel to Ioſeph, in reſpect of the guift of interpreting dreames. But beſides his interpreting, he alſo gaue moſt wiſe counſel, that tended to the ſaftie of manie, which, it is like, Pharao meant to expreſſe by this new name. And S. Hierom, who doubtles with great diligence, and no leſſe iudgement, ſearched the true ſignification therof, ſaith, that albeit this name in Hebrew ſoundeth *The finder out of ſecrets*, yet ſeeing it was impoſed by an AEgyptian (who knew no Hebrew) the reaſon therof muſt be had of the ſame tong; and theſe two words in the AEgyptian language are intetpreted *The Sauiour of the world*; for that he deliuered the world frō the imminent ruine of famine. Thus ſaith S. Hierom. And ſo moſt aptly the figure anſwereth to Chriſt, the true Sauiour of the world.

But more honourably, the Sauiour of the world.

There in a figure of Chriſt.

CHAP. XLII.

Iacob ſendeth ten of his ſonnes to buy corne in Ægypt. 7. where Ioſeph knowing them, they not knowing him, with hard ſpeaches putteth them in priſon. 18. At laſt Simeon remayning in cuſtodie, til Beniamin be brought, the reſt are diſmiſſed, 25. with their money, vnknowen to them, in their ſackes.

AND Iacob hearing that victuals were ſold in AEgypt, he ſaid to his ſonnes: Why neglect ye? 2. I haue heard that wheat is ſold in AEgypt: Goe ye downe and buy vs neceſſaries, that we may liue and not be conſumed with lacke. 3. Therfore the ten brethren of Ioſeph going downe to buy corne in AEgypt, 4. Beniamin being kept at home by Iacob, who ſaid to his brethren: Leſt perhaps he take any harme in the iourney: 5. entred into the land of AEgypt with others that went to buy. For the famine was in the land of Chanaan. 6. And Ioſeph was Prince in the land of AEgypt, and at his pleaſure corne was ſold to the people. And when his brethren had adored him, 7. and he knew them, he ſpake as it were to ſtrangers " ſomewhat roughly, asking them: From whence came you? Who anſwered: From the Land of Chanaan, that we may buy neceſſaries to liue. 8. And yet himſelfe knowing his brethren, was not knowen of them. 9. And remembring the dreames, which ſometimes he had ſeen, he ſaid to them: " You are ſpies: to view the weaker parts of the land you are come. 10. Who ſaid: It is not ſo, my Lord, but thy ſeruantes are come to buy victuals. 11. We are al the ſõnes of one man: we are come as men of peace, neither doe thy ſeruantes goe about anie euil. 12. To whom he anſwered: It is otherwiſe: you came to conſider the vndefenſed parts of this land. 13. But they: We thy ſeruantes, ſay they, are twelue brethren, the ſonnes of one man in the Land of Chanaan: the yongeſt is with our father, the other is not liuing. 14. This is it, quoth he, that I ſaid: You are ſpies. 15. Now preſently I wil take a trial of you: " by the health of Pharao you ſhal not depart hence, vntil your yongeſt brother doe come. 16. Send you one of you to bring him: and you ſhal be in priſon til the things be proued which you haue ſaid, whether they be true or falſe: (a) otherwiſe by the health of Pharao you are ſpies. 17. Therfore he put them in priſon three dayes. 18. And the third day bringing them out of priſon, he ſaid: Doe as I haue ſaid, and you ſhal liue: for I feare God. 19. If you be men of peace, let one of your brethen be bound in priſon: and goe ye your wayes, and carie the corne that you haue bought vnto your houſes, 20. and bring your yongeſt brother to me, that I may

(a) If theſe things which ye ſay be proued falſe, ye are to be held as ſpies for your lying. S Aug. q. 139. ſuper Gen.

proue your sayings to be true, and that you die not. They did as he had said, 21. and they talked one to an other: Worthily doe we suffer these things, because we haue sinned against our brother, seeing the distresse of his soule whilest he besought vs, and we heard not: therfore is this tribulation come vpon vs. 22. Among whom Ruben one of them, said: Why, did not I say to you: Sinne not against the boy; and you heard me not? Loe his bloud is required. 23. And they kne not that Ioseph vnderstood: because he spake to them by an interpreter. 24. And he turned away himselfe a litle while, and wept: and returning he spake to them. 25. And taking Simeon, and binding him in their presence, he commanded his seruants that they should fil vp their sackes with wheat, and put euerie mans money againe in their bags, giuing them besides for to eate on the way: who did so. 26. But they carying their corne vpon their asses, tooke their iourney. 27. And one of them opening his sacke to giue his beast prouender in the Inne, beholding the money in the sackes mouth, 28. he said to his brethren: My money is giuen me againe, behold it is in the sacke. And being astonished and troubled amongst themselues, they said: What is this, that God hath done vnto vs? 29. And they came to Iacob their father into the land of Chanaan, & they told him al things that had chanced vnto them, saying: 30. The Lord of the land spake to vs roughly, & thought vs to be spies of the prouince, 31. to whom we answered: We are men of peace, neither doe we attempt any treachery. 32. We are twelue brethren borne of one father: one is not liuing, the yongest is with our father in the Land of Chanaan. 33. Who said to vs: Thus shal I trie that you be men of peace: Leaue one of your brethren with me, and take ye prouision necessarie for your houses, and goe your wayes, 43. and bring your yongest brother to me, that I may know you are not spies: and you may receiue this felow againe, that is kept in prison: and afterwards my haue licence to buy what things you wil. 35. This being said, when they powred out their corne, euerie man found his money tied in the mouth of the sackes: and al being astonished together, 36. their father Iacob said: You haue made me to be without children, Ioseph is not liuing, Simeon is kept in bonds, and Beniamin you wil take away: al these euils are fallen vpon me. 37. To whom Ruben answered: Kil my two sonnes, if I bring him not againe to thee: deliuer him into my hand, and I wil restore him vnto thee. 38. But he said: My sonne shal not goe downe with you: his brother is dead, and he alone is remayning: if any aduersitie shal chance to him in the land to the which you goe, you shal bring downe (*b*) my hoare haires with sorow " vnto hel.

(*b*) Myne old age, or, me an old man. *S. Aug. q. 142.*

ANNOTATIONS.

CHAP. XLII.

7. *Somewhat roughly.*] Ioſeph afflicted his brethren to bring them into conſideration of their former faults, and to true contrition. Without which, though iniuries be remitted by men, yet the offenders are not abſolued before God. Therfore he louing them and hating their ſinne, by affliction brought them to vnderſtanding. Who being at laſt truly penitent, he acknowledged and moſt louingly embraced them, and prouided for them in their neceſſitie. *S. Aug. ſer. 82. de temp.* And this example S. Gregorie (ho. 22. in Ezech.) applieth to the inſtruction of Paſtours of ſoules: that they procure true repentance before abſolution of ſinnes: *Ne ſi inordinate culpa dimittitur, is qui eſt culpabilis, in reatu grauius aſtringatur: Leſt, if the faults be diſorderly remitted, he that is faultie be more grieuouſly intangled in guilt of conſcience*: therfore with much diſcretion ſeueritie in ſhew, and clemencie in mind are required.

Contrition neceſſarie for the remiſſion of ſinnes.

Diſorderlie remiſſion is hurtful.

9. *You are ſpies.*] To the ſame purpoſe he called them ſpies. After the manner of examiners calling ſuſpected perſons, as they may ſeeme to be; therby to trie what they would anſwer. Al for their holſome penance, and withal to procure them afterwards more compaſſion among the AEgyptians. S. Aug. q. 139. ſuper Gen.

Ioſeph calleth his brothers ſpies for their good.

15. *By the health of Pharao.*] Ioſeph in ſwearing by Pharaos health, honoured God, the giuer and conſeruer of health, life, power, dignitie, and al that was in Pharao. Wherby we ſee that this manner of ſwearing was lawful. As now likewiſe Chriſtians lawfully ſweare not only by God, but alſo by his creatures, ſaying: As God ſhal help them, and his holie Ghoſpels: ſo it be with due circumſtances and requiſite conditions, namely with thoſe which the Prophet Hieremie mentioneth, *in truth, in iudgement, and in iuſtice*: not falſe, raſh, nor of an vniuſt thing: nor in frequent and common talke (a moſt bad cuſtome) for ſo thou muſt neither ſweare by God himſelf, nor (as our Sauiour teacheth) by heauen, nor by the earth, nor by Hieruſalem, nor by thy head, nor anie thing els: ſignifying that in ſome caſe, and due manner we may ſweare by any of theſe. And in this particular Ioſeph did rather name Pharao in his oath then God, as wel to conceale himſelf as yet from his brethren, as to ſtrike more terrour in their harts by naming his Maſter the King, in whom he had more intereſt then they.

Hier. 4.

Mat. 5.

It is lawful to ſweare by creatures.

In ſome caſe more conuenient then to name God expreſly.

38. *Into hel.*) To that place where ſoules remaine, as before chap. 37. v. 35. For this phraſe, of *bringing vnto hel*, and *deſcending into hel*, vſually ſpoken in the old Teſtament, of al ſorts of ſoules both iuſt and wicked, ſignifieth that al went that time to hel, that is, to a low place, farre diſtant from heauen: But ſome to reſt, and ſome to paine. Wherupon S. Hierome ſaith: Hel is a place wherin ſoules are included, either in reſt, or in paines, according to the qualitie of their deſerts.

Diuers manſions in hel.

CHAP. XLIII.

The famine preſſing the land, Iacob willeth his ſonnes to goe againe into Ægypt to buy more corne: 3. Who refuſing to goe without Beniamin, 11. he is ſent with them, and preſents and double money, leſt the former were brought back by errour. 16. Ioſeph ſeeing Beniamin, 23. deliuereth Simeon, and entertaineth them al at dinner.

IN THE meane time the famine did oppreſſe al the land very ſore. 2. And the prouiſion being ſpent, which they had brought out of AEgypt, Iacob ſaid to his ſonnes: Goe againe, and buy vs a little victual. 3. Iudas anſwered: That ſame man denounced vnto vs vnder atteſtation of an oath, ſaying: You ſhal not ſee my face, vnleſſe you bring your yongeſt brother with you. 4. If therfore thou wilt ſend him with vs, we wil goe forward together, and wil buy neceſſaries for thee: 5. but if thou wilt not, we wil not goe: for the man, as we haue often ſaid, denounced vnto vs ſaying: You ſhal not ſee my face without your yongeſt brother. 6. Iſrael ſaid to them: You haue done this to my miſerie, in that you told him that you had an other brother alſo. 7. But they anſwered: The man asked vs in order our progenie: if our father liued; if we had a brother: and we anſwered him conſequently to that which he demanded: could we know that he would ſay: Bring hither your brother with you? 8. Iudas alſo ſaid to his father: Send the boy with me, that we may ſet forward, and may liue: leſt we and our litle ones die. 9. I take vpon me the boy: require him of my hand, vnleſſe I bring him againe, and reſtore him to thee, I wil be (a) guiltie of ſinne againſt thee for euer. 10. If delay had not been made, we had been come now the ſecond time. 11. Therfore Iſrael their father ſaid to them: If it muſt needs be ſo, doe that you wil: take of the beſt fruits of the land in your veſſels, and carie to the man for preſents, a courteſie of roſen, & of honey, & of incenſe, of mirhe, of terebinth, and of almonds. 12. Double money alſo carie with you: and recarie that you found in your ſackes, leſt perhaps it was done by an errour: 13. but take alſo your brother, and goe to the man. 14. And my God Almightie make him fauourable vnto you; and ſend backe with you your brother, whom he keepeth, and this Beniamin: as for me I ſhal be deſolate without children. 15. The men therfore tooke the preſents, & the double money, & Beniamin; & went downe into Ægypt, & ſtood before Ioſeph. 16. Whō when he had ſeen, & Beniamin withal,

(a) Guilt of ſinne is a greater bond then the life of Rubens ſonnes, which he offered, and Iacob ycalded not therto; & yet granted to this offer of Iudas.

he

he cómanded the ſteward of his houſe, ſaying: Bring in the men into the houſe, and kil victimes, and prepare a feaſt; becauſe they ſhal eate with me at noone. 17. He did that which was commanded him, and brought the men into the houſe. 18. And there beeing ſore afraid, they ſaid one to another: becauſe of the money which we caried backe the firſt time in our ſackes, we are brought in: that he may turne vpon vs * a falſe accuſation, and forcibly bring both vs and our aſſes into bondage. 19. Wherfore in the verie dore ſtepping to the ſteward of the houſe, 20. they ſpake: Sir, we deſire thee to heare vs. Now once before we came downe to buy prouiſion: 21. which being bought, when we were come to the Inne, we opened our ſackes, and found our money in the mouths of the ſackes: which we haue now brought againe in the ſame weight. 22. But we haue brought other money beſides, to buy the things that are neceſſarie for vs: our conſcience is not priuie, who put it in our bags. 23. But he anſwered: Peace be with you, feare you not: your God, and the God of your father hath giuen you treaſures in your ſackes. For the money, which you gaue me, I haue for good. And he brought forth Simeon vnto them. 24. And being brought into the houſe, he fetched water, and they waſhed their feet, and he gaue prouender to their aſſes. 25. But they made readie the preſents, til Ioſeph ſhould come in at noone: for they had heard that they ſhould eate bread there. 26. Therfore Ioſeph came in to his houſe, and they offered him preſents holding them in their hands, and (b) they adored proſtrate to the ground. 27. But he curteouſly reſaluting them, asked them ſaying: Is the old man your father in health, of whom you told me? Is he yet liuing? 28. Who anſwered: Thy ſeruant our father is in health, he is yet liuing. And bowing themſelues they adored him. 29. And Ioſeph lifting vp his eyes, ſaw Beniamin his brother of the ſame mother, and ſaid: Is this your yong brother, of whom you told me? And againe: God, ſaith he, be merciful vnto thee my ſonne. 30. And he made haſt becauſe his hart was moued vpon his brother, and teares brake forth: and entring into his chamber he wept. 31. And when he had waſhed his face, comming forth againe, he retrained himſelfe, and ſaid: Set bread on the table. 32. Which being ſet downe, to Ioſeph apart, and to his brethren apart, to the AEgyptians alſo that did eate with him apart (for it is vnlawful for the AEgyptians to eate with the Hebrewes, and (c) they thinke ſuch a feaſt prophane) 33. they ſate before him, the firſt begotten according to his firſt-birth, and the yongeſt according to his age. And they marualled out of meaſure, 34. taking the portions that they receiued of him: and the greater portion came to Beniamin, ſo that it exceeded (d) by fiue partes. And they dranke and were // inebriated with him.

Calumniam.

(b) They now adore him, whom they ſold, leſt they ſhould adore him. *S. Greg. ho. 22. in Ezech.*

(c) See Exodi 8. v. 26.

(d) Euerie one hauing fiue portions, Beniamin had double. *Ioſephus l. 1. Antiq.*

ANNO-

ANNOTATIONS.

CHAP. XLIII.

34. *Inebriated.*] Not that they did eate or drinke too much, or fel into exceſſe, but competently. As the earth is ſaid to be inebriated with raine (Pſal. 64.) being ſufficiently watered, and ſo made fruitful, not drowned, nor ouerflowed, for ſo it is vnfruitful. S. Hierome Tradit. Heb. S. Aug. q 144. ſuper Gen.

Moderation to be vſed in feaſting.

CHAP. XLIIII.

Ioſeph cauſeth their ſackes to be filled with corne, and their money to be put againe therin, and in Beniamins ſack alſo a ſiluer cuppe, 4. and when they were parted, ſending after them, chargeth them with theft. 12. And the cuppe being found in Beniamins ſak, they al much afflicted returne to Ioſeph. 17. who threatning to keepe Beniamin, 18. Iudas intreateth, 32. & finally offereth himſelfe to ſeruitude for him.

AND Ioſeph commanded the ſteward of his houſe, ſaying: Fil their ſackes with corne, as much as they can hold: and put the money of euerie one in the top of his ſack. 2. And in the ſackes mouth (a) of the yonger put my ſiluer cup, and the price which he gaue for the wheat. And it was ſo done. 3. And when the morning roſe, they were diſmiſt with their aſſes. 4. And they were now departed out of the citie, and had gone forward a little way: then Ioſeph ſending for the ſteward of his houſe, ſaid: Ariſe, quoth he, and purſue the men: and ouertaking them ſay to them: Why haue you rendred euil for good? 5. The cup which you haue ſtollen is that wherin my Lord doth drinke, and wherin he is wont to diuine: you haue done a verie euil thing. 6. He did as he had cõmanded. And hauing ouertaken them, he ſpake to them in the ſame order. 7. Who anſwered: Why doth our Lord ſpeake ſo, as though thy ſeruãts had committed ſo haynous a fact? 8. The money that we found in the top of our ſackes, we reearied to thee from the land of Chanaan: & how followeth it, that we haue ſtollen out of thy Lordes houſe gold or ſiluer? 9. With whom ſoeuer of thy ſeruants that ſhal be found which thou ſeekeſt, let him die, and we wil be the bondmen of our Lord. 10. Who ſaid to them: Be it done according to your ſentence: with whom ſoeuer it ſhal be found, be he my bondmen, and you ſhal be guiltles. 11. Therfore in haſt taking downe their ſackes vpon the ground, euerie mã opened. 12. Which when he had

(a) By this Ioſeph tried his brethrens affection, whether they would intreat for Beniamin, or ſuffer him to be captiue: as they had before ſold himſelfe to captiuitie. *Theod. q. 105. in Gen.*

ſearched,

ſearched,beginning from the elder euen to the yongeſt,he found the cup in Beniamins ſack. 13. But they (*b*) renting their garments, and loading their aſſes againe,returned into the towne. 14.And Iudas foremoſt with his brethren entred in to Ioſeph (for he was not yet gone out of the place) and they fel together before him on the ground. 15.To whom he ſaid : Why would you doe ſo ? know you not that there is not the like to me in the ſcience (*c*) of diuining. 16. To whom Iudas ſaid:What ſhal we anſwer,my Lord?or what shal we ſpeake,or be able iuſtly to pretẽd? God hath found the iniquitie of thy ſeruants : loe we are al bondmen to my Lord,both we, & he with whom the cup was found. 17. Ioſeph anſwered : God forbid that I ſhould ſo doe : he that ſtole the cup,the ſame be my bondman:and goe you free vnto your father. 18. And Iudas approaching neerer ſaid boldly : I beſeech thee my Lord , let thy ſeruant ſpeake a word in thine eares , and be not angrie with thy ſeruant : for after Pharao thou art 19. my Lord. Thou dideſt aske thy ſeruantes the firſt time : Haue you a father or a brother ? 20. and we anſwered thee my Lord:We haue a father an old man, and a little boy,that was borne in his old age ; whoſe brother by the mother is dead : and his mother hath him only , and his father loueth him tenderly. 21. And thou ſaidſt to thy ſeruants : Bring him hither to me,and I wil ſet mine eyes on him. 22. We ſuggeſted to my Lord : The boy can not leaue his father : for if he leaue him,he wil die. 23.And thou ſaideſt to thy ſeruãts:Vnleſſe your yongeſt brother come with you,you shal no more ſee my face. 24.Therfore when we were gone vp to thy ſeruant our father , we told him al things that my Lord did ſpeake. 25. And our father ſaid : Goe againe, and buy vs a litle wheat. 26. To whom we ſaid : We can not goe : if our yongeſt brother ſhal goe downe with vs , we wil ſet forward together: otherwiſe he being abſent,we dare not ſee the mans face. 27. Wherunto he anſwered : You know that my wife bare me two. 28. One went forth,and you ſaid : A beaſt did deuour him: and hitherto he appeareth not. 29. If you take this alſo,and ought befal him in the way,you ſhal bring downe (*d*) my hoare hayres with ſorow vnto hel. 30. Therfore if I ſhal enter to thy ſeruant our father , and the boy be wanting (wheras his life dependeth vpon the life of him) 31. and he ſhal ſee that he is not with vs,he wil dye , and thy ſeruants ſhal bring downe his hoare hayres with ſorow vnto hel. 32. Let me be thy proper ſeruant that did take him into my protection and promiſed, ſaying: Vnleſſe I bring him againe I wil be guilty of ſinne againſt my father for euer. 33. I therfore thy ſeruant wil tary inſtead of the child in the ſeruice of my Lord , and let the child goe vp with his brethren. 34. For I can not returne to my father, the child being abſent ; leſt I ſtaud by a witnes of the calamitie that ſhal oppreſſe my father.

(*b*) O torments of mercie ! he vexeth whom he loueth. S. *Greg. ho. 22. in Ezech.*

(*c*) Ioſeph being indeed a Prophet,knowing more then al ſorcerers in Ægypt ſpoke of himſelfe as he was eſteemed in that place. S. *Aug. q. 145. ſuper Gen.*

(*d*) See Gen. 42. v. 38.

CHAP.

CHAP. XLV.

Ioſeph manifeſteth himſelf to his brethren. Who being much terrified he comforteth them, and weeping embraceth euerie one. 16. The bruit whereof comming to Pharao, he congratulating commandeth Ioſeph to cal his father with al his familie into AEgypt. 21. So the eleuen brothers are ſent away with guiſts & prouiſion for Iacobs iourney. 26. Al which the father vnderſtanding is reuiued in ſpirit.

IOSEPH could no longer refrayne manie ſtanding by in preſence: wherupon he commanded that al ſhould goe forth, and no ſtranger ſhould be preſent at their acknowledging one of another. 2. And he lifted vp his voice with weeping, which the AEgyptians heard, and al the houſe of Pharao. 3. And he ſaid to his Brethren: I am Ioſeph: Is my father yet liuing? His brethren could not anſwer him being terribly aſtoniſhed out of meaſure. 4. To whom gently he ſaid: Come hither to me. And when they were come neer him, I am, quoth he, Ioſeph your brother, whom you ſold into AEgypt. 5. Be not affraid, neither let it ſeeme to you a hard caſe that you did ſel me into theſe countries: for (a) God ſent me before you into AEgypt for your preſeruation. 6. For it is two yeares ſince the famine began to be vpon the earth, and yet fiue yeares remaine, wherin there can be neither earing not reaping. 7. And God ſent me before, that you may be preſerued vpon the earth, and may haue victuals to liue. 8. Not by your counſail, but by the wil of God was I ſent hither: who hath made me as it were a father to Pharao, and Lord of his whole houſe, and Prince in al the land of AEgypt. 9. Make haſt and get ye vp to my father, and you ſhal ſay to him: Thy ſonne Ioſeph willeth thus: God hath made me Lord of the whole land of AEgypt: come downe to me, tary not. 10. And thou ſhalt dwel in the land of Geſſen: and thou ſhalt be neer me thou and thy ſonnes, and thy ſonnes children, thy ſheep, and thy heards, and al things that thou doſt poſſeſſe. 11. And there I wil feed thee (for yet there are fiue yeares of famine remayning) leſt both thou periſh, and thy houſe, and al things that thou doſt poſſeſſe. 12. Behold, your eyes, and the eyes of my brother Beniamin doe ſee, that it is my mouth that ſpeaketh vnto you. 13. Report to my father my whole glorie & al things that you haue ſeen in AEgypt: make haſt, and bring him to me. 14. And falling vpon the neck of his brother Beniamin, embracing him he wept: he alſo in like manner weeping vpon his neck. 15. And Ioſeph kiſſed al his brethren, and wept vpon euerie one: after which things they were

(a) Gods prouidence turned their euil dealing to the good of the whole familie, *chap. 50. v. 20.*

bold

bold to ſpeake vnto him. 16. And it was heard of, and very famoully reported abrode in the Kings Court: The brethren of Ioſeph are come: and (*b*) Pharao was glad, and al his familie. 17. And he ſpake to Ioſeph that he ſhould command his brethren, ſaying: Loading your beaſts goe into the Land of Chanaan, 18. and take thence your father and kinne, and come to me: and I wil giue you al the good things of Ægypt, that you may eate the marow of the land. 19. Giue commandment alſo that they take waynes out of the land of Ægypt, for the cariage of their litle ones and wiues: and ſay: Take vp your father, and make haſt to come with al ſpeed. 20. Neither doe you leaue any thing of your houſhold ſtuffe: for al the riches of Ægypt ſhal be yours. 21. And the ſonnes of Iſrael did as it was commanded them. To whom Ioſeph gaue waynes according to Pharaos commandment, and victuals for the way. 22. He bad alſo to be brought vp for euery one two robes: but to Beniamin he gaue three hundred pieces of ſiluer with fiue robes of the beſt: 23. ſending to his father as much money & rayment, adding beſides them he aſſes that ſhould carie of al the riches of AEgypt, and as many ſhe aſſes, carying wheat for the iourney and bread. 24. Therfore he diſmiſſed his brethren, and when they were departing he ſaid to them: " Be not angrie in the way. 25. Who going vp out of AEgypt, came into the land of Chanaan to their father Iacob. 26. And they told him ſaying: Ioſeph thy ſonne is liuing: and he ruleth in al the Land of AEgypt. Which when Iacob heard, awaking as it were out of a heauie ſleep, notwithſtanding did not belieue them. 27. They on the contrarie ſide reported the whole order of the thing. And when he ſaw the waynes and al things that he had ſent, his ſpirit reuiued, 28. and he ſaid: It ſufficeth me if Ioſeph my ſonne be liuing yet: I wil goe, and ſee him before I dye.

(*b*) Ioſephs prudent proceeding before he made himſelfe knowen to his brethren and them to Pharao, procured al this ioy and fauour towards them in AEgypt.

ANNOTATIONS.

CHAP. XLV.

24. *Be not angrie in the way.*] Trauelers in iourney are eaſily prouoked to anger and brawling: eſpecially if they auoid not probable occaſions. Therfore Ioſeph admoniſheth his brothers to beware therof, leſt in talking of him, and how they had ſold him to ſtrangers, ſome of them might accuſe others, and excuſe themſelues, and ſo fal into new offences. S. Chriſ. ho. 64. in Gen.

Occaſion of ſinne to be auoided.

CHAP. XLVI.

The eight and laſt part of this booke.

Iſrael warranted in a viſion from God, goeth into AEgypt with al his familie, 8. who are here recited. 28. Ioſeph meeting him in Geſſen, aduiſeth him to tel Pharao that they are shepheards by their trade of life.

Of Iacob and his progenies going into AEgypt. Of his and Ioſephs death.

AND Iſrael taking his iourney with al things that he had" came to the wel of the oath, and killing there victimes to the God of his father Iſaac, 2. he heard him by a viſion of the night calling him, and ſaying vntò him: Iacob, Iacob. To whom he anſwered: Loe here I am. 3. God ſaid to him: I am the moſt Mightie God of thy father: feare not, goe downe into AEgypt, for into a great nation wil I make thee there. 4. I wil goe downe with thee thither, and thence wil I bring thee returning: Ioſeph alſo ſhal put his handes vpon thine eyes. 5. And Iacob roſe vp from the wel of the oath: and his ſonnes tooke him vp, with their little ones and wiues in the waynes, which Pharao had ſent to carie the old man, 6. and al that he had poſſeſſed in the Land of Chanaan: and he came into AEgypt with al his ſeed, 7. his ſonnes, and nephewes, daughters, and al his progenie together. 8. And theſe are the names of the children of Iſrael, that entred into AEgypt, himſelfe with his children. His firſt-begotten Ruben. 9. The ſonnes of Ruben: Henoch and Phallu and Heſron and Charmi. 10. The ſonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin and Sohar, and Saul the ſonne of Chananiteſſe. 11. The ſonnes of Leui: Gerſon and Caath and Merari. 12. The ſonnes of Iuda: Her & Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were ſonnes borne to Phares: Heſron and Hamul. 13. The ſonnes of Iſſachar: Thola and Phua and Iob and Semron. 14. The ſonnes of Zabulon: Sared and Elon and Iahelel. 15. Theſe are the ſonnes of Lia, which ſhe bare (*a*) in Meſopotamia of Syria with Dina his daughter. Al the ſoules of his ſonnes and daughters are thirtie three. 16. The ſonnes of Gad: Sephion and Haggi and Siuni & Eſebon and Heri and Arodi and Areli. 17. The ſonnes of Aſer: Iamne and Ieſua and Ieſſui and Beria, Sara alſo their ſiſter. The ſonnes of Beria: Heber and Melchiel, 18. theſe be the ſonnes of Zelpha, whom Laban gaue to Lia his daughter. and theſe ſhe bare to Iacob ſixteen ſoules. 19. The ſonnes of Rachel Iacobs wife: Ioſeph and Beniamin. 20. And there were ſonnes borne to Ioſeph in the Land of AEgypt, which Aſeneth the daughter of Putiphar Prieſt of Heliopolis bare to him: Manaſſes and Ephraim. 21. The ſonnes of Beniamin: Bela and Bechor

(*a*) That is, She bare their fathers in Meſopotamia. *S. Aug. q. 131. in Gen.*

chor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared. 22. these be the sonnes of Rachel, which she bare to Iacob: al the soules, fourteen. 23. The sonnes of Dan: Husim. 24. The sonnes of Nepthali: Iaziel and Guni and Iesser and Sallem. 25. These be the sonnes of Bala, whom Laban gaue to Rachel his daughter: and these she bare to Iacob; al the soules, seuen. 26. Al the soules, that entred with Iacob into AEgypt, and that came out of his thigh, besides his sonnes wiues, " sixtie six. 27. And the sonnes of Ioseph, that were borne to him in the land of AEgypt, two soules. Al the soules of the house of Iacob, that entred into AEgypt, were" seuentie. 28. And he sent Iudas before him to Ioseph, that he should tel him, and he should come into Gessen to meet him. 29. Whither when he was come, Ioseph addressing his chariot went vp to meet his father, vnto the same place: and seeing him fel vpon his neck, and as they embraced he wept. 30. And his father said to Ioseph: Now wil I die with ioy, because I haue seen thy face, and doe leaue thee aliue. 31. But he spake to his brethren, and to al his fathers house: I wil goe vp, & wil tel Pharao, and wil say to him: My brethren, and my fathers house that were in the Land of Chanaan, are come to me: 32. and the men are pastours of sheep, & their trade is to feed flockes: their cattel, & heards, and al that they could haue, they haue brought with them. 33. And when he shal cal you, & shal say: What is your trade? 34. You shal answer: We thy seruants are pastours, from our infancie vntil this present, both we and our fathers. And this you shal say, that you may dwel in the Land of Gessen, because the AEgyptans (*b*) detest al pastours of sheep.

(*b*) AEgyptians honouring sheep, goats, and kyne for Gods, detested them that did gouerne, kil, or eate those cattel.

ANNOTATIONS.

CHAP. XLVI.

1. ***Came to the wel of oath.***] In this holie place (called *Berselee*, that is, *wel of oath*) where Abraham and Isaac had confirmed by oath their league with the Kings of the countrie, and erected Altars, Iacob also consulted God about his going into AEgypt, and was commanded to goe with al that he had.

God reuealeth his wil in holie places.

26. ***Sixtie six.*** 27. ***Seuentie.***] The difficultie in these two verses, concerning the number of Israelites that were at first in AEgypt with Iacob, is easily explicated, that iust sixtie six, of his owne issue came in with him; and himselfe being counted maketh sixtie seuen, adding also Ioseph (who was there before) and his two sonnes Manasses and Ephraim (borne there) they were in al seuentie. But a farre greater difficultie remaineth: for besides these seuentie persons, the Septuagint Greeke Interpreters number and name fiue more; to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other *Galaad*,) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one

A difficultie how manie Israelites came at first into AEgypt.

nephew (named *Edem*) which number of seuentie fiue S Steuen also citeth, following the vulgar knowen Scripture of the Septuagint, rather then the Hebrew text. Now in what sense these fiue could be said to haue entred into AEgypt with Iacob, being not then borne, nay some of them not borne during Iacobs life, for Iacob liued but seuenteen yeares in AEgypt (chap. 47. v. 28.) and Ioseph being maried but nine yeares before (for this was the second deare yeare after the seuen plentiful yeares) his sonnes could not exceed seuen or eight yeares, when Iacob came to AEgypt; and so being but 24. or 25. yeares old at his death, could not then be grand fathers: how therfore these fiue named by the Septuagint, and some others, not then borne, of the lines of Phares and Beniamin, recited here by Moyses, could be sayd to come with Iacob into AEgypt, S. Augustin findeth so insoluble, that he doubteth not to affirme, some great hidden mysterie to be vnderstood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

Numbers mystical, sometimes not explicable in the literal sense.

CHAP. XLVII.

Iacob with his sonnes being come into Gessen, Pharao granteth them the same place to dwel in. 13. The famine forceth the AEgyptians to sel al their goods, landes, and possessions to the King, 22. except the Priests part, to whom the King aloweth necessarie food, without paying for it. 27. After seuenteen yeares Iacob adiureth Ioseph to burie him amongst his Ancestors.

IOSEPH therfore going in told Pharao, saying: My father and brethren, their sheep and heards, and al things that they possesse, are come out of the Land of Chanaan; and behold they stay in the Land of Gessen. 2. The vtmost also of his brethren fiue persons he presented before the King: 3. whom he asked: What trade haue you? They answered: We thy seruants are pastours of sheep, both we, and our fathers. 4. We are come to seiourn in the land, because there is no grasse for thy seruants flocks, the famine being very sore in the land of Chanaan: and we desire thee to command that we thy seruants may be in the Land of Gessen. 5. And the King therfore said to Ioseph: Thy father and thy brethren are come to thee. 6. The Land of AEgypt is in thy sight: make them to dwel in the best place, & deliuer them the Land of Gessen. And if so be thou know that there are industrious men among them, appoint them Masters of my cattel. 7. After this Ioseph brought in his father to the King, and set him before him: who blessing him, 8. and being asked of him: How manie be the dayes of the yeares of thy life? 9. He answered: The dayes of the pilgrimage of my life are an hundred thirtie yeares, (*a*) few and euil, and they are not come to the dayes of my fathers, in which they were pilgrimes. 10. And blessing the King, he went forth.

(*a*) Euerie mans life is short, & replenished with manie miseries. *Iob.* 14.

11. But Ioſeph gaue poſſeſſion to his father and his brethren in Ægypt, in the beſt place of the land, in Rhameſſes, as Pharao had commanded. 12. And he nouriſhed them, and al his fathers houſe, alowing victuals to euerie one. 13. For in the whole world there wanted bread, & famine oppreſſed the land, eſpecially of Ægypt and Chanaan. 14. Out of which he gathered together al the money for the ſelling of corne, & brought it in vnto the Kings treaſure. 15. And when the buyers wanted money, al Ægypt came to Ioſeph, ſaying: Giue vs bread: why die we before thee, our money failing? 16. To whom he anſwered: Bring your cattel, and for them I wil giue you victuals, if you haue not to pay. 17. Which when they had brought, he gaue them ſuſtenance for horſes, & ſheep, and oxen, and aſſes: and he ſuſtained them that yeare for the exchange of the cattel. 18. And they came the ſecond yeare, and ſaid to him: We wil not conceale from our Lord, that our money fayling, our cattel withal haue fayled: neither art thou ignorant, that we haue nothing beſides our bodies and land. 19. Why therfore ſhal we die in thy ſight? both we and our land wil be thyne: buy vs to be the Kings bõdmen, & giue vs ſeed, leſt for default of tillers the lãd be turned into a wildernes. 20. Ioſeph therefore bought al the Lãd of Ægypt, euery mã ſelling his poſſeſſions for the greatnes of the famine. And he brought it vnder Pharaos hands, 21. and al the people therof from the fardeſt ends of Ægypt, euen to the vttermoſt coaſts therof, 22. "ſauing the land of the" Prieſts, which the King had deliuered them: (b) to whom alſo a certaine alowance of victuals was giuen out of the common barnes, and therfore they were not driuen to ſel their poſſeſſions. 23. Ioſeph therfore ſaid to the people: Behold as you ſee, Pharao poſſeſſeth both you and your land: take ſeed, and ſow the fields, 24. that you may haue corne. The fifth part you ſhal giue to the King: the otherfoure I am content you ſhal haue for ſeed, & for food to your families & your children. 25. Who anſwered our life is in thy hand: only let our Lord haue a reſpect vnto vs, and we wil gladly ſerue the King. 26. From that time vntil this preſent day in the whole land of Ægypt, the fifth part is paied to the Kings, and it became as it were a law, ſauing the land of the Prieſts, which was free from this condition. 27. Iſrael therfore dwelt in Ægypt, that is, in the Land of Geſſen, and poſſeſſed it: and was increaſed, & multiplied exceedingly. 28. And he liued in it ſeuenteen yeares: and al the dayes of his life came to an hundred fourtie ſeuen yeares. 29. And when he ſaw that the day of his death approached, he called his ſonne Ioſeph, and ſaid to him: If I haue found grace in thy ſight, put thy hand vnder my thigh: and thou ſhalt doe me this mercie and truth, not to bury me in Ægypt: 30. but "I wil ſleep with my fathers, and take me away out of this land, & burie me in the ſepulchre of my Anceſters. To whom Ioſeph anſwered: I wil doe that thou haſt commanded. 31. And he ſaid: Sweare then to me. Who ſwearing, Iſrael adored God, turning" to the beds head.

(b) The Prieſts of AEgypt being not forced to labour for their liuing, found out the Mathematikes s w itneſſeth Ariſtotle in prime. Metaph.

ANNOTATIONS.

CHAP. XLVII.

The immunitie and care of Priests in the law of nature. Yea amongst Infidels. Much more amongst Christians Priests ought to be respected.

22. *Sauing the land of the Priests.*) Let them heare which now liue (saith S. Chrysostom) what great care men had in times past of the Priests of idols; & let them learne at least to yeald like honour to true Priests, to whom the ministerie of al diuine offices is committed. For if the AEgyptians in their errours had so great care of Idols, thinking them to be more honoured if their Ministers were respected, how great condemnation doe they deserue, that now diminish that which pertaineth to the prouision of Priests? Doe yee not know that the honour pertaineth to God himself? Regard not therefore him to whom the honour is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose Priest he is, that of him thou maiest abundantly receiue rewards. Wherfore he said: *He that shal doe it to one of these, hath done it for me*; & *he that receiueth a Prophet in the name of a Prophet, shal receiue the reward of a Prophet.* Wil our Lord reward thee according to the worthines or meannes of his Ministers? According to thine owne alacritie he either crowneth or condemneth &c. I say not this for the Priests sakes, but for yours, desiring to gaine you in al things. For in lieu of that litle you giue, you shal receiue immortal rewards, and vnspeakable good. Let vs consider these things, & hast to serue them, not looking vpon the cost, but vpon the gaine and increase that riseth therof &c. For whatsoeuer you bestow vpon Gods Priests, he accounteth it as bestowed on himself. And he that so bestoweth, shal not only receiue like retribution, but manifold greater; our merciful God alwayes of the aboundance of his mercie exceeding the things which are done by vs. Let vs not therfore be worse then infidels, who for the errour of idols gaue so much to their seruants; for how much errour and truth doe differ, so much difference is there between theirs and Gods Priests. Thus much & something more writeth S. Chrisostom vpon this place. Ho. 65. in Gen. Math. 25. & 10.

Cohen in some places signifieth Prince, but is here translated *Priest*, in al the English Bibles.

22. *Priests.*) The Hebrew word *Cohenim* is here vniuersally translated *Priests* in al languages and Editions: which (chap. 40. v. 45.) some translate *Prince*: and more probably (2. Reg. 8. v. vlt.) where Dauids sonnes are called *Cohenim*: who were indeed Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharao alowed particular prouision in the time of dearth, which al vnderstand of Priests, and not of Princes.

Special place of burial lawfully desired, & spiritually profitable.

But pompe. auaileth not the dead.

30. *I wil sleepe with my fathers.*) Albeit neither the lack of burial, nor anie cruelties nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil mens bodies, can afterwards doe them no more harme*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne freinds, or holie persons are buried, or where God is more specialy serued, Sacrifice and other prayers offered. And so both Iacob and Ioseph desired to rest in the land of Chanaan, where their parents were buried, and where Christ should be borne and redeeme mankind. But wordlie pomp and honour of funerals are rather the comfort of the liuing, then the reliefe of the departed, as S Augustin teacheth in Psal. 115. For in the sight of men, the troup of seruants (saith the same S Augustin lib. 1. c. 13. de ciuit.) made solemne & glorious exequies to the rich glutton, that was cloathed in silk, & fared delicately in his life, but in the sight of God, the Angels ministerie made farre more excellent to

poor e

poore Lazarus, though they caried not his bodie into a marble tombe, but his ſoule into Abrahams boſome.

Heb. 11. 21. *To the beds head.*) S. Paul alleadging this place ſaith: *Iacob adored the top of* (Ioſeph) *his rod*, folowing the Septuagint, who for the ſame Hebrew word (being without points, that is, without vowels) in this place ſay, *rod*, and in the next chapter (v 2.) interpret *bed*. For *Matteh* ſignifieth *a rod*, and *Mittah*, *a bed*. The Latin therfore tranſlating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expreſſe the whole action, that Iacob taking Ioſephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and giuer of al good, but alſo his ſonne Ioſeph now the chiefe ruler and Prince of AEgypt, as S. Auguſtin expoundeth q. 161. in Gen. And herein ſaith S. Chriſoſtom (ho. 66.) Ioſephs dreame was fulfilled, that the ſunne and moone ſhould adore him. The like ſaith Theodoret (q. 108. in Gen.) And Procopius addeth that Iacob adoring Ioſephs rod, adored alſo Chriſts Kingdome, prefigured by the ſame rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the ſaid place of S. Paul Heb. 11.

The Septuagint are not contrarie to the Hebrew & Latin text, but ſupplie that was omitted.

Adoration of God and creatures is not repugnant.

CHAP. XLVIII.

Ioſeph viſiteth his father being ſick. 5. Who adopteth his two ſonne Manaſſes and Ephraim, 13. and bleſſeth them, preferring the yonger before the elder, contrarie to Ioſephs mind. 22. And giueth a portion of land to Ioſeph, aboue his brethren.

AFTER THESE things being ſo done, it was told Ioſeph that this father was ſicke: who, taking his two ſonnes Manaſſes and Ephraim, went forward. 2. And it was told the old man: Behold thy ſonne Ioſeph commeth to thee. Who being ſtrengthned ſate on his bed. 3. And Ioſeph being entred in to him, he ſaid: God Almightie appeared to me in Luza, which is in the Land of Chanaan: and he bleſſed me, 4. and ſayd: I wil increaſe, and multiplie thee, and make thee into multitudes of peoples: and I wil giue thee this land, and to thy ſeed after thee for an euerlaſting poſſeſſion. 5. Thy two ſonnes therfore which were borne to thee in the Land of Ægypt before I came hither to thee, ſhal be myne: Ephraim and Manaſſes, as Ruben and Simeon ſhal be reputed to me. 6. But the reſt begotten of thee after them, ſhal be thyne, and ſhal be called by the name of their brethren in their poſſeſſions. 7. For vnto me, when I came out of Meſopotamia, Rachal dyed in the land of Chanaan in the very iourney, and it was ſpring time: and I entred into Ephrata, and buried her by the
Mat. 2. way ſide to Ephrata, which by another name is called Bethleem. 8. And ſeeing his ſonnes he ſaid to him: Who are theſe? 9. He anſwered: They are my ſonnes, whom God hath giuen me in this place. Bring them, quoth he, to me, that I may bleſſe them. 10. For Iſraels eyes were

dimme

dimme by reason of very great age, and he could not see cleerly. And when they were set beside him, kissing and embracing them, 11. he said to his sonne: I am not defrauded of thy sight: moreouer God hath shewed me thy seed. 12. And when Ioseph had taken them from his fathers lap, he adored prostrate vnto the ground. 13. And he set Ephraim on his right hand, that is, on the left hand of Israel: but Manasses on his owne left hand, to wit, on his fathers right hand, and put them neer to him. 14. Who " stretching forth his right hand, put it vpon the head of Ephraim the yonger brother: and (a) the left vpon the head of Manasses, that was the elder, " changing hands. 15. And Iacob blessed the sonnes of Ioseph, and said: God, in whose sight my fathers Abraham & Isaac haue walked, God that feedeth me from my youth vntil this present day: 16. " The Angel that deliuereth me from al euils, blesse these children: and be my name called vpon them, the names also of my fathers Abraham, and Isaac, and grow they into a multitude vpon the earth. 17. And Ioseph seeing that his father had put his right hand vpon the head of Ephraim, tooke it heauily: and taking his fathers hand he went about to lift it from Ephraims head & to remoue it vpon the head of Manasses. 18. And he said to his father: It is not conuenient father so to be: becausse this is the first-begotten put thy right hand vpon his head. 19. Who refusing, said: I know my sonne, I know: and this same indeed shal be into peoples, and shal be multiplied: but his yonger brother shal be greater then he: and his seed shal grow into nations. 20. And he blessed them at that time, saying: In thee shal Israel be blessed, and it shal be said: God doe vnto thee as vnto Ephraim, & as vnto Manasses. And he set Ephraim before Manasses. 21. And he said to Ioseph his sonne: Behold I dye, & God wil be with you, and wil bring you backe into the land of your fathers. 22. I doe giue thee one portion aboue thy brethren, which I tooke out of the hand of the Amorrhean with my sword and bow.

(a) By this he made a crosse prefiguring the Crosse of Christ. *Isidor. in hunc locum.*

ANNOTATIONS.

CHAP. XLVIII.

The right hād also in spiritual things, preferred before the left.

14. *Stretching forth his right hand.*) As nature hath made the right hand readier to moue, stronger to worke and resist, and apter to frame and fashion anie thing, so generally we vse it more then the left. And when we vse both hands at once, we ordinarily applie the right hand to the greater and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or freindship, in blessing, writing, fighting, playing, and in most others things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laid his right hand vpon Ephraim, knowing by prophetical spirit, that he should be preferred before his elder brother Manasses. Literally fulfilled in Iosue, Ieroboam, and other chief Princes of Ephraims issue. And mystically in the Gentils, being later called of God, and yet preferred before the Iewes. S. *Cypri. li. 1. c. 21. aduer.* *Arist. l. 2. de cælo, textu. 8. & de ince. animal. c. 4.*

The yonger brother preferred signified the Genriles before the Iewes.

Iudeus

Iudeos. S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de ciuit. &c.

14. *Changing hands*] The myſterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the yonger brother before the elder (Abel before Cain; Abraham before Nachor; Iſaac before Iſmael; Iacob himſelf before Eſau; and now Ephraim before Manaſſes) is here further repreſented by Iacobs forming of a croſſe, with his armes layd one ouer the other, whe he bleſſed his two nephewes: who otherwiſe might haue layd his right hand firſt vpon one, and then vpon the other; or haue cauſed them to change places; but he wittingly croſſed his armes, and *changed his hands*; or according to the Hebrew, *made his hands vnderſtand*, that is, by his hands made it to be vnderſtood, not only that the yonger should be in place of the elder, Ephraim before Manaſſes, and much more the Gentiles before the Iewes, but alſo that this greater Myſterie should be effected by Chriſt dying on a Croſſe. For what els could the verie croſſing of his armes, ſo wittingly and purpoſly done, ſignifie, but the forme and figure of Chriſts croſſe? As els where the wood, which yong Iſaac caried on his back vnto the mountaine, prefigured the matter or ſubſtance of the ſame Croſſe. Al accomplished when Chriſt was crucified wherby the Iewes were ſcandalized and the Gentiles called and ſaued. Our Sauiour himſelfe foretelling, that *he being exalted* to wit vpon the Croſſe) *would draw al vnto himſelf*. And S. Paul teaching that Chriſt *faſtned the hand writing, that was againſt vs, vpon the Croſſe*.

Procop. Iſidor. in Gen.

The forme of the Croſſe prefigured by Iacob croſſing his armes.

Ioan. 12. Colloſ. 2.

16. *The Angel that deliuereth me.*] It is euident by this plaine text, that Iacob was deliuered from euils by an Angel, and that he inuocated the ſame Angel to bleſſe his nephewes, S. Baſil (*li. 3. cont. Eunom., initio*) ſheweth by this place among others, that an Angel is preſent with euerie one, *as a pedagogue, and paſtour, directing his life*. S. Chryſoſtom alſo (*ho. 7. in laud. S. Pauli*) citeth this place in teſtimonie that proper Angels are deputed to protect men. Yet Proteſtants ſay, that *this Angel muſt be vnderſtood of Chriſt*: remitting their gloſſe to the 31. ch. v. 13. and 32. v. 1. of Geneſis, where it can not be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Teſtament. Alſo Mat. 18. Act 12. 1. Cor. 11. and the like. For example, S. Iuſtinus Martyr in explic. qq. neceſſ. q. 30. affirming it for a known truth, declareth that thoſe Angels which receiue the charge of guarding men, continue the ſame office either to both ſoule and bodie, or to the ſoule after it is parted from the bodie. S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init.) shewing how God vſeth the miniſterie of holie Angels for mens ſaluation, ſaith: *Hi noxias a nobis abigunt feras*, &c. Theſe (Angels) drive away noyſome wild beaſts from vs, and reſcue thoſe that are caught, from their crueltie, and teach what foeuer is laudable, to make our paſſage free, and not peſtred, when with vs they glorifie one ſoueraigne God. S. Chryſoſtom (ho. 60. in Math. 18.) S. Hierome vpon the ſame place, S. Ambroſe in Pſal. 38. S. Auguſtin li. 83. qq. q. 79. and li. Soliloq. c. 27. S. Gregorie li. 4. c. 31. in 3. Iob, S. Bernard ſer. 5 Dedicat. Eccleſ. and ſer. 12. in Pſal. 90. and others, ſo vniuerſally teach the ſame, that Caluin (li. Inſtit. c. 14. ſect. 38.) dare not denie it, and yet wil needs doubt of it.

Protection & Inuocation of Angels.

Proued by ancient Fathers.

16. *Be my name called vpon them.*] This place hath two good literal ſenſes For firſt it importeth that Ephraim and Manaſſes were made participant among the Tribes, of the bleſſings of Abraham, Iſaac, and Iacob. Secondly, that God would bleſſe them, for Abraham, Iſaac, and Iacobs ſake: So Moyſes praying for the whole people (Exodi. 32.) beſought God to remember Abraham, Iſaac, and Iſrael, and God was therwith pacified.

God for his Saints ſake sheweth fauour to their freinds.

CHAP. XLIX.

Iacob replenished with the ſpirit of prophecie, a litle before his death, foretelleth his ſonnes manie things that shal happen to their poſteritie. Chargeth ſome of them with faults paſt, bleſſeth euerie one. 29. Appointeth where to burie him, 32. and dyeth.

AND Iacob called his ſonnes, and ſaid to them: Come together, that I (a) may ſhew you the things that ſhal come to you in the laſt dayes. 2. Come together, and heare you ſonnes of Iacob, heare ye Iſrael your father.

3. Ruben my firſt-begotten, thou art my ſtrength, & the beginning of my ſorow: former in guifts, greater in Empyre. 4. Thou art powred out as water, (b) encreaſe thou not: " becauſe thou diddeſt aſcend thy fathers bed, and diddeſt defile his couch.

5. Simeon and Leui brethren: " veſſels of iniquitie warring. 6. Into their counſel come not my ſoule, and in their congregation be not my glorie: becauſe in their furie they ſlew a man, and in their wilfulnes they vndermined a wal. 7. Curſed be their furie, becauſe it is ſtubborne; and their indignation, becauſe it is hard: I wil diuide them in Iacob, and wil diſperſe them in Iſrael.

8. Iudas, thee thy brethren ſhal praiſe: thy hand ſhal be in the neck of thyne enemies: thy fathers children ſhal adore thee. 9. A lions whelp Iudas: to the prey my ſonne thou didſt aſcend: taking thy reſt thou didſt lye as a lion, and as it were a lioneſſe, who ſhal raiſe him vp? 10. " THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IVDAS, AND A DVKE OVT OF HIS THIGH, TIL HE DOE COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE EXPECTATION OF THE GENTILES. 11. Tying to the vineyard his colt, and to the vine, o my ſonne, his ſhe aſſe. " He ſhal waſh his ſtole in wine, and in the bloud of the grape his cloke. 12. His eyes are more beautiful then wine, and his teeth whiter then milke.

13. Zabulon ſhal dwel in the ſhore of the ſea, and in the road of ſhips reaching as farre as Sidon.

14. Iſſachar a ſtrong aſſe lying at reſt between the borders. 15. He ſaw reſt that it was good; and the earth that is was very good: and he put vnder his ſhoulder to cary, and became ſeruing vnder tributes.

16. Dan ſhal iudge his owne people, as alſo an other tribe in Iſrael. 17. Be Dan " a ſnake in the way, a ſerpent in the path, byting the hooffes of the horſe, that his rider may fal backward. 18. I wil expect THY SALVATION o Lord.

19. Gad,

(a) Theſe are predictions, not al bleſſings. *S. Amb. li. de Benedict. Patriar.*

(b) A prophecie not an imprecation. *S. Aug. li. 12. c. 33. cont. Fauſt.*

That theſe are moſt profound Myſteries, is eaſie to conceiue, but moſt hard to vnderſtand them. In ſome the Patriarch recounteth things paſt in his life, foretelling the effects therof to come. Other things he foreſheweth pertayning to the diuiſion of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Chriſt, of Antichriſt, and of the end of this world. Of

19. Gad, the girded ſhal fight before him: and himſelf ſhal be gyrded backward.

20. Aſer, his bread is fat, and he ſhal giue daynties to Kings. 21. Nepthali, a hart let forth, and giuing ſpeaches of beautie.

22. Ioſeph a child encreaſing, encreaſing and comelie to behold: the daughters courſed to and fro vpon the wal. 23. But the dart men did exaſperate him, and brawled, and enuied him. 24. His bow ſate vpon the ſtrong, and the bands of his armes and his hands were diſſolued, by the hands of the Mightie of Iacob: thence came forth a paſtour, the ſtone of Iſrael. 25. The God of thy father ſhal be thy helper, and the Almightie ſhal bleſſe thee with the bleſſings of heauen from aboue, with the bleſſings of the depth that lieth beneath, with the bleſſings of the paps and of the womb. 26. The bleſſings of thy father were ſtrengthned with the bleſſings of his fathers: vntil the deſire of the eternal hils came: be they vpon the head of Ioſeph, and vpon the crowne of the Nazarite among his brethren.

27. Beniamin (c) a reuening woolfe, in the morning ſhal eate the prey, and in the euening ſhal diuide the ſpoile.

28. Al theſe in the tribes of Iſrael twelue: theſe things ſpake their father to them, and he bleſſed euerie one, with their proper bleſſings. 29. And he commanded them, ſaying: I am gathered vnto my people: burie you me with my fathers in the double caue, which is in the field of Ephron the Hethite, 30. againſt Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a poſſeſſion to burie in. 31. There they buried him, and Sara his wife: there was Iſaac buried with Rebecca his wife: there alſo Lia doth lie buried. 32. And when he had finiſhed the precepts wherwith he inſtructed his ſonnes, he plucked vp his feet vpon the bed, and died; and he was put vnto his people.

al which diuers ancient fathers haue written large cõmentaries, and godlie treatiſes.

(c) This prophecie S. Auguſtin vnderſtandeth of S. Paul, of the tribe of Beniamin, who was firſt a perſecutour, and af er an Apoſtle of Chriſt. *Ser. 14. de Sanctis.*

ANNOTATIONS.

CHAP. XLIX.

4. *Becauſe thou didſt aſcend they fathers bed.*) For this crime of inceſt Ruben was depriued of his firſt-birth-right. Who being by order of birth *former in guiſts*, wherby he should haue had double portion; *and greater in empire*, wherby he should haue been Prince or Lord ouer his brethren, the former prerogatiue was giuen to Ioſeph, whoſe two ſonnes were heads of two Tribes, the other was giuen to the Tribe of Iuda, in Dauid and his poſteritie. He was alſo depriued of his prerogetiue in Prieſthood, which was after annexed to the Tribe of Leui, whervpon the Chaldee paraphraſis ſpeaketh thus to Ruben: It belonged to thee to haue receaued three better letters then thy brethren,

Ruben for his ſinne was put from the prerogatiues of the firſt-borne.

Priesthood, Best-portion, and the Kingdome: But because thou hast sinned, the double portion is giuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui

The zeale of Simeon and Leui was commendable: but their manner of reuēge, was manie wayes faultie.

5. *Vessels of iniquitie.*] Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sichem against their sister and whole familie; yet in their manner of reuenging were manie sinnes worthily condemned by Iacob, both immediately after the fact, and here at his death. For before the slaughter they committed three great sinnes; in that they rashly did it vnknowne to their father, therby putting him and themselues in extreme danger, if God had not marueilously protected them; in fasly pretending agreement an. league with the Sichamites, which they ment not to performe; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloke to deceiue their enemies. In the fact also they committed other foure grosse crimes: cruelly killing those that offered other aboundant satisfaction; murdering others that were altogether innocent; sacking and destroying the citie, and carying away women and children captiue. Mystically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this prophecie of the Scribes and the Priests, descending of Simeon and Leui, who were most eagre against o ir Sauiour, as himself more plainely foretold, saying: *The sonne of man shal be betrayed to the chiefe Priests, and to the Scribes, and they shal condemne him to death.* Their furie was cursed aboue al furie, *Because* (as Iacob here saith) *it was stubborne*, or obstinate, for they did not only condemne Christ to death in their wicked Councel, but also vrged and pressed Pilat, endeauouring to saue him, and stirred vp the people to cry: *Take him away, Crucifie him.* Yea their *indignation* was so *hard*, that they preferred Barabbas before Christ.

Iudith. 9.

The Priests & Scribes furie, obstinacie, and hard harts against Christ.

Mat. 20 *Ioan.* 11

Ioan. 18

Taking away of the regal sceptre from the Iewes a signe of Christs comming.

10. *The scepter shal not be taken away.*] Here the Patriarch Iacob foretelleth the time, when the promised Messias should come into the world, by this signe that the sceptre should not be taken from Iuda, til the same Redeemer of mankind were at hand. Not that the regal sceptre should remaine in the Tribe of Iuda from Iacobs death til Christ's comming: for that Kingdome began first in Dauid, aboue six hundred yeares after Iacobs death, and after the captiuitie of Babylon the high Priests of the Tribe of Leui did gouerne also the state, and not only the Church, other six hundred yeares. But the sense is, that of the Tribe of Iuda should rise most glorious Kings, whose crowne and Kindome should remaine with the Iewish Nation, vntil their expected Messias should draw nere, and then be taken from them by the Gentiles. Which was done by Herod, whose father was an Idumean, his mother an Arabike. Thus the Ancient fathers with one accord vnderstood this Prophecie. S. Iustinus Martyr *Ser. cum Tryphone.* Eusebius Cesarien. lib. Hist. Eccles. cap. 6. S. Athanasius, *lib. de Incarnat.* S. Ambrose *lib. de Benedict. Patriarch. c.* 4. S. Chrysostom. *Ho.* 67. *in Gen.* S. Augustin lib. 18. c. 45. de ciuit. Theodoretus q. vlt. in Gen.

Our Lords real presence in the B. Sacrament prophecied.

11. *He shal wash his stole in wyne.*] By wine, and bloud of the grape, what other thing is shewed (saith S. Cyprian Epist. ad Cœcil. 63.) but the wine of the Chalice of our Lordes bloud? Likewise Tertullian (lib. 4 contra Marcionem) expoundeth the stole to signifie Christs flesh, and the wine his bloud. In al which booke his drift is to shew that Christ did not destroy the old Testament, but fulfilled the figures and prophecie therof. And not that Christ gaue his bodie in figure only, as our aduersaries alleadge him.

li. 2. *Ep.* 3.

Ancient Fathers suppose that Antichrist shal be of the tribe of Dan.

17. *Be Dan a snake in the way.*) This prophecie most ancient Fathers vnderstood of Anti-Christ, namely S. Irenæus, *lib.* 5. *aduers. Hæres.* S Hyppolitus Martyr *Orat de consummat. seculi.* S. Ambrose. *c.* 7; *de Benedict. Patriarh.* S. Augustin. q. 12. *in Iosue.* Prosper. *lib. de promiss. & predict. Dei. P.* 4. Theodoret. q. *vlt. in Gen.* S. Gregorie, *lib.* 30. *Moral. c.* 18. and many others vpon the 7. chap. of the

Apocalyps. Where they ſuppoſe S. Iohn did omit Dan from amongſt the Elect of the Iſraelitical Tribes, in deteſtation of Antichriſt, to be borne of that Tribe.
Ioan. 5. And certaine it is, that the Iewes wil receiue and folow him for their Meſſias, as our Sauiour himſelfe ſaith: Which maketh it very probable, that he ſhal be a Iew borne, elſe they would not ſo eaſily admit him.

22. *Ioſeph a child encreaſing.*) Ioſeph was in manie reſpects a figure of Chriſt, eſpecially in that he was loued of his father before al his brethren, ſold by his brethren to the Gentiles of enuie and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauiour of the world; al performed in Chriſt, the true Child encreaſing.

Ioſeph in manie things prefigured Chriſt.

CHAP. L.

Ioſeph cauſeth his fathers bodie to be embaulmed; 3. *the dayes of mourning being expired*, 9. *with Pharaos leaue*, *Ioſeph with the ancients of Ægypt, al his brethren, and elder ſort of Iſraelites, goe and ſolemnly burie the bodie in Chanaan.* 14. *After their returne, his brethren fearing leſt Ioſeph wel now reuenge former iniuries, he freely forgiueth al.* 22. *At the age of* 110. *yeares, adiuring the poſteritie to carie his bones into Chanaan he dieth, and is put in a coffin.*

WHICH Ioſeph ſeeing fel vpon his fathers face weeping and kiſſing him. 2. And he commanded his ſeruants the phyſitians, that they ſhould embaulme his father with ſpices. 3. Who fulfilling his commandements, there paſſed fourtie dayes; for this was the manner of corſes embaulmed, and Ægypt mourned him ſeuentie daies. 4. And the mourning time being expired, Ioſeph ſpake to the familie of Pharao: If I haue found grace in your ſight, ſpeake in the eares of Pharao: 5. for ſo much as my father did adiure me, ſaying: Behold I die, in my ſepulchre (*a*) which I digged for my ſelfe in the land of Chanaan, thou ſhalt burie me. I wil goe vp therfore, and burie my father, and returne. 6. And Pharao ſaid to him: Goe vp and burie thy father as thou waſt adiured. 7. Who going vp, there went with him al the ancients of Pharaos houſe, and al the elders of the Land of Ægypt: 8. the houſe of Ioſeph with his brethren, ſauing their little ones, and the flockes and heards, which they had left in the Land of Geſſen. 9. He had alſo in his traine chariots and horſemen: and it became no ſmal multitude. 10. And they came to the floore of Atad, which is ſituate beyond Iordane: where celebrating the exequies with great and vehement mourning, they ſpent ful ſeuen dayes. 11. Which when the Inhabiters of the Land of Chanaan had ſeen, they ſaid: This is a great mourning vnto the Ægyptians. And therfore the name of that place was called, The mourning of Ægypt. 12. Therfore the ſonnes of Iacob did as he commanded them:

(*a*) Iacob digged a ſepulcher for himſelfe, though it be not hertofore mentioned when he did it. S. *Aug. q.* 170. *in Gen.*

13. and

13. and carying him into the Land of Chanaan, they buried him in the double caue, which Abraham had bought with the field for a possession to burie in of Ephron the Hethite against Mambre. 14. And Ioseph returned into AEgypt with his brethren, and with al the traine, his father being buried. 15. After whose death his brethren fearing, & talking one with another: Lest perhaps he be mindful of the iniurie which he suffered, and requite vs al the euil that we haue done; 16. they aduertised him saying: Thy father commanded vs before he died, 17. that we should say thus much to thee in his words: I beseech that thou forget the wicked fact of thy brethren, and the sinne and malice which they haue exercized against thee: we also desire thee, that to the seruants of the God of thy father thou remit this iniquitie. Whom when Ioseph had heard he wept. 18. And his brethren came to him; and (*b*) adoring prostrate on the ground they said: We are thy seruants. 19. To whom he answered: Feare not; can we resist the wil of God? 20. "You thought euil against me, but God turned that into good, that he might exalt me, as presently you see, and might saue many peoples. 21. Feare not: I wil feed you and your litle ones, and he comforted them, and spake gently & mildly. 22. And he dwelt in AEgypt, with al his fathers house: and liued an hundred and ten yeares. And he saw the children of Ephraim vnto the third generation. Also the children of Machir the sonne of Manasses were borne in Iosephs knees. 23. Which things being done he spake to his brethren: After my death God wil visit you, and wil make you goe vp out of this land, to the land which he sware to Abraham, Isaac, and Iacob. 24. And when he had adiured them and said: God wil visit you "carie my bones with you out of this place: 25. he died, being an hundred and ten yeares old. And being embaulmed with spices, was put in a coffin in AEgypt.

(*b*) This word *adoring* often in holy Scripture signifieth ciuil honour; as here it can haue no other sense.

ANNOTATIONS.

CHAP. L.

Mans wil, not God the cause of sinne.

20. *You thought euil.*) This plaine distinction sheweth, that sinne is wholly of the sinner; and that God hath no part therin, but turneth it to good. For those things which Iosephs brethren did against him, were occasions of his aduancemẽt in AEgypt, through the omnipotent wisdome of God. Whose propertie is, out of euerie euil to draw good. S. Chrisost. ho. 67. in Gen. S. Aug. *Enchirid. c.* 11. & *li.* 14. *c.* 27. *de ciuit.*

Ioseph, for his brethrens sake, differred his desired burial in Chanaan.

25. *Carie my bones with you.*] For the same reasons Ioseph would be finally buried in Chanaan, for which Iacob desired to be there buried (chap. 47.) but Ioseph would not presently be caried thither, lest it might haue giuen offence to the AEgyptians, or at least haue diminished their fauour towards his brethren: & withal he would confirme his brethren in their hope of returning, seeing he was content, that his bodie should expect in AEgypt, til the whole Nation should returne into Chanaan.

THE ARGVMENT OF THE BOOK OF EXODVS.

Gen 50. Exod. 1.

MOYSES *hauing profecuted in Geneſis the ſacred hiſtorie of the Church vnto Ioſephs death, containing the ſpace of* 2310. *yeares, continueth the ſame in Exodus for* 145. *yeares more. Where he firſt briefly recounteth, how a ſmal number of Iſraelites, eſpecially after the death of Ioſeph, being much increaſed, a new* King *(riſen in the meane time, who knew not Ioſeph) together with other Ægyptiãs,* enuying *their better parts, both of bodie & mind, and more fortunate progreſſe in wealth;* fearing *alſo leſt they ſtil multiplying, either by their owne forces, or ioyning with other ſoreners, might ſpoile Ægypt, & returne into Chanaan; and* hating *their Religion, becauſe they acknowledged One onlie Eternal Omnipotent God, denying and deteſting the new imaginarie Gods of the Aegyptians; reſolued and publikely decreed, by oppreſſion to hinder their increaſing, & to keep them in bondage and ſeruitude. But God Almightie, who had choſen them for his peculiar people, did not only ſo conſerue and multiplie them, that of ſeuentie perſons which came into Aegypt, in the ſpace of two hundred and fifteene yeares, there were ſix hundred thouſand men able to beare armes, beſides women, children, and old men, which by eſtimation might be three millions in al, but amongſt other moſt ſtrange and miraculous workes, eſpecally deliuered one Hebrew infant from drowning. Whom afterwards he made the Guide and ſupreme Gouernour of the ſame people; by him admoniſhed the King to ceaſe perſecuting, and diuers waies plagued him & his people for their obdurate and obſtinate crueltie. In fine called away, and mightily deliuered his owne people; drowned that King and al his armie in the red ſea, the Iſraelites wonderfully paſſing through, as in a drie chanel, the waters ſtanding on both ſides, like two wals. In the deſert fed them miraculouſly with Manna, and gaue them al neceſſaries, defending them alſo from enimies. Then God, hauing thus ſelected and ſeuered his people from al other nations, gaue thẽ a written law as wel of Moral, as Ceremonial & Iudicial precepts, with the mãner of making the Tabernacle, erecting Altars, cõſecrating Prieſts, with the inſtitution of daylie ſacrifice, & of al veſtures, veſſels, & other holy things belonging to the ſeruice of God. So this booke may be diuided into three parts. Firſt is declared the Iſraelites ſeruile affliction in Aegypt, with their deliuerie from thence, in the fifteene firſt chapters. Then how they were maintained in the deſert, and prepared to receiue a law, in the foure next chapters. In the other* 21. *chapters, the law is preſcribed, inſtructing them how to liue towards God and al men.*

The continuation of this booke with Geneſis.

The increaſe of the Iſraelites was enuyed, feared, and their religion hated.

Their perſecution.

Exod. 1. Num. 1.

Their greater multiplicatiõ.

Exod. 1. 3. 5. 7. 12. 14.

The perſecutour admoniſhed, and puniſhed.

Gods people mightily deliuered.

16. 17.

Miraculouſly ſuſtained in the deſert.

20. 26. 27. 31. & ſeq.

Inſtructed with Lawes Moral, ceremonial, and Iudicial.

THE

THE BOOK OF EXODVS, IN HEBREW VEELLE SEMOTH.

CHAP. I.

The ſmal number of Iſraelites much increaſing in Ægypt, 6. eſpecially after the death of Ioſeph & his brethren, 8. a new King, that knew not Ioſeph, in vaine ſtriueth to hinder their multiplication, 11. by impoſing workes vpon them, 15. and by commanding to kil 22. and to drowne al the male-children of them. God in the meane time rewardeth the midwiues, that fearing him killed not the children.

The firſt part of this book. Of the Iſraelites ſeruile affliction in Aegypt, and their deliuerie from thence.

THESE be the names of the children of Iſrael, that entred into Ægypt with Iacob: they did enter in euerie one with their houſes, 2. Ruben, Simeon, Leui, Iudas, 3. Iſſachar, Zabulon, & Beniamin, 4. Dan, and Nepthali, Gad, and Aſer. 5. Therfore al the ſoules that came out of Iacobs thigh were ſeuentie: and Ioſeph was in Ægypt. 6. Who being dead, and al his brethren, and al that generation, 7. the children of Iſrael increaſed, and as it were ſpringing vp did multiplie, and growing ſtrong exceedingly, filled the land. 8. In the meane time there aroſe a new King ouer Ægypt, that knew not Ioſeph: 9. and he ſaid to his people: Behold (*a*) the people of the children of Iſrael is much, and ſtronger then we. 10. Come, let vs wiſely oppreſſe the ſame, (*a*) leſt perhaps it multiplie: and if there ſhal be anie warre againſt vs, it ioyne with our enemies, and we being ouerthrowne, they depart out of the land. 11. Therfore (*b*) he ſet ouer them Maſters of the workes, to afflict them with burdens: and they built vnto Pharao cities of tabernacles,

a) Enuie, vaine feare, (v. 10.) & hatred of true religion (v 15.) are the cauſes why Infidels perſecute the faithful.

(*b*) The firſt perſecutiõ was in temporal

Phithom,

Phithom, and Rameſſes. 12. And the more they did oppreſſe them, ſo much the more they multiplied and increaſed: and the AEgyptians (a) hated the children of Iſrael, and deriding afflicted them: 14. and they brought their life into bitternes with the hard workes of clay and bricke, & with al ſeruice, wherewith they were preſſed in the workes of the earth. 15. And the King of AEgypt ſaid to the midwiues of the Hebrewes, of whom one was called Sephora, the other Phua, 16. commanding them: (c) When you ſhal be midwiues to the Hebrew women, and the time of deliuerie is come, if it be a man-child, kil it: if a woman, reſerue her. 17. " But the midwiues feared God, and did not according to the commandement of the King of AEgypt, but preſerued the men-children. 18. To whom being called vnto him, the King ſaid: What is this that you ment to doe, that you would ſaue the men-children? 19. Who anſwered: The " Hebrew women are not as the AEgyptian women: for they haue the knowledge to play the midwife themſelues, and before we come to them, they are deliuered. 20. God therfore did wel to the midwiues: and the people increaſed, and became ſtrong exceedingly. 21. And " becauſe the midwiues feared God, he built them houſes. 22. Pharao therfore commanded al his people, ſaying: Whatſoeuer ſhal be borne of the male-ſex (d) caſt it into the riuer: whatſoeuer of the female, reſerue it.

loſſes and bodilie paines, by preſſing thē with workes.

c) The ſecond was ſecret murder.

d) The third was open murder.

ANNOTATIONS.

CHAP. I.

17. *But the midwiues feared God.*) In commendation of the midwiues not obeying the Kings commandement, Moyſes oppoſeth the feare of God, to the feare of Princes; ſhewing thereby that when their commandments are contrarie, the ſubiects muſt feare God, and not doe that the Prince commandeth. So did our Sauiour himſelf teach, and that for feare of damnation, ſaying: *Feare him who hath power to caſt into hel.* And ſo his Apoſtles indowed with the Holie-Ghoſt practized, anſwering in this caſe, that they muſt heare God rather then men. Againe, *God muſt be obeyed rather then men*: Alwayes vnderſtood, when they are contrarie. For otherwiſe both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they eſpecially ſpeake, muſt be obeyed.

Mat. 10 *Luc.* 12. *Act.* 4. & 5. 1. *Pet.* 2. *Rom.* 13.

God muſt be feared before Princes commanding contrarie things.

Princes muſt be obeyed in lawful things.

19. *Hebrew women are not.*] Herein the midwiues ſinned. For it is neuer lawful to lye. Becauſe *the law of God is truth*, whereby S. Auguſtin proueth (li. cont. mend. c. 10.) that whatſoeuer varieth from truth is vnlawful. When therfore (ſaith he) examples of lying are propoſed to vs out of holie Scripture, either they are not lies, but are thought to be whiles they are not vnderſtood, or if they be lies, they are not to be imitated, becauſe they are vnlawful. S. Gregorie teacheth the ſame (li. 18. Moral. c. 26.) *Quia profectò ab equitate diſcrepat, quicquid a veritate diſcordat. Becauſe aſſuredly whatſoeuer diſagreeth from veritie, differeth from equitie.* Yet theſe fathers hold ſuch an officious lye, as this was, to be a leſſe ſinne, and more eaſily pardoned, and purged by good workes folowing.

Iſ. 118. *v.* 142.

All lies are ſinnes and vnlawful.

Venial ſinnes.

Feare of God meritorious.

21. *Because the midwiues feared God.*] Feare of God as it is properly taken in holie Scripture, is that holie feare, by which the children of God refraine from sinne, and that with temporal danger, lest they should offend the diuine Maiestie. So these midwiues endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the manner of the old Testament. Where such promises were made to Abraham, and other most godlie Patriarchs, for an essay only and tast of euerlasting life, which is more expressly promised in the Ghospel of Christ, as S. Hierom teacheth, *Epist. ad Dardanum.*

Temporal rewardes promised in the old Testamẽt, eternal in the new.

CHAP. II.

A child of the Hebrewes, and Tribe of Leui, being exposed to the water, 5. is taken from thence by Pharaos daughter, 8. who committeth him to be nursed, vnwitting to his owne mother, adopteth him, and calleth him Moyses, *11. He afterwardes visiting his brethren, killeth an AEgyptian: 15. flieth into Madian: 21. marrieth a wife, and hath two sonnes.*

AFTER these things there came forth a man of the house of Leui, and he tooke a wife of his owne stocke. 2. Who conceaued, and bare a sonne: & seeing him a goodlie one, hid him three months. 3. And "when now she could not conceale him, she tooke a basket made of bulrishes, and dawbed it with * bitume and pitch: and put within it the litle infant, and laid him in a sedgie place by the riuers brinke, 4. his sister standing a farre off, and considering the euent of the thing. 5. And behold the daughter of Pharao came downe to be washed in the riuer, and her maids walked by the riuers brinke. Who when she saw the basket in the sedges, she sent one of her handmaids: and when it was brought 6. opening it, and seeing within it an infant crying, hauing pitty on it, said: This is one of the infants of the Hebrewes. 7. To whom the childes sister said: Wilt thou that I goe, and cal to thee an Hebrew woman, that may nurse the litle infant? 8. She answered: Goe. The maid went and called her mother. 9. To whom Pharaos daughter speaking: Take, quoth she, this child, and nurse him for me: I wil giue thee thy hyre. The woman tooke and nursed the child: and when he was growen, deliuered him to Pharaos daughter. 10. Whom she adopted into the place of a sonne, and called him (*a*) Moyses, saying: Because from the water I did take him. 11. In those dayes after that Moyses was growen, he went forth to his brethren: and he saw their affliction, and a man that was an AEgyptian striking one of the

* a kind of glew, so called.

(*a*) *Mos*, in the AEgyptian tongue signifieth *water*, and *Ises*, *saued*. Ioseph. lib. 2. Antiq. & Clement. Alexand. li. 1. Stromat.

Hebrewes

Hebrewes his brethren. 12. And when he had looked about hither and thither, and ſaw no man preſent, " he ſtrucke the AEgyptian, and hid him in the ſand. 13. And going forth an other-day, he ſaw two Hebrewes brawling; and he ſaid to him that did the wrong: Why ſtrikeſt thou thy neighbour? 14. Who anſwered: (b) Who hath appointed thee Prince and Iudge ouer vs? Wilt thou kil me, as yeſterday thou dideſt the AEgyptian? Moyſes (c) feared, and ſaid: How is this thing come abroad? 15. And Pharao heard of this talke, and ſought to kil Moyſes: who flying from his ſight, abode in the Land of Madian, and ſate beſide a wel. 16. And the Prieſt of Madian had ſeuen daughters, which were come to draw water: and when the troughs were filled, they deſired to water their fathers flocks. 17. The ſhepheards came vpon them, and droue them away: and Moyſes aroſe, and defending the maids, watered their ſheep. 18. Who being returned to Raguel their father, he ſaid to them: Why are you come ſooner then you were wont? 19. They anſwered: A certaine man an AEgyptian deliuered vs from the hand of the ſhepheards: moreouer alſo he drew water with vs, and gaue the ſheep to drinke. 20. But he ſaid: Where is he? Why haue you let the man goe? cal him that he may eate bread. 21. Therfore Moyſes ſware that he would dwel with him. And he tooke Sephora his daughter to wife: 22. who bare him a ſonne, whom he called Gerſam, ſaying: I haue been a ſtranger in a forren countrey. And she bare an other, whom he called Eliezer, ſaying: for the God of my father my helper hath deliuered me out of the hand of Pharao. 23. But after much time the King of AEgypt died: and the children of Iſrael groning, cried out becauſe of the workes: and (d) their crie aſcended vnto God from the works. 24. And he heard their groning, and remembred the couenant which he made with Abraham, Iſaac, and Iacob. 25. And our Lord looked vpon the children of Iſrael and knew them.

(b) The guiltie perſon reiected Moyſes for lack of knowen authoritie, but God confirmed his commiſſion. Act. 7. So the Iewes reiected Chriſt, Iudge of the world.

(c) He feared to tempt God by ſtaying, but *not the fiercenes of the King. Heb.* 11.

(d) Oppreſſion of innocents crieth to heauen for reuenge.

ANNOTATIONS.

CHAP. II.

1 *When she could not conceale him.*] Theſe godlie and prudent parents, conſidering that when the Ægyptians ſhould perceiue ſuch an infant to be borne, and not drowned according to the Kings Edict, they would deſtroy both the child and whole familie; to auoid the greater danger, choſe the leſſe: To bring him to the water ſide, not omitting their owne induſtrie, as wel by cloſing him in a basket, that would draw no water, as by ſetting his ſiſter to watch what became of him: that if better ſucceſſe happened not the firſt day, the mother might ar cuening giue him ſuck, and miniſter other neceſſaries; and ſo expect an other day, or manie dayes Gods prouidence, til his diuine pleaſure ſhould more appeare.

Moyſes parēts did prudently expoſe him to ſome danger, to auoid greater.

Reuelations and Gods determinations doe not exclude but include mans endeauour.

Though Moyſes iuſtly killed the AEgyptiã, yet others may not imitate his example.

Ioſephus writeth that Amram Moyſes father, being ſolicitous, when his wife was great, how to ſaue the infant if it were a man-child, God reuealed to him, that she had conceiued a ſonne, who should not only be ſaued from Pharaos furie, but alſo be the deliuerer of the whole Hebrew nation from thraldome and ſeruitude of the Ægyptians. Wherupon they aſſuredly truſted that God would protect and proſper him, yet ſo, if they did their owne endeauour, which S. Auguſtin teacheth to be alwayes neceſſarie. *li. 2. Antiq.*

12. *He ſtrucke the AEgyptian.*) Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the AEgyptian, as S. Auguſtin proueth (li. qq. in Exod. q. 2.) by the teſtimonie of S. Steuen ſaying: Moyſes *thought his brethren had vnderſtood, that God by his hand would ſaue them.* Wherby appeareth that Moyſes himſelfe knew it was Gods pleaſure he should kil that AEgyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples. *Catech. Rom. p. 3. c. 6. q. 5.* *li. 16. c. 19. decimit.* *Act. 7.*

CHAP. III.

God appeareth to Moyſes in a buſh burning but not conſuming, 7. deſigneth him the Gouernour of the children of Iſrael, 10. with commiſſion to tel them, that they shal be beliuered from AEgypt: 21. and shal ſpoile the AEgyptians.

The three firſt leſſons on the 4 ſunday in Lent.

AND Moyſes fed the ſheep of Iethro his father in law the Prieſt of Madian: and hauing driuen the flock to the inner parts of the deſert, he came to the mountaine of God, Horeb. 2. And " our Lord appeared to him in a flame of fire out of the middes of a buſh: and he ſaw that the buſh was on fire and was not burnt. 3. Moyſes therfore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. 4. And our Lord ſeeing that he went forward to ſee, he called him out of the middes of the buſh, and ſaid: Moyſes, Moyſes. Who anſwered: Here I am. 5. But he ſaid: Approach not hither, (*a*) looſe of thy ſhoe from thy feet: for the place wherin thou ſtandeſt is (*b*) holie ground. 6. And he ſaid: I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Iacob. Moyſes hid his face; for he durſt not looke againſt God. 7. To whom our Lord ſaid: I haue ſeen the affliction of my people in AEgypt, and I haue heard their crye becauſe of their rigour that ouerſee the workes: 8. and knowing their ſorrow, I am deſcended to deliuer them out of the hands of the AEgyptians, and to bring them out of that land into a land good and large, into a land that floweth with milke and honie, to the place of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heucite, & Iebuſeite. 9. Therfore the cry of the children of Iſrael is come vnto me: and I haue

(*a*) See what manner of reuerence & deuotion is preſcribed, to goe bare-foot to holie places.

(*b*) Of holie places, and of chriſtian deuotiõ in going to them, S. Hier. writeth largely *Epiſt.* 17. 18. *and* 27.

ſeen

ſeen their affliction wherwith they are oppreſſed by the Ægyptians. 10. But come, and I wil ſend thee to Pharao, that thou mayſt bring forth my people the children of Iſrael out of Ægypt. 11. And Moyſes ſaid to God: Who am I that I ſhal goe to Pharao, and bring forth the children of Iſrael out of AEgypt? 12. Who ſaid to him: I wil be with thee; and this thou ſhalt haue for a ſigne that I haue ſent thee: When thou ſhalt haue brought my people out of AEgypt, thou ſhalt ſacrifice to God vpon this mountaine. 13. Moyſes ſaid to God: Loe I ſhal goe to the children of Iſrael, and ſay to them: The God of your fathers hath ſent me to you. If they ſhal ſay to me: What is his name: What ſhal I ſay to them? 14. God ſaid to Moyſes: "I AM WHICH AM. He ſaid: Thus ſhalt thou ſay to the children of Iſrael: HE WHICH IS, hath ſent me to you. 15. And God ſaid againe to Moyſes: Theſe things ſhalt thou ſay to the children of Iſrael: The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Iacob hath ſent me to you (c) this is my name for euer, and this is my memorial into generation & to generation. 16. Goe, and gather together the Ancients of Iſrael, and thou ſhalt ſay to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Iſaac, and the God of Iacob, ſaying: Viſiting I haue viſited you: and I haue ſeen al things that haue chanced to you in AEgypt: 17. and I haue ſaid the word to bring you forth out of the affliction of AEgypt, into the land of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebuſeite, to a Land that floweth with milke and honie. 18. And they ſhal heare thy voice: and thou ſhalt enter in, thou and the ancients of Iſrael to the King of Ægypt, and thou ſhalt ſay to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wildernes to ſacrifice vnto the Lord our God.

19. But I know that the King of Ægypt wil not diſmiſſe you to goe but by mightie hand. 20. For I wil ſtretch forth my hand, and wil ſtrike Ægypt in al my marueils, which I wil doe in the middes of them: after theſe he wil diſmiſſe you. 21. And I wil giue grace to this people in the ſight of the Ægyptians: and when you ſhal goe forth, you ſhal not depart emptie: 22. but each woman ſhal aske of her neighbour and of her that is in houſe with her veſſels of ſiluer and of gold, and rayment: and you ſhal lay it vpon your ſonnes and daughters, and (d) ſhal ſpoyle Ægypt.

(c) This is the moſt proper name, but the moſt common is God, deriued in manie languages of Good. *Act.* 19. v. 17.

(d) Al that any man poſſeſſeth in this world is but lent by God. And therfore he iuſtly taketh away, and lendeth to others; diſpoſing of al as pleaſeth him.

ANNO-

ANNOTATIONS.

CHAP. III.

2 *Our Lord appeared.*] S. Steuen reciting this viſion ſaith, an Angel appeared to Moyſes: and ſo it is in the Hebrew text, in the Chaldee Paraphraſis, and in the Septuagint Interpreters. Neither is the Latin Edition (reading *Lord*, contrarie to the other which read *Angel*, no more then one place of holy Scripture is contrarie to another in the ſame language, but very conſonant in ſenſe, ſometimes attributing the ſame apparitions and other workes to God, as the authour and principal Agent, and ſometimes to Angels, the next and immediate miniſters of God. For ſo not only S Steuen in the place alleadged, but alſo S. Paul ſaith plainly (Gal. 3.) that *the Law was deliuered by Angels.* And in his Epiſtle to the Hebrewes, proueth the excellencie of Chriſts Law aboue the old law, by the difference of the perſons by whom both were giuen: affirming that the former *was ſpoken by Angels*, the *other declared by our Lord* Ieſus Chriſt. Wherof S. Cyril of Alexandria diſcourſeth largely (li. 8. c. 2. Theſau.) ſhewing that indeed Angels deliuered the law, yet not by their owne authoritie, but as ſeruants and legates of God. And before him S. Dionyſe of Ariopagite (li. cœleſt. Hierar. c. 4.) taught the very ſame, *the Law* (ſayth he) *as holy writs teſtifie, was giuen to vs by Angels*: yea al apparitions made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiecting to himſelfe, that diuine Scriptures alſo teſtifie, that the law was giuen and granted to Moyſes by God, to teach vs that indeed it hath the forme of ſacred and diuine law, anſwereth, *eam Angelorum ad nos opera peruenisse*, that it came to vs (from God) by the meanes of Angels. In like manner S. Iuſtinus Martyr (*in epist. qq. necess. q.* 142.) ſayth, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo been called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in his ſecond, third, and fourth books de Trinitate, hath theſe words (li. 2. c. vlti.) If it be demanded of me how either the voices, or ſenſible formes, & ſhewes were made before the incarnation of the Word of God, which prefigured the ſame, I anſwer that God wrought them by Angels, which alſo I ſuppoſe I haue ſufficiently ſhewed by teſtimonies of holy Scriptures. Likewiſe S. Greg. (*Præfat. in Iob. c.* 2.) ſaith plainly, that an Angel appeared to Moyſes in the firie buſh, yet is called God, becauſe he was the legate of God, & therfore ſpoke, as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples: Dauid ſayd, *My people attend my law*, yet neither the people nor law was Dauids, but Gods. And the reader dayly amiddes the people proclameth: *I am the God of Abraham, the God of Isaac, and the God of Iacob.* Neither doth he truly ſay, that he is God, nor by that he ſayth, doth he goe from the rule of truth. He alſo confirmeth the ſame doctrine li. 18. Moral. c. 5. And further teacheth that Angels protect men, and prouinces, & execute Gods wil in this inferiour world. And ſo doe the other Doctours of the Church S. Gregorie Nazianzen, *orat. ad* 150. *Epiſcop.* & *orat* 2. *de Theologia, in fine vtriuſque.* S Baſil *li.* 3. *cont. Eunom.* S. Athanaſius *ſer.* 4 *cont. Arian. Iunglus a prin* & Epiſt. *de ſententia Dionyſij Alexan. in fine.* S. Ambroſe *ſer.* 1. *in Pſal.* 118. S. Chryſoſt. *ho.* 6. and S. Hierom *li.* 3. *comment. in Mat.* 18.

Act. 7.

Al apparitions to the Patriarchs and Prophets were made by Angels, though ſometimes attributed to God.

Proued by holy Scriptures & Fathers.

Heb. 2.

Exod. 19. 20.

Examples.

Pſal. 77

Exod. 3.

14. *I am which am.*) Al other things, beſides God, once were not; and being are limited in nature; neither could perſiſt vnles God conſerued them; manie things alſo haue loſt, or ſhal loſe their proper eſſence & being, and whiles they remaine haue continual alterations. Only God eternally is without beginning, ending, limitation, dependance, or mutation, cõſiſting only of himſelfe, & al other things are of him. Therfore this name, QVI EST, HE WHICH IS, is moſt proper to God, not determining anie manner, but indeterminately ſignifying al maners of being, for ſo it importeth the very infinit immenſitie of Gods ſubſtance. S. Damaſcen. *li.* 1. *c.* 12. *Orthodoxæ fidei.* S. Tho. p. 1. q. 13. a. 11.

God executeth his wil by Angels.

The moſt proper name of God is, HE WHICH IS.

CHAP.

CHAP. IIII.

Moyſes receiuing prower to worke miracles in confirmation of his miſsion, 14. & his brother Aaron being deſigned to aſsiſt him, 20. goeth with wife and children towards Ægypt, 25. is in danger to be ſlaine for not ſooner circumciſing his ſonne. 27. Aaron meeteth him, 29. ſo they goe together, and declare to the people, that God wil deliuer them.

MOYSES anſwering ſaid: "They wil not believe me, nor heare my voice, but they wil ſay: Our Lord hath not appeared to thee. 2. Therfore he ſayd to him: What is that thou holdeſt in thy hand? He anſwered: A rod. 3. And our Lord ſayd: Caſt it vpon the ground. He did caſt it, and it was turned into a ſerpent, ſo that Moyſes fled. 4. And our Lord ſayd: Stretch thy hand, & catch the tayle therof. He ſtretched it forth, & tooke hold of it, and it was turned into a rod. 5. That they may believe, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Iſaac, & the God of Iacob. 6. And our Lord ſayd agayne: Put thy hand into thy boſome. Which when he had put into his boſome, he brought it forth ful of leproſie like ſnow. 7. Draw backe, quoth he, thy hand into thy boſome. He drew it backe, and brought it forth agayne, & it was like the other fleſh. 8. If they wil not believe thee, quoth he, nor heare the word of the former ſigne, they wil believe the word of the ſigne folowing. 9. And if ſo be they wil believe neither of theſe two ſignes, nor heare thy voice, take water of the riuer, & powre it out vpon the drie land, and whatſoeuer thou draweſt of the riuer, ſhal be turned into bloud. 10. Moyſes ſayd: I beſeech thee, Lord, I am not eloquent from yeſterday and the day before: and ſince thou haſt ſpoken to thy ſeruant, I haue more impediment & ſlownes of tongue. 11. Our Lord ſayd to him: Who made the mouth of man; or who framed the dumme and deafe, the ſeeing and the blind? did not I? 12. Goe on therfore, and I wil be in thy mouth; & wil teach thee what thou ſhalt ſpeake. 13. But he ſayd: I beſeech thee, Lord, ſend whom thou wilt ſend. 14. Our Lord being angrie at Moyſes, ſayd: Aaron thy brother the Leuite, I know that he is eloquent: behold he commeth forth to meet thee, & ſeeing thee ſhal be glad at the hart. 15. Speake to him, and put my words in his mouth; & I wil be in thy mouth, and in his mouth, and wil ſhew you what yee muſt doe. 16. He ſhal ſpeake in thy ſtead to the people, and ſhal be thy mouth: but thou ſhalt be to him in thoſe things that perteine to God. 17. (*a*) This rod alſo take in thy hand, wherwith thou ſhalt doe the ſignes. 18. Moyſes went his way, & returned to Iethro his father

(*a*) God deſigned a rod for an inſtrument to worke miracles.

father in law, and ſayd to him: I wil goe and returne to my brethren into Ægypt, that I may ſee if they be yet aliue. To whom Iethro ſaid: Goe in peace: 19. Therfore our Lord ſayd to Moyſes in Madian: Goe, and returne into Ægypt: for they are al dead that ſought thy life. 20. Moyſes therfore tooke his wife, and his children, and ſet them vpon an aſſe: and returned into Ægypt, carying the rod of God in his hand. 21. And our Lord ſaid to him returning into AEgypt: See that thou doe al the wonders which I haue put in thy hand, before Pharao: (*b*) I wil indurate his hart, and he wil not diſmiſſe the people. 22. And thou ſhalt ſay to him: This ſaith the Lord: My firſt-begotten ſonne is Iſrael. 23. I ſaid to thee: diſmiſſe my ſonne that he may ſerue me, and thou wouldeſt not diſmiſſe him: behold I wil kil thy firſt-begotten ſonne. 24. And when he was in his iourney, in the Inne, our Lord met him, and would haue killed him. 25. Sephora by and by tooke a very ſharp ſtone, and circumciſed the prepuce of her ſonne, and (*c*) touched his feet, and ſaid: (*c*) A bloudie ſpouſe thou art to me. 26. And (*c*) he let him goe after ſhe had ſaid, A bloudie ſpouſe thou art to me, becauſe of the circumciſion. 27. And our Lord ſaid to Aaron: Goe to Moyſes into the deſert. Who went forth to meet him vnto the Mountaine of God, and kiſſed him. 28. And Moyſes told Aron al the words of our Lord, by which he had ſent him, and the ſignes that he had commanded. 29. And they came together, and gathered together al the ancients of the children of Iſrael. 30. And Aaron ſpake al the words which our Lord had ſaid to Moyſes: and he wrought the ſignes before the people, 31. and (*d*) the people beliued. And they heard that our Lord had viſited the children of Iſrael, and that he had looked vpon their affliction; and they adored proſtrate.

(*b*) See Annotations c.7.v.5

(*c*) Sephora caſt the prepuce a Moyſes feet, & ſaid: (*c*) I had loſt thee my ſpouſe except I had redeemed thee with the bloud of my child. And (*c*) the Angel let Moyſes goe. S. *Aug. q. 11. in Exod. iuxta 7.*

(*d*) Miracles a motiue to true beliefe.

ANNOTATIONS.

CHAP. IIII.

1. ***They wil not beliue me.***) Moyſes wiſely conſidering that the children of Iſrael, much leſſe Pharao, would hardly beliue his bare word, affirming that he was ſent to them by God, propoſed this difficultie before he tooke the Embacie vpon him. For without good proofe both the Iſraelites and AEgyptians might haue reiected him, as ſeeming to come of his owne priuate ſpirit, being no ordinarie ſuperiour, neither of the whole people, nor of his owne tribe, nor firſt of his familie; for Aaron was his elder brother. Therfore God gaue him power of working miracles to proue his extraordinarie miſſion true and lawful. Which ſufficed to make euen Pharao himſelfe to know, that he was ſent from God Almightie, though it mollified not his ſtubborne hart, to obey Gods commandement: and it fully ſatisfied the children of Iſrael touching al things which he denounced, beliuing him that God mercifully looked vpon their affliction and

Miracles neceſſarie & ſufficient to proue extraordinary vocatiõ of new Preachers.

would

would deliuer them. Whereupon they adored proſtrate, as the laſt words of this chapter teſtifie. Where we ſee both the neceſſitie, and ſufficiencie of miracles to proue the extraordinarie vocation of ſuch as preach otherwiſe then was taught before. For this cauſe our Sauiour himſelfe confirming his doctrine by miracles, ſayd to the Iewes: If you wil not beliue me, *beliue by* works. Againe he ſaid of them: *If I had not done among them works that no other man hath done, they ſhould not haue ſinne.* And conformably ſending his Apoſtles to preach the Ghoſpel, gaue them power to worke miracles in his name. So did S. Peter and S. Iohn heale the lame. Act. 3. And S. Paul auouched miracles for the ſignes of his Apoſtleſhip. 2. Cor. 12.

Ioan. 10
Ioan. 15.
Mat. 9.
Mat. 16.

CHAP. V.

Moyſes and Aaron require of Pharao in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. Which he contemning 5. oppreſſeth them more, denying them ſtraw, and yet exacting the accuſtomed number of brickes. 20. The people oppreſſed impute their miſerie to Moyſes and Aaron. 22. But Moyſes prayeth to God for them.

AFTER theſe things Moyſes and Aaron went in, and ſaid to Pharao: This ſaith the Lord God of Iſrael: diſmiſſe my people that they may ſacrifice to me in the deſert. 2. But he anſwered: Who is the Lord, that I ſhould heare his voice, & diſmiſſe Iſrael? I know not the Lord, and Iſrael I wil not diſmiſſe. 3. And they ſaid: The God of the Hebrewes hath called vs to goe three dayes iourney into the wilderneſſe, & to ſacrifice to the Lord our God: leſt perhaps there chance to vs peſtilence or ſword. 4. The King of AEgypt ſaid to them: Why doe you Moyſes and Aaron ſolicite the people from their workes? Goe you to your burdens. 5. And Pharao ſaid: The people of the land is much: you ſee that the multitude is ſecretly increaſed: (*a*) how much more if you giue them reſt from their workes? 6. Therefore he commanded in that day the ouerſeers of the workes and the exactours of the people, ſaying: 7. You ſhal no more giue ſtraw to the people for to make bricks, as before; but let themſelues goe and gather ſtraw. 8. And the taske of bricks, which they did before, you ſhal put vpon them, neither ſhal you diminiſh any thing: for they are idle, and therfore they crie, ſaying: Let vs goe, and ſacrifice to our God. 9. Let them be oppreſſed with workes, and let them accompliſh them: that they hearken not to lying words. 10. Therefore the ouerſeers of the workes and the exactours going forth ſaid vnto the people: Thus ſaith Pharao: I allow you no ſtraw: 11. goe, and gather if you can find any-where: neither ſhal anie thing of your worke be diminiſhed. 12. And the people was diſperſed through al the Land of AEgypt to gather ſtraw. 13. And the

a) Wordlie men thinke Gods people increaſe moſt by reſt, but indeed they multiplie more when they are oppreſſed. S. *Cyprian de exhort. Mart. c.* 10.

ouerſeers of the workes were inſtant, ſaying: Finiſh your worke euerie day, as before you were wont to doe when ſtraw was giuen vnto you. 14. And the ouerſeers of the workes of the children of Iſrael were ſcourged of Pharaos exactours, ſaying: Why doe you not make vp the taske of brickes as before, neither yeſterday, nor to day? 15. And the ouerſeers of the children of Iſrael came, and cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy ſeruants? 16. Straw is not giuen vs, and brickes are commanded vs in like ſort: behold we thy ſeruants are beaten with whips, and thy people is vniuſtly dealt withal. 17. Who ſaid: You are idle, and therfore you ſay: Let vs goe and ſacrifice to our Lord. 18. Goe therfore, and worke: ſtraw ſhal not be giuen you, and you ſhal giue vp the accuſtomed number of brickes. 19. And the ouerſeers of the children of Iſrael ſaw themſelues in hard caſe, becauſe it was ſaid vnto them: There ſhal not a whit be diminiſhed of the brickes for euerie day. 20. And they met Moyſes and Aaron, who ſtood ouer-againſt them, comming forth from Pharao. 21. and they ſaid to them: Our Lord ſee and iudge, becauſe (*b*) you haue made our ſauour to ſtinke before Pharao and his ſeruants, and you haue giuen him a ſword for to kil vs. 22. And Moyſes returned to our Lord, and ſaid: Lord (*c*) why haſt thou afflicted this people? wherfore haſt thou ſent me? 23. For ſince the time that I entred in to Pharao to ſpeake in thy name, he hath afflicted thy people: and thou haſt not deliuered them.

(*b*) The craftie diuel knowing that weake men afflicted are eaſely moued to murmur, ſtirred this people againſt their owne leaders. *S. Greg. i. 29. c. 14. Moral.*

(*c*) Gods prouidence ſuffereth his children to be moſt afflicted, when reliefe is nere at hand. *Theod. q. 13. in Exod.*

CHAP. VI.

God reuealing himſelfe more to Moyſes then he had done to former Patriarchs, 6. commandeth him to tel the children of Iſrael, that he ſeeing their miſeries wil deliuer them from AEgypt, and giue them poſſeſſion of Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui are recited, 26. to ſhew the origin of Moyſes and Aaron.

AND our Lord ſaid to Moyſes: Now thou ſhalt ſee what things I wil doe to Pharao: for by a mightie hand ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them out of his land. 2. And our Lord ſpake to Moyſes, ſaying: I am the Lord 3. that appeared to Abraham, to Iſaac, and to Iacob, in God Almightie: and " my name (*d*) ADONAI I did not ſhew them. 4. And I made a couenant with them, to giue them the Land of Chanaan, the land of their pilgrimage, wherein they were ſtrangers. 5. And I haue heard the groning of the children of Iſrael, wherwith the AEgyptians haue oppreſſed them: & I haue remembred my couenant. 6. Therfore ſay to the children of Iſrael: I the Lord who wil bring you forth out of the worke-priſon of the AEgyptians, and wil deliuer you from ſeruitude: and redeeme you in a high arme, and

(*d*) Adonai is not the name here vttered to Moyſes, but is read in place of the vnknowen name.

great

great iudgements. 7. And I wil take you to me for my people, and I wil be your God: and you ſhal know that I am the Lord your God, that brought you forth out of the worke-priſon of the AEgyptians: 8. and brought you into the land, ouer which I lifted vp my hand to giue it to Abraham, Iſaac, and Iacob: and I wil giue it you to poſſeſſe: I the Lord. 9. Moyſes then told al to the children of Iſrael: who did not hearken vnto him, for anguiſh of ſpirit, and moſt paineful worke. 10. And our Lord ſpake to Moyſes, ſaying: 11. Goe in, and ſpeake to Pharao the King of AEgypt, that he diſmiſſe the children of Iſrael out of his land. 12. And Moyſes anſwered before our Lord: Behold the children of Iſrael heare me not: and how wil Pharao heare, eſpecially wheras I am of vncircumciſed lips? 13. And our Lord ſpake to Moyſes and Aaron, and he gaue them commandement vnto the children of Iſrael, and vnto Pharao the King of AEgypt, that they ſhould bring forth the children of Iſrael out of the land of AEgypt. 14. Theſe are Princes of their houſes by their families. The ſonnes of Ruben the firſt-begotten of Iſrael: Henoch and Phallu, Heſron and Charmi. 15. Theſe are the kindreds of Ruben. The ſonnes of Simeon: Iamuel and Iamin, and Ahod, and Iachin, and Soar, and Saul the ſonnes of the Chananiteſſe, theſe are the progenies of Simeon. 16. And theſe are the names of the ſonnes of Leui by their kindreds: Gerſon and Caath and Merari. And (e) the yeares of the life of Leui were an hundred thirtie ſeuen. 17. The ſonnes of Gerſon: Lobni and Semi, by their kinreds. 18. The ſonnes of Caath: Amram, and Iſaar, and Hebron and Oziel. the yeares alſo of Caaths life, were an hundred thirtie three. 19. The ſonnes of Merari: Moholi and Muſi, theſe be the kindreds of Leui by their families. 20. And Amram tooke to wife Iocabed (f) his * aunt by the fathers ſide: who bare him Aaron & Moyſes. And the yeares of Amrams life were an hundred thirtie ſeuen. 21. The ſonnes alſo of Iſaar: Core, & Nepheg, & Zechri. 22. The ſonnes alſo of Oziel: Mizael, & Elizaphan, & Sethi. 23. And Aaron tooke to wife Elizabeth the daughter of Aminadab, ſiſter of Nahaſon, who bare him Nadab, & Abiu, & Eleazar, & Ithamar. 24. The ſonnes alſo of Core: Aſer, & Elcana, & Abiaſaph, theſe be the kindreds of the Corites. 25. But Eleazar the ſonne of Aaron tooke a wife of the daughters of Phutiel: who bare him Phinees. (g) theſe are the heads of the Leuitical families by their kindreds. 26. This is Aaron and Moyſes, whom our Lord cōmāded that they ſhould bring forth the children of Iſrael out of the land of AEgypt by their troups. 27. Theſe are they that ſpake to Pharao the King of AEgypt, that they might bring forth the children of Iſrael out of AEgypt: this is Moyſes, & Aaron, 28. in the day when our Lord ſpake to Moyſes in the land of AEgypt. 29. And our Lord ſpake to Moyſes, ſaying: I the Lord: ſpeake to Pharao the King of AEgypt, al things which I ſpeake to thee. 30. And Moyſes ſaid before our Lord: Loe I am of vncircumciſed lips, how wil Pharao heare me?

*patruelem pro patruus, quæ Latine non dicitur.

(e) The yeares of Ioſeph dying firſt of Iacobs ſonnes Gen. 50. and of Leui liuing longeſt, and none of the reſt, are not without myſtery recorded in holie Scriptures. *Chronol. Hebr.*

(f) See Num. 26. v. 59.

(g) It perteined not to Moyſes preſent purpoſe, to proſecute the genealogies of Iacobs other ſonnes, being come to the origin of the Prieſtlie tribe in Leui the third ſonne. S. *Aug. q. 15. in Exod.*

ANNOTATIONS.

CHAP. VI.

9. *My name Adonai.*] Here and in manie other places of holie Scripture in the Hebrew text is that name of God of foure letters, which the Iewes say is ineffable. Yet sure it is that Moyses heard it pronounced, and afterwards writ it as he did the rest in Hebrew letters (which are al consonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this For al then read *Adonai* in place therof. And so the Latin, and al vulgar Catholike versions, keep the same word vntranslated. The Septuagint in Greeke translate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in English *Lord*. So also al ancient Fathers, and (which is most of al) our Sauiour, and his Apostles, alleadging sentences of the old Testament, where this name is contained, stil expresse it by words that signifie *Lord*. Only certaine late writers haue framed a new word, by putting the points of *Adonai*, to the proper letters of this vnknowen name, which are, *Iod, He, Vau, He*, and so found it *Iehouah*: which was scarse heard of before an hundred yeares. As Bishop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatises *de Diuinis nominibus*, nor the elder Rabbins, nor later most learned Hebricians, as Rabbi Moyses, Aben Ezram, Lira, Paulus Burgensis, and others, neuer mention *Iehouah* amongst the Names or titles of God.

In place of the name of God counted ineffable, is commonly read *Adonai*.

Iehouah is not the right name of God.

Mat. 4. v. 7. 10. Ro. 15. v. 11.

S. Dionyse. S. Hiero. Theodoret. Damascen.

CHAP. VII.

Moyses being constituted as God of Pharao, and Aaron as the Prophet of Moyses they declare Gods commandment to Pharao; 10. turne the rod into a serpent; 17. and the water into bloud, which is the first plague. 22. The Magicians doe the like by inchantments, and Pharaos hart is inaurate.

AND our Lord said to Moyses: Behold I haue appointed thee " the God of Pharao: and Aaron thy brother shal be (*a*) thy Prophet. 2. Thou shalt speake to him al things that I command thee: and he shal speake to Pharao that he dismisse the children of Israel out of his land. 3. But " I wil indurate his hart, and wil multiplie my signes and wonders in the Land of AEgypt, 4. and he wil not heare you: and I wil put in my hand vpon AEgypt, and wil bring forth my armie and people the children of Israel out of the Land of AEgypt, by very great iudgements. 5. And the AEgyptians shal know that I am the Lord, which haue stretched forth my hand

(*a*) Aaron also was the Prophet of God, but subordinate vnder Moyses, and ouer Pharao. S. *Aug. q. 17. in Exod.*

vpon

vpon Ægypt, and haue brought forth the children of Iſrael out of the middles of them. 6. Therfore Moyſes and Aaron did as our Lord had commanded: ſo did they. 7. And Moyſes was eightie yeares old, and Aaron eightie three, when they ſpake to Pharao. 8. And our Lord ſaid to Moyſes and Aaron: 9. When Pharao ſhal ſay vnto you, Shew ſignes, thou ſhalt ſay to Aaron: Take thy rod, and caſt it before Pharao, and it ſhal be turned into a ſerpent. 10. Therfore Moyſes and Aaron going in vnto Pharao, did as our Lord had commanded. And Aaron tooke the rod before Pharao and his ſeruants, the which was turned into a ſerpent. 11. And Pharao called (b) the wiſe men and the enchanters: and they alſo by Ægyptian enchantmens and certaine ſecrecies did in like manner. 12. And euery one did caſt forth their rods, the which were turned into dragons: but Aarons rod deuoured their rods. 13. And Pharaos hart was indurate, and he heard them not, as our Lord had commanded. 14. And our Lord ſaid to Moyſes: Pharaoes hart is aggrauated, he wil not diſmiſſe the people. 15. Goe to him in the morning, behold he wil goe forth to the waters: and thou ſhalt ſtand to meet him vpon the banke of the riuer: and the rod that was turned into a dragon, thou ſhalt take in thy hand. 16. And thou ſhalt ſay to him: The Lord God of the Hebrewes ſent me to thee, ſaying: Diſmiſſe my people to ſacrifice vnto me in the deſert: and vntil this preſent (c) thou wouldeſt not heare. 17. This therfore ſaith our Lord: In this thou ſhalt know that I am the Lord: behold I wil ſtrike with the rod that is in my hand, the water of the riuer, and it ſhal be turned into bloud. 18. The fiſhes alſo, that are in the riuer, ſhal dye, and the waters ſhal putrifie, and the Ægyptians ſhal be afflicted drinking the water of the riuer. 19. Our Lord alſo ſaid to Moyſes: Say vnto Aaron, Take thy rod, and ſtretch forth thy hand vpon the waters of Ægypt, and vpon their flouds, and riuers, and pooles, and al the lakes of waters, that they may be turned into bloud: and be there bloud in al the Land of Ægypt, as wel in the veſſels of wood as of ſtone. 20. And Moyſes and Aaron did as our Lord had commanded: and lifting vp the rod he ſtrucke the water of the riuer before Pharao and his ſeruants: (d) which was turned into bloud. 21. And the fiſhes that were in the riuer died, and the riuer putrified, and the Ægyptians could not drinke the water of the riuer, and there was bloud in the whole Land of AEgypt. 22. And the enchanters of the AEgyptians with their enchantments did in like manner: and Pharaoes hart was indurate, neither did he heare them, as our Lord had commanded. 23. And he turned away himſelfe, and went into his houſe, neither did he yet ſet his hart to it this time alſo. 24. And al the AEgyptians digged round about the riuer for water to drinke: for they could not drinke of the water of the riuer. 25. And ſeuen dayes were fully ended, after that our Lord ſtrucke the riuer.

b) Iannes and Membres 2. *Tim.* 3. knowen by tradition.

c) Induration of hart (ſaith S. Bernard) is neither cut with remorſe, nor ſoftned with pittie, nor moued with prayers, nor yealdeth to threats: yea is more hardned by puniſhments. *li.* 1. *de conſid. ad Eugen.*

d) The firſt plague in water, in which the AEgyptians drowned the Hebrewes infants. *Theodoret. q.* 19. *in exod.* the like *Ap.* 16. Becauſe the wicked ſhil the bloud of Gods Saints, he wil giue them bloud to drinke.

ANNO-

ANNOTATIONS.

CHAP. VII.

The name of God attributed to men.

Iudges called Gods.

Moyses the God of Pharao.

Priests called Gods.

Other titles of God giuen to men.

1. *The God of Pharao.*] The name of God, which essentially is proper only to the three Diuine Persons of the B. Trinitie, and incommunicable to anie creature (Sap. 14.) is neuertheles by similitude attributed in holie Scripture to other persons. As (Exod. 22. v. 8.) Iudges, or Princes, are called Gods, for the eminent authoritie and power which they haue from God. So Moyses was constituted the Iudge and God of Pharao, not only to punish him for his obstinacie, and finally to compel him to dismisse the Israelites out of AEgypt, but also to terrifie him so in the meane time, that he being otherwise a mighti King, and extremely and often afflicted by Moyses, yet durst neuer lay violent hands vpon him, lest himselfe and al his nation should presently haue been destroyed. As S. Hilarie (*lib. 7 de Trinitate*) & S. Gregorie (*ho.* 8. in *Ezech.*) note vpon this place. Likwise Priests are called Gods (*Exod.* 22. *v.* 28.) for their sacred function, pertaining to Religion and Seruice of God. Prophets also are called *Videntes*, *Seers* (1. *Reg.* 9.) because by participation of diuine knowledge, they see sometimes the secrets of other mens harts, things supernatural, and future contingent, though properly and naturally onlie God Almightie is *Scrutator cordis*, *the searcher of the hart*, and knoweth al things (*Sap.* 1.) Againe S. Peter sayth (2. *Epist.* c. 1.) that *iust men are made partakers of diuine nature.* Which is rather more then to participate in name. Al which titles rightly pertcined to Moyses, being in life Holie, in knowledge a Prophet, in function a * Priest, and in power a Prince. In the same sense of participation Saints are called our Mediatours, Aduocates, Redeemers, Deliuerers, and the like.

Moyses a Holie Prophet, Priest, and Prince.

Psal. 98. *v.* 6.

Protestants hold God to be the cause that men doe sinne, yet not the cause of sinne.

3. *I wil indurate.*] According to our purpose mentioned in the Annotations vpon the 9. chap. to the Romanes, we shal here recite the summe of S. Augustins doctrine (*Ser.* 88. *de tempore*) touching the hard question: How God did indurate Pharaoes hart. And withal we shal briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but also commandeth, inclineth, inforceth, and compelleth men to doe that which is sinne: yea that God is the author, internal mouer, & inforcer, that man transgresseth; though they denie that God sinneth, or is cause of the malice of sinne. For example, Zuinglius (*Ser. de prouidentia Dei, ca.* 5.) sayth: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est. The diuine power is-selfe is author of that thing, which to vs is iniustice, but to him in no wise is.* And a litle after, *Cum igitur Angelum transgressorem facis, & hominem, ipse tamen transgressor non constituitur. When therfore God maketh Angel, and man transgressor, yet himself is not made a transgressor* Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantus homin s est, crimen ac s celus est.* Therfore the self-same act, as adulterie or maslaughter, as it is of God *the authour mouer, inforcer*, is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (*li.* 8. *Instit.* c. 17. *para.* 11.) affirmeth that the diuel & the whole band of the wicked can not conceiue, nor endeauour, nor doe anie mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandarit. But so* farre as God permitteth (which al Catholikes firmely believe) *may but so far as he*

Zuinglius doctrine.

Caluins doctrine.

commandeth: which al Catholikes abhorre and deteſt. Likewiſe (*li. 2 c. 4. para. 4.*) alledging Gods words, ſaying *he had aggrauated and hardned Pharaoes hart*, affirmeth, that which God did more, beſides not mollifying his hart, was, *quod obſtinatione pectus eius obfirmandum Satanæ mandauit, that he committed his hart to Satan to be obdurated with obſtinacie*: making God the authour, and Satan only the miniſter of hardning Pharaos hart. Beza following this race (*in Reſpon. ad Caſtalionem, Aphoriſmo 22.*) ſayth, God ſo *worketh* by euil inſtruments, that he doth not only ſuffer them to worke, nor only moderateth the euent, *ſed etiam vt excitet, impellat, moueat, regat, atque adeo (quod omnium eſt maximum) ita vt creet, vt per illa agat quod conſtituit*: but alſo ſtirreth them vp driueth them forward, moueth them, ruleth them, and (which is moſt of al) euen createth them, that by them he may worke that which he appointed. *At which* (ſaith he) *God doth rightly, and without anie iniuſtice.* So indeed theſe men ſay, when they are preſſed with the blaſphemous abſurditie, that they make God authour and cauſe of ſinne, which neceſſarily and euidently followeth of their doctrine. For by the very light of nature it is cleere, that the commander or inforcer is authour of that euil which another doth by his commandement or inforcement, and by al law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other committeth: but theſe Miniſters ſay (in the places aboue cited) *God commandeth, inforceth* and *worketh* al that a ſinner doth: Ergo, God by this doctrine muſt be authour, culpable, and guiltie of ſinne. Which is ſo blaſphemous and horrible to Chriſtian eares, that they dare not ſay it in expreſſe termes.

Bezas doctrine.

By their doctrine it neceſſarily followeth, that God ſhould be authour of ſinne.

Seeing then God is ſayd to haue indurated Pharaoes hart, and al confeſſe that induration of hart is a moſt grieuous ſinne, the controuerſie is: Whether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or What els God did to Pharao, wherby his hart was indurate? and finally, by whom it was properly indurate, by God, or by Pharao himſelfe? Al which S. Auguſtine explicateth, laying firſt this ground (which euerie one is faithfully and firmely to believe) that God neuer forſaketh any man, before he be firſt forſaken by the ſame man: yea God alſo long expecteth, that a ſinner which much and often offendeth, *conuert and liue*. But when the ſinner abideth long in his wickednes, of the multitude of ſinnes riſeth deſperation, of deſperation is ingendred obduration. *For when the impious is come to the depth of ſinnes, he contemneth.* Obduration therfore commeth not of Gods power compelling, but is ingendred by Gods remiſſues or indulgence, and ſo not diuine power, but diuine patience did harden Pharaoes hart. How often ſoeuer therfore our Lord ſayth: I *wil indurate the hart of Pharao*, he would nothing els to be vnderſtood, but I wil ſuſpend my plagues and puniſhments, wherby I wil permit him through mine indulgence to be obdurate againſt me. Perhaps ſome wil aske, why did God by ſpariug him let him be indurate? why did God take from him his wholſome puniſhment? I anſwer ſecurely: this was done, becauſe Pharao, for the huge heap of his ſinnes, deſerued not as a child to be corrected vnto amendment, but as an enemie was ſuffered to be indurate. For of them, whom Gods mercie ſuffereth not to be indurate, it is written: *God ſcourgeth euerie child whom he receiueth*. And in another place: *Whom I loue I correct and chaſtiſe*. Againe: *Whom God loueth he chaſtiſeth*. Let no man therfore with Paganes & Manichees preſume to reprehend or blame Gods iuſtice, but certainly believe, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride againſt Gods precepts. Againe, what els is it to ſay, I *wil indurate his hart*, but when my grace is abſent from him, his owne wickednes wil obdurate him?

Eze 33.

Pro. 18.

Heb. 12.
Apoc. 3.
Prou. 8

The ſtate of the controuerſie.

S. Auguſtins doctrine ſer. 88. de temp.

God forſaketh not, til he be forſaken.

God by not puniſhing permitted Pharao to indurate himſelf.

And that for his former ſinnes.

In abſence of grace ſinne obdurateth.

To know this by examples: water is congealed with vehement cold, but the heat of the ſunne comming vpon it, is reſolued, & the ſunne departing, it freezeth

againe

Gods grace in the obſtinate, like the heat of the ſunne in cold water.

againe. In like manner by the laſines of ſinners charitie waxeth cold, & they are hardned as yſe: but when the heat of Gods mercie commeth vpon them, they are againe ſoftned. So Pharao without pittie or compaſſion afflicting the Hebrewes, became as hard as yſe, but Gods hand touching him with afflictions, he made humble ſupplication, that Moyſes and Aaron would pray to God for him, promiſing what they demanded: againe, when the plagues were remoued, he was more indurate againſt God & his people, then before. Wherby we ſee, Gods gentlenes, indulgence, and ſparing of Pharao, not his rigour, nor his wil or ſet purpoſe, but his permiſſion, and Pharaoes owne wilful malice hardned his hart, and brought him to obſtinate contempt of Gods commandements. And therfore God did only indurate him, in that common phraſe of ſpeaking, as a father or a Maiſter hauing brought vp his child or ſeruant delicately, and not ſufficiently punished his frequent faults, wherby he becommeth worſe & worſe, deſperate & obdurate, at laſt the father or Maiſter ſayth: I haue made thee thus bad as thou art, I by ſparing thee & ſuffering thee to haue thine owne pleaſure haue nouriſhed thy peruerſines & careleſnes: yet he ſayth not this, as though by his wil and intention, but by his goodnes and gentlenes the man became ſo wicked. It may here be demanded againe, why did not our Lord ſo mercifully puniſh Pharao, as wholy to reclaime him? for it ſeemeth that had been greateſt mercie; and God dealeth ſo with ſome, why doth he not with al, that al might be ſaued? Firſt, it is moſt iuſtly and rightly aſcribed to their iniquitie, which deſerue to be indurate: againe, why this ſinner is reclaimed, and not another of the ſame il deſerts, is to be referred to Gods inſcrutable iudgements, which are often ſecret, neuer vniuſt. Let it therfore ſuffice piouſly and humbly to beliewe, that as Moyſes teſtifieth, *God is faithful and without vnrighteouſnes iuſt and right*: and as the Royal Prophet alſo profeſſeth, *Thou art not a God that wilt iniquitie*, and as the Apoſtle teacheth, *there is no iniquitie with God*. By al which and ſome more to the ſame effect (which we omit) S Auguſtine concludeth againe, that properly Pharao hardned his owne hart, God only by beſtowing benefits vpon him, which he abuſed, and not plaguing him ſo much as he deſerued, but letting him liue, and reigne, and perſecute the Church for the time, vntil he and al his armie were in the middes of the ſea. Whither (as the ſame learned father noteth ſer. 89.) their owne deſperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe ſo farre, where God not working, but only ceaſing to continue his miracle the waters returning to their owne nature, and meeting together inuolued and drowned them al.

As a father for not puniſhing is ſayd to ſpoile, ſo God to indurate.

Al the wicked may iuſtly be damned: but ſome are iuſtified & ſaued.

God neuer willeth but only ſuffereth ſinne.

Pharao abuſing Gods benefits hardned his owne hart. And wilfully periſhed.

Deu. 32. *Pſal. 5.* *Rom. 9.*

Other like expoſitions the ſame learned father hath in other places. As q. 18. *ſuper Exodum*, he teacheth that Pharao being already ſo wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue been to his, but he abuſing al, became worſe and worſe, by Gods ſuffring and diſpenſation, *not only for his iuſt, but euidently iuſt puniſhment. Li. 5. cont. Iulian. c. 3.* touching the ground of tentation he alleadgeth the Apoſtle ſaying: *Euerie one is tempted of his owne concupiſcence, abſtracted and allured*: but touching one kind of Gods puniſhing ſome, that are ouerwhelmed in obſtinate ſinnes, he alleadgeth the ſaying of another Apoſtle: *God hath deliuered them into paſſions of ignominie, and into a reprobate ſenſe, to doe thoſe things that are not conuenient*, for *God deliuereth them* (ſaith he) *conueniently*: that the ſame ſinnes are made both puniſhments of ſinnes paſt, and are deſerts of puniſhments to come. Yet he maketh not the wils euil, but vſeth the euil as he wil, who can not wil anie thing vniuſtly. Againe q. 24. It appeareth (ſaith he) that the cauſes of induration of Pharaoes hart, were not only for that his Inchanters did like things (to thoſe which Moyſes and Aaron did) but the very patience of God, by which he ſpared him. Gods patience according to mens harts is profitable to ſome to repentance, to ſome vnprofitable to reſiſt God, & perſiſt in euil; yet not of it-ſelfe vnprofitable, but through the euil hart.

Other places of S. Auguſtine.

Gods iuſtice made euident when ſinnes are more notorious.

Gods patience of it-ſelf profitable, by euil harts made vnprofitable.

Iaco 1. *Rom. 5.*

Briefly

Briefly *q.* 36. I *haue hardned Pharaoes hart*, that is, I haue been patient ouer him and his seruants. *Epist.* 105. God doth not indurate by imparting malice, but by not imparting mercie (or grace.) *Li. de Prædest. & Grat. c.* 4. God is sayd to indurate him, whom he wil not mollifie. So, to make him blind whom he wil not illuminate. So also to repel him, whom he wil not cal. And c. 6. what is that to say: *I wil indurate his hart*, but I wil not mollifie it? *Cap.* 14. It ought to haue anailed Pharao to saluation, that Gods patience deferring his iust and deserued punishment, multiplied vpon him frequent stripes of miracles, *or miraculous punishements. Cap.* 15. Did not Nabucodonosor repent being punished after innumerable impieties, and recouered the kingdome which he had lost? But Pharao by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of Gods people, both gently admonished by punishments. What then made their ends diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought against Gods most merciful veritie?

Mirabilorum verbera crebra densabas.

Not doing called sometimes doing the contrarie.

Freewil the cause of diuers ends in Pharao and Nabucodonosor.

Neither is this the doctrine of S. Augustin alone, but of other Doctours also. Origen (*li.* 3. *Periarch. c. de Libert. arbitrii*) saith: The Scripture sheweth manifestly, that Pharao was indurate by his owne wil. For so God sayd to him: *Thou wouldst not: If thou wilt not dimisse Israel.*

Other ancient Doctours teach the same.

Origen.

Exo. 4. 8.

S. Basil. (*Orat. quod Deus non sit auctor malorum*) sayth, God beginning with lesse scourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obstinate, neither yet did punish him with death, vntil he drowned himselfe, when he presumed through pride to passe the same way, by which the iust went, supposing the red sea would be passable to him, as it was to the people of God. S. Chrysostom (*ho.* 67. *in Ioan*) God is sayd in holie Scripture to haue indurate some, and deliuered some into reprobate sense, not for that these things are done by God (comming indeed of mans owne proper malice) but because God iustly leauing men, these things happen to them. And (*in cap* 1. *Rom.*) *He deliuered* (into reprobate sense) is nothing els, but *he permitted*. S Damascen (*li.* 4. *ca.* 20. *de fide orthodoxa*) It is the manner of holie Scripture to cal the permission of God his act As, *He hath giuen them the spirit of compunction; eyes, that they may not see, and eares that they may not heare*, and the like; al which are to be vnderstood not as proceeding of Gods action, but as of Gods permission, to wit, for mans free power of working S. Hierome (*Epist.* 150. *resp. ad q* 10.) Not Gods patience is to be accused, but their hardnes who abuse Gods goodnes to their owne perdition. Theodoret (*q.* 17. *in Exod.*) It is to be noted, that if Pharao had been euil by nature, he had neuer changed his mind. And (after diuers mutations recited, how sometimes he would dismisse Israel, other time he would not) al these, saith he, Moyses recorded to teach vs, that neither Pharao was of peruerse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewil of the mind.

Chrysostome.

Damascene.

Isa. 6. *Rom.* 11 *v.* 8.

Hierome.

Theodoret.

S. Gregorie (*li.* 31. *ca.* 8. *Moral.*) God is sayd to indurate by his iustice, when he doth not mollifie a reprobate hart And (*li.* 31. *c.* 11.) Our Lord is sayd to haue indurated Pharaoes hart, not that he brought the hardnes it-selfe, but for that his deserts so requiring, he did not mollifie it with sensibilitie of feare infused from aboue. S. Isidorus (*li.* 2. *ca.* 19. *de summo bono.*) Sinne is permitted for punishment of sinne, when a sinner for his desert forsaken of God, goeth into an other worse sinne.

Gregorie the Great.

Isidorus.

Finally, conference of holie Scriptures, as in other hard places, so in this, giueth light for better vnderstanding therof. For diuers places doe not only shew that in al these resistances, mutations of mind, and obstinacie of hart, Pharao was neuer depriued of freewil, as the Doctours before cited doe note, but also expresly attribute the act of induration to himselfe. Cha. 8. v. 15. *Pharao seeing that rest was giuen, he hardned his owne hart.* V. 32. where the latin readeth in the

The act of induration attributed to Pharao himself in diuers places.

passiue voice, *ingrauatum est cor Pharaonis, Pharaos hart was hardned*, which is more obscure, the Hebrew sayth actiuely, and the Protestants so translate, *Pharao hardned his hart this time also.* Likewise cha. 9. v. 7. the Hebrew sayth, *Pharaoes hart hardned it-selfe.* Also v. 35. *He hardned his owne hart, he and his seruants.* Cha. 13. v. 15. *When Pharao had indurated himselfe* And 1. Reg. 6. v. 6. *Why doe you harden your harts, as AEgypt and Pharao hardned their hart?* Al which are reconciled with the other texts, that say *God indurated Pharaoes hart*, vnderstanding that phrase in like sense to this (cha. 15. v 4.) *God hath cast Pharao his chariots and his armie into the sea.* Where God only permitted, and no way forced Pharao and his armie to follow the Hebrewes between the walles of water. As before is here noted out of S. Basil, and S. Augustin, and the text it selfe maketh it euident. Againe, manie other places confirme, that not God, but the sinners owne wilfulnes, is the proper cause of his sinne. *Iob. 24. v. 23.* God hath giuen him place for penance, and he abuseth it vnto pride. *Eccle. 8. v 11.* Because sentence is not quickly pronounced against the euil, the children of men commit euils without al feare. *Osee. 13. v. 9.* Perdition is thine, o Israel, only in me thy help. *Rom. 2. v. 4.* The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapest to thy selfe wrath. *Ephes. 4. v. 19.* Gentiles haue giuen vp themselues to impudicitie (*or wantonnes.*) And manie like places shew, that God is not the mouer, author, nor forcer of anie thing, as it is sinne: but man himselfe is the author by wilfully consenting to tentations of the diuel, the flesh, and the world, and by abusing Gods benefits, and resisting his grace.

Bible. 1552. 1577. 1603.

Ser. 89.

How it is said, God cast Pharao into the sea, when himselfe ranne in wilfully.

Not God but man the cause of sinne: proued by other scriptures.

11. *They also.*] True miracles being aboue the course of al created nature, can not be wrought but by the power of God; who is truth it-selfe, and can not giue testimonie to vntruth, and therfore they certainly proue that to be true, for which they are done. Other strange things done by enchanters, false Prophets, and diuels, are not indeed true miracles; but either sleights, by quicknes and nimblenes of hand, called legier-demain, conueying one thing away and bringing another; or false representations deceiuing the senses and imaginations of men, by making things seeme to be that they are not; or els are wrought by applying natural causes knowen to some, especially to diuels; who also by their natural force can doe great things, when God permitteth them. And so *by enchantments and certaine secrecies*, these sorcerers either conueyed away the rods and water, and brought dragons and bloud in their place, and more frogs from other places, or els by the diuels vsing natural agents turned rods into serpents, water into bloud, and other matter into frogs: al which might be done naturally in longer time, and by the diuel in short time. But manie things are wholy aboue the diuels power: as to destroy the world: to change the general order therof: to create of nothing: to raise the dead to life: to giue sight to the borne blind; and the like, which are only in Gods power. In things also diuels naturally can doe, they are much restrayned by Gods goodnes, lest they should deceiue or hurt mankind at their pleasure. So these Enchanters fayled in the fourth attempt, not able to make more sciniphes, nor anie more such prodigies; and were only permitted to produce such serpents as were deuoured by Aarons serpent; and to change water into bloud; and to increase the number of frogs, for the greater plague, and no profite of the AEgyptians. Neither could they remoue anie plague. Nay themselues were so plagued with boyles, that for paine, or for shame, they could not stand before Moyses.

Mar. 16 v. 20. Heb. 2. v. 4. S. Aug. li. 18. c. 18. circa.

True miracles doe certainly proue the truth. Some strange things done by sleight, by deceit of senses, and by course of nature, especially by diuels.

Manie things aboue the diuels natural power.

The diuels power is much restrained.

It is further to be obserued, that whensoeuer anie haue attempted to worke miracles to proue false doctrin, they haue failed, and by Gods prouidence been confounded. As when Baals false Prophets, crying to their false Gods from morning til noone, could not bring fire for their sacrifice: and yet the diuel brought fire to burne Iobs sheep and seruants: God permitting the one, and not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus *li. 3. de excid. Hierosol. c. 2.* and manie others testifie)

3. Reg. 19. Iob. 1.

False Prophets euer faile, whē they pretend by miracles to proue their doctrine. Simon Magus confounded.

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to flie into the ayer, as though he would haue aſcended into heauen, but S. Peter praying to God, the Magician, notwithſtanding his wings wherwith he preſumed to flie, fel downe and broke his legs, that he could not goe. To omit manie examples, Gregorius Turonenſis *li. 2. hiſt. Franc. c. 3.* witneſſeth, that one Cyrola an Arian Patriarch, pretending to obtaine of God ſight to a man, that feyned himſelfe blind, the man was preſently blind indeed, and exclaming cryed: Take here thy money which thou gaueſt me to deceiue the world, reſtore me my ſight which I had euen now, and by thy perſwaſion, and for this money, I feyned to want. It happened worſe to one Bruley a poore man in Geneua, whom Caluin with words and money perſwaded to fayne himſelfe dead, and ſo pretending to raiſe him to life, the man was found dead indeed, and not he but his wife (hauing conſented to the deuiſe) lamented in earneſt, enueihing againſt that falſe Apoſtle, calling him a ſecret theefe, and a wicked murderer, that had killed her husband. So writeth M. Ierome Bolſeck *in vita Caluini.* And beſides the womans vnexpected out-crie, and aſſeueration that her husband was not dead before, but that through Caluins perſwaſions and promiſes to relieue them with almes, they ſo feyned al Geneua did know that Caluin endeauoured to raiſe the man, and could not. Theſe and manie others haue attempted and could doe nothing, but againſt themſelues.

Cyrola an Arian Biſhop detected.

Caluins attempt miſproued and he defamed.

Al the danger is when indeed wonders are done that may ſeeme to be miracles. Againſt ſuch therfore Gods prouidence more particulatly aſſiſteth his ſeruants diuers wayes. Firſt, he warneeth al to ſtand faſt when ſuch tentations happen. Deut. 13. If there riſe among you a Prophet, or one that ſayth he hath ſeen a dreame, and fortelleth a ſigne, and a wonder, and it commeth to paſſe which he ſpake, and he ſay to thee: Let vs goe & folow ſtrange Gods, whom thou knoweſt not, and let vs ſerue them, thou ſhalt not heare the words of that Prophet, or dreamer. In like manner our Sauiour foretelling that falſe Chriſtes, & falſe-Prophets, ſhal by great ſignes & wonders ſeduce many, warneth al ſaying: Loe I haue foretold you. If therfore they ſhal ſay vnto you: He is in the deſert, goe not out. Behold in the cloſets, beliene it not. Secondly, God ſuffered not the Enchanters of AEgypt, nor Simon Magus long: and for the elect, the dayes of Antichriſts dangerous perſecution ſhal be ſhortned. Thirdly, holy Scripture ſo deſcribeth Antichriſt, and his actes, as when he commeth he may be ſooner knowne. Our Sauiour ſayth: The Iewes wil receiue him. S. Paul calleth him *the man of ſinne*, importing one ſingular man, and the ſame replete with al wickednes, *exiolled aboue al that is called God, or is worshipped.* Neither worſhipping true God, nor other falſe God aboue himſelfe. He ſhal be deadly wounded and cured. Not only he ſhal ſhew ſtrange wonders, but alſo one of his Prophets ſhal bring fire from the firmament, & his image ſhal ſpeake. Fourthly, as our Lord gaue power and authoritie to his great Prophet Moyſes againſt the AEgyptian Enchanters, in the end of the law of nature, before the written law, and to his firſt chief Vicar S. Peter, in the beginning of the law of grace, to controle & confound Simon Magus: ſo he wil ſend his two reſerued great Prophets Enoch and Elias neer the end of the world, to reſiſt Antichriſt, and to teach, teſtifie, and confirme with their bloud the doctrine of Chriſt. For they ſhal be ſlaine, and riſe againe after three dayes, and aſcend into heauen. Then Antichriſt holding himſelfe moſt ſecure, ſhal ſudainly be deſtroyed. *2. Theſ. 2.*

Gods prouidence in moſt danger.

1. His ſpecial warning not to credit preachers of a new Religion, though they pretend to be Prophets, or to worke wonders.

2. Moſt dangerous ſeducers reigne but ſhort time.

3. Notes to know Antichriſt.

4. Againſt moſt dangerous aſſaults God ſendeth moſt forcible reſiſtance.

See Annot. Gen. 5.

Mat. 24.

Ioan 5.

2. Theſ. 2.

Apoc. 13

Apoc. 11.

Apoc. 20.

CHAP. VIII.

The ſecond plague is of frogs. 7. The enchanters make the like. 8. Pharao promiſeth to let the Iſraelites goe and ſacrifice, ſo the frogs be taken away. 13. Which being done he breaketh promiſe. 16. The third plague is of ſciniphes, 18. which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promiſeth to diſmiſſe the people of God, but doth it not.



VR Lord alſo ſaid to Moyſes: Goe in to Pharao, and thou ſhalt ſay vnto him: This ſaith the Lord: Dimiſſe my people for to ſacrifice vnto me. 2. but (*a*) if thou wilt not dimiſſe them, behold I wil ſtrike al thy coaſts with frogs. 3. And the riuer ſhal bubble with frogs, which ſhal come vp, and enter into thy houſe, and thy bed-chamber, and vpon thy bed, and into the houſes of thy ſeruants, and vnto thy people, and into thy ouens, and into the remaines of thy meates: 4. and vnto thee, and to thy people, and to al thy ſeruants ſhal the frogs enter. 5. And our Lord ſaid to Moyſes: Say vnto Aaron, Stretch forth thy hand vpon the flouds, and vpon the riuers and the pooles, and bring forth (*b*) frogs vpon the Land of Ægypt. 6. And Aaron ſtretched forth his hand vpon the waters of AEgypt, and the frogs came vp, and couered the Land of AEgypt. 7. And the enchanters alſo by their enchantments did in like manner, and they brought forth frogs vpon the Land of Ægypt. 8. And Pharao called Moyſes and Aaron, and ſaid to them: (*c*) Pray ye to the Lord to take away the frogs from me & frō my people: and I wil dimiſſe the people to ſacrifice vnto the Lord. 9. And Moyſes ſaid to Pharao: Appoint me when I shal pray for thee, and for thy ſeruants, and for thy people, that the frogs may be driuen away from thee and from thy houſe, and from thy ſeruants, and from thy people, and may remaine only in the riuer. 10. Who anſwered: To morow. But he ſaid: According to thy word wil I doe; that thou maiſt know that there is not the like to the Lord our God. 11. And the frogs shal depart from thee, and from thy houſe, and from thy ſeruants, and from thy people: and shal remaine only in the riuer. 12. And Moyſes and Aaron went forth from Pharao: and Moyſes cried to our Lord for the promiſe, concerning the frogs, which he had agreed to Pharao. 13. And our Lord did according to the word of Moyſes: and the frogs dyed out of the houſes, and out of the villages, and out of the fields: 14. and they gathered them together into huge heapes, and the earth did rot. 15. And Pharao ſeeing that reſt was giuen (*d*) he hardned his owne hart; and heard them not, as

(*a*) If Pharao had not free-wil threatning of puniſhment were vniuſt. *Origen. li. 1. Periar. c. de lib. arbrit.* He that cannot doe otherwiſe doth not ſinne, as both learned and vnlearned confeſſe. *S. Aug. de vera Relig. c. 14.*

(*b*) The 2. plague, Multitude of frogs.

(*c*) The Enchanters could bring more frogs, but not take theſe away.

(*d*) Pharaos induratiō aſcribed to himſelfe.

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our Lord had commanded. 16. And our Lord ſaid to Moyſes: Speake to Aaron: Stretch forth thy rod, and ſtrike the duſt of the earth: and be there (e) ſciniphes in the whole Land of AEgypt. 17. And they did ſo. And Aaron ſtretched forth his hand, holding the rod: and he ſtrucke the duſt of the earth, and there were made ſciniphes on men and on beaſts: al the duſt of the earth was turned into ſciniphes through the whole Land of AEgypt. 18. And the enchanters with their enchantments practized in like manner to bring forth ſciniphes, and (f) they could not: and there were ſciniphes as wel on men as on beaſts. 19. And the enchanters ſaid to Pharao: (g) This is the finger of God. And Pharaoes hart was indurate, and he heard them not as our Lord had commanded. 20. Our Lord alſo ſaid to Moyſes: Ariſe early, and ſtand before Pharao: for he wil goe forth to the waters: & thou ſhalt ſay to him: This ſaith our Lord: Diſmiſſe my people to ſacrifice vnto me 21. And if thou wilt not diſmiſſe thē, behold I wil ſēd in vpō thee & vpō thy ſeruants, & vpon thy people, and vpon thy houſes al kind of (h) flies: and the houſes of Ægypt ſhal be filled with flies of diuers kinds, and the whole land wherein they ſhal be. 22. And I wil make the Land of Geſſen merueilous in that day, wherin my people is, ſo that flies ſhal not be there: & thou ſhalt know that I am the Lord in the middes of the earth. 23. And I wil put a diuiſion between my people & thy people: to morow ſhal this ſigne be. 24. And Our Lord did ſo. And there came a very grieuous flie into the houſes of Pharao & of his ſeruants, & into al the Land of Ægypt: & the Land was corrupted by ſuch kind of flies. 25. And Pharao called Moyſes & Aaron, and ſaid to them, Goe and ſacrifice to your God in this land. 26. And Moyſes ſaid: It can not ſo be done: for if we ſhal offer the abominations of the Ægyptians to the Lord our God, and (i) we kil thoſe things which the Ægyptians doe worſhip before them, they wil beate vs downe with ſtones. 27. We wil goe forth three dayes iourney into the wildernes: and we wil ſacrifice vnto the Lord our God, as he hath commanded vs. 28. And Pharao ſaid: I wil diſmiſſe you to ſacrifice to the Lord your God in the deſert: but goe no farder: pray for me. 29. And Moyſes ſaid: Being gone forth from thee, I wil pray to our Lord: and the flie ſhal depart from Pharao, and from his ſeruants, and from his people to morow: but deceiue no more ſo, that thou wilt not diſmiſſe the people to ſacrifice vnto our Lord. 30. And Moyſes being gone forth from Pharao prayed our Lord. 31. Who did according to his word: and he tooke away the flies from Pharao, and from his ſeruants, and from his people: there was left not ſo much as one. 32. And Pharaoes hart (k) was hardned, ſo that neither this time would he diſſimiſſe the people.

(e) The 3. plague ſciniphes, ſmale flying beaſts, eſpecially moleſting mēs eyes. *Philo. l. 1. de vita Moyſi.*

(f) The diuels power limited by God. *Iob* 1. 8.

(g) The enchāters conuinced in their vnderſtanding, confeſſed the power of God, but not chāged in affection, perſiſted in malice againſt the truth.

(h) The 4. plague, Aboundāce of al ſorts of flies.

(i) AEgyptians worſhipping beaſts thought it intolerable abomination to kil, or eate, or burne them in ſacrifice. *Gen. 43. v. 32. 46. v. 34.*

(k) In the Hebrew: *Pharao hardned his owne hart, alſo at this time.*

CHAP.

CHAP. IX.

The fifth plague is peſtilence amõgſt the AEgyptians cattle. 8. The ſixt boyles in men and beaſtes 18. The ſeuenth, haile. 27. Pharao confeſſing God to be iuſt, and himſelfe and his people impious, promiſeth againe to diſmiſſe the people, 34. but faileth to doe it.

AND our Lord ſaid to Moyſes: Goe in to Pharao, and ſpeake to him: This ſaith our Lord, the God of the Hebrewes: diſmiſſe my people to ſacrifice vnto me. 2. And if thou refuſe, and holdeſt them, 3. behold my hand ſhal be vpon thy fields: and vpon thy horſes, and aſſes, and camels, and oxen, and ſheep, (*a*) a verie ſore peſtilence. 4. And our Lord wil make a merueile betweene the poſſeſſions of Iſrael and the poſſeſſions of the AEgyptians, that nothing at al periſh of thoſe things that pertaine to the children of Iſrael. 5. And our Lord hath appointed a time, ſaying: To morow wil our Lord doe this thing in the land. 6. Our Lord therfore did this thing the next day: and (*b*) al the beaſts of the Ægyptians dyed, but of the beaſts of the children of Iſrael nothing at al periſhed. 7. And Pharao ſent to ſee: neither was there any thing dead of that which Iſrael poſſeſſed. And Pharaoes hart (*c*) was hardned, & he did not diſmiſſe the people. 8. And our Lord ſaid to Moyſes and Aaron: Take your hands ful of aſhes out of the chimney, & let Moyſes ſprinkle it into the ayre before Pharao. 9. And be there duſt vpon al the Land of AEgypt: for there ſhal be in men, and beaſts (*d*) boyles, and ſwelling bladders in the whole land of AEgypt. 10. And they tooke aſhes out of the chimney, and ſtood before Pharao, and Moyſes ſprinkled it into the aire: and there were made boyles of ſwelling bladders in men and beaſts. 11. (*e*) Neither could the enchanters ſtand before Moyſes for boyles that were vpon them, and in al the Land of AEgypt. 12. And our Lord did indurate Pharaoes hart, and he heard them not, as our Lord ſpake to Moyſes. 13. And our Lord ſaid to Moyſes: In the morning ariſe, and ſtand before Pharao, and thou ſhalt ſay to him: This ſaith the Lord, the God of the Hebrewes: Dimiſſe my people to ſacrifice vnto me. 14. Becauſe this time I wil ſend al my plagues vpon thy hart, and vpon thy ſeruants, and vpon thy people: that thou mayeſt know there is not the like to me in al the earth. 15. For now ſtretching forth my hand I wil ſtrike thee, and thy people with peſtilence, and thou ſhalt periſh from the earth. 16. And therfore (*f*) haue I ſet thee, that in thee I may ſhew my might, & my name may be told in al the earth. 17. Doeſt thou yet hold backe my people, and wilt thou not diſmiſſe them? 18. Behold I wil raine to morow this very houre (*g*) haile exceeding much

(*a*) The 5. plague, Peſtilence amõgſt cattel.

(*b*) Not al the beaſts died, for ſome died in the 7. & 10. plagues, but al that died pertained to the AEgyptians.

(*c*) In Hebr. *Vaiſchbad leb Parhaoh. Pharaoes hart hardned it ſelfe.*

(*d*) The 6. plague Boyles in men and beaſts.

(*e*) Poore Enchanters, that could neither eſcape nor cure this plague.

(*f*) In Hebrew *I haue made thee ſtand*, in the 70. and chaldee paraphraſis *I haue kept thee aliue.* In the Latin *I haue put or ſet thee*, that in thee, through thyne owne malice

Rom. 9

much: ſuch as was not in AEgypt from the day that it was founded, vntil this preſent time. 19. Send therfore now preſently, and gather together thy cattle, and al things that thou haſt in the field: for men and beaſts, and al things that shal be found abroad, and not gathered together out of the fields, and the haile fal vpon them, shal die. 20. He that feared the word of our Lord of Pharaoes ſeruants, made his ſeruants to flie, and his beaſts into houſes: 21. but he that neglected the word of our Lord, let alone his ſeruants, and his beaſts in the fields. 22. And our Lord ſaid to Moyſes: Stretch forth thy hand towards heauen, that there may be haile in the whole Land of AEgypt vpon men, and vpon beaſts, and vpon euerie herbe of the field in the Land of AEgypt. 23. And Moyſes ſtretched forth his rod toward heauen, and our Lord gaue thunders, and haile, and running lightnings on the land: and our Lord rained haile vpon the Land of AEgypt. 24. And the haile and fire mixt together did driue: and it was of ſo great bignes as neuer before appeared in the whole Land of AEgypt ſince that nation was made. 25. And the haile ſmote in al the Land of AEgypt al things that were in the fields, from man euen vnto beaſt: and euerie herbe of the field did the haile ſtrike, and euerie tree of the countrie it did breake. 26. Only in the Land of Geſſen, where the children of Iſrael were, the haile fel not. 27. And Pharao ſent, and called Moyſes and Aaron, ſaying to them: I haue ſinned now alſo, the Lord is iuſt: I and my people, impious. 28. Pray ye the Lord that the thunders may ceaſe, and the haile: that I may diſmiſſe you, and ye tarie not here any longer. 29. Moyſes ſaid: When I shal be gone forth out of the citie, I wil ſtretch forth my hands to our Lord, and the thunders shal ceaſe, and the haile shal not be: that thou maiſt know that the earth is our Lords: 30. but I know that neither thou, nor thy ſeruants doe yet feare the Lord God. 31. The flaxe therfore, and the barley were hurt, becauſe the barley came vp green, & the flaxe now was boled: 32. but the wheat, and other winter corne were not hurt, becauſe they were lateward. 33. And Moyſes going forth from Pharao out of the citie, ſtretched forth his hands to our Lord: and the thunders and haile ceaſed, neither did there drop raine any more vpon the earth. 34. And Pharao ſeeing that the raine and the haile and thunders were ceaſed, he increaſed his ſinne: 35. (*h*) and his hart was aggrauated, and the hart of his ſeruants, & indurate exceedingly: neither did he diſmiſſe the children of Iſrael, as our Lord had commanded by the hand of Moyſes.

indurate, I may make knowen my power to mankind. *S. Aug. de Predeſt. & Grat. c. 6.*

g) The 7. plague Terrible haile, thunders and lightnings.

(*h*) In Hebrew *Vaiach bed libbe hu vahabadaſ. And he hardned his owne hart, he & his ſeruants.*

CHAP.

CHAP. X.

The eight plague, of locuſtes. 21. The ninth darkneſs. Pharao yealdeth that al men and children ſhould goe to the deſert, but not the cattle. 28. At laſt commandeth Moyſes to come not more in his ſight, which Moyſes foretelleth ſhal ſo be.

AND our Lord ſaid to Moyſes: Goe in to Pharao: for (*a*) I haue indurate his hart, and the hart of his ſeruants: that I may worke theſe my ſignes in him, 2. and thou maiſt tel in the eares of thy ſonne, and of thy nephewes, how often I haue broken the Ægpgyptians, & wrought my ſignes in them: and you may know that I am the Lord. 3. Moyſes therfore and Aaron went in to Pharao, and ſaid to him: Thus ſaith the Lord the God of the Hebrewes: Til when wilt thou not be ſubiect to me? diſmiſſe my people, to ſacrifice vnto me. 4. But if thou reſiſt, and wilt not diſmiſſe them: behold I wil bring in to morow (*b*) the locuſt into thy coaſts: 5. which may couer the face of the earth, that nothing therof appeare, but that which the haile hath left may be eaten: for it ſhal gnaw al trees that ſpring in the fields. 6. And they ſhal fil thy houſes, and the houſes of thy ſeruants, and of al the Ægyptians: ſuch a number as thy fathers haue not ſeen, nor grand-fathers, ſince they aroſe vpon the earth, vntil this preſent day. And he turned himſelfe away, and went forth from Pharao. 7. And Pharaoes ſeruants ſaid to him: How long ſhal we endure this ſcandal? Diſmiſſe the men to ſacrifice to the Lord their God. Doeſt thou not ſee that Ægypt is vndone? 8. And they called back Moyſes & Aaron vnto Pharao: who ſaid to thē: Goe, ſacrifice to the Lord your God: who are they that ſhal goe? 9. Moyſes ſaid: With our yong and old we wil goe, with our ſonnes and daughters, with our ſheep and heards: for it is the ſolemnitie of the Lord our God. 10. And Pharao anſwered: So be the Lord with you, as I ſhal diſmiſſe you, and your litle ones: who doubteth but that (*c*) you intend very wickedly? 11. It ſhal not ſo be: but goe ye men only, and ſacrifice to the Lord: for this your ſelues alſo deſired. And immediately they were caſt out from Pharaoes ſight. 12. And our Lord ſaid to Moyſes: Streech forth thy hād vpon the Land of Ægypt vnto the locuſt, that it come vpon it, and deuour euerie herbe that ramained after the haile. 13. And Moyſes ſtretched forth his rod vpon the Land of Ægypt: and our Lord brought in a burning wind al that day & night: and when it was morning, the burning wind raiſed the locuſts:

14. which

(*a*) By Gods patience ouer Pharao & his ſeruants, in not deſtroying them, their wicked mind became more obſtinate. *S. Aug. q. 30. & 36. in Exod.*

(*b*) The 8. plague, Innumerable locuſtes, litle flying beaſts with long hinder legges, that deſtroy graine graſſe, & fruit. *Plinius li 11. c. 29. S. Greg. li. 31. c. 20. Mural*

(*c*) Becauſe Gods ſeruants may not temporize in religion, politikes vniuſtly charge them to haue bad intentions.

14. which came vp ouer the whole Land of Ægypt: and ſate in al the coaſts of the Ægyptians innumerable, the like as had not been before that time, nor ſhal be afterward. 15. And they couered the whole face of the earth, waſting al things. Therfore the graſſe of the earth was deuoured, and what fruits ſoeuer on the trees, which the haile had left: there was alſo nothing at al left that was green in the trees, and in the herbes of the earth, in al Ægypt. 16. For the which cauſe Pharao in haſt called Moyſes and Aaron, and ſaid to them: I haue ſinned againſt the Lord your God, and againſt you. 17. But now forgiue me my ſinne this time alſo, and pray to the Lord your God, that he take away from me this death. 18. And Moyſes going forth from Pharaoes ſight, prayed to our Lord: 19. who made a very vehement wind to blow from the weſt, and taking the locuſts it threw them into the Red ſea: there remained not ſo much as one in al the coaſts of Ægypt. 20. And our Lord did indurate Pharaoes hart, neither did he diſmiſſe the children of Iſrael. 21. And our Lord ſaid to Moyſes: Stretch for thy hand toward heauen: and be there (*d*) darkeneſſe vpon the Land of AEgypt ſo thicke, that it be palpable. 22. And Moyſes ſtretched forth his hand toward heauen: and there was made horrible darkeneſſe in the whole Land of Ægypt three dayes. 23. No man ſaw his brother, nor moued himſelfe out of the place where he was: but whereſoeuer the children of Iſrael dwelt, there was light. 24. And Pharao called Moyſes and Aaron, and ſaid to them: Goe ſacrifice to the Lord: let your ſheep only and heards remaine, let your litle ones goe with you. 25. Moyſes ſaid: Hoſtes alſo & holocauſts thou ſhalt giue to vs; which we may offer to the Lord our God. 26. Al the flockes ſhal goe with vs: there ſhal (*e*) not a hoofe remaine of them; the which are neceſſarie vnto the ſeruice of the Lord our God: eſpecially wheras we know not what muſt be offered til we come to the very place. 27. And our Lord did indurate Pharaoes hart, and he would not diſmiſſe them. 28. And Pharao ſaid to Moyſes: Get thee from me, and beware thou ſee not my face any more: in what day ſoeuer thou ſhalt come in my ſight, thou ſhalt dye. 29. Moyſes anſwered: So ſhal it be as thou haſt ſpoken, I wil not ſee thy face any more.

d) The 9. plague, Horrible darknes three dayes together.

e) Gods people muſt be reſolute in Religion.

CHAP. XI.

God biddeth Moyſes cauſe the people of Iſrael to borow ſiluer and gold veſſels of the Ægyptians. 4. Foretelleth one other plague, the death of the firſt-borne, 9. and that Pharao wil ſtil be obdurate.

AND our Lord ſaid to Moyſes: Yet with one plague more wil I touch Pharao and Ægypt, and after this he ſhal diſmiſſe you, and compel you to goe forth. 2. Thou ſhalt ſay therfore to al the people, that euerie man aske of his freind & euery woman of her neighbour veſſels of ſiluer and of gold. 3. And the Lord wil giue grace to his people in the ſight of the Ægyptians. And Moyſes was a very great man in the Land of Ægypt, in the ſight of Pharaoes ſeruants, and of al the people. 4. And he ſaid: This ſaith our Lord: At midnight I wil enter into Ægypt: 5. and (*a*) euerie firſt-begotten in the Land of the Ægyptians ſhal dye, from the firſt-begotten of Pharao who ſitteth in his throne, euen to the firſt-begotten of the handmaid that is at the mil, and al the firſt-begotten of beaſts. 6. And there ſhal be a great crie in the whole Land of Ægypt, ſuch as neither hath been before, nor ſhal be afterward. 7. But with al the children of Iſrael there ſhal not a dog mutter, from man euen to beaſt: that you may know with how great a miracle our Lord doth diuide the Ægyptians and Iſrael. 8. And al theſe thy ſeruants ſhal come downe to me, and ſhal adore me, ſaying: Goe forth thou, and al the people that is vnder thee: after this we ſhal goe forth. 9. And he departed from Pharao exceeding angrie. And our Lord ſaid to Moyſes: Pharao wil not heare you, that manie ſignes may be done in the Land of AEgypt. 10. And Moyſes and Aaron did al the wonders that are written, before Pharao. And our Lord (*b*) hardned Pharaoes hart, neither did he diſmiſſe the children of Iſrael out of his Land.

(*a*) The 10. plague, Death of the firſt-borne in men and beaſtes of the AEgyptians.

(*b*) As before c. 7. v. 3. c. 9. v. 16. c. 10. v. 1.

CHAP. XII.

The manner of preparing and eating the Paschal lambe, sprinkling the dore-postes with bloud therof: 15. eating no leavened bread seuen dayes together. 29. The first-borne of men and beasts among the AEgyptians are slaine. 35. The Israelites goe away spoyling Ægypt. 43. Incircumcised men may not eate the Phase.

AND our Lord said to Moyses and Aaron in the Land of Ægypt: 2. This month shal be to you the beginning of months: it shal be the first in the months of the yeare. 3. Speake yee to the whole assemblie of the children of Israel, and say to them: The tenth day of this month let euerie man take a lambe by their families and houses. 4. But if the number be lesse then may suffice to eate the lambe, he shal take vnto him his neighbour that ioyneth to his house, according to the number of soules which may suffice to the eating of the lambe. 5. And it shal be a lambe without spote, a male, of a yeare old: according also to which rite you shal take (*a*) a kid. 6. And you shal keep him vntil the fourteenth day of this month: and the whole multitude of the children of Israel shal (*b*) sacrifice him at euen. 7. And they shal take of the bloud therof, and put vpon both the postes, and on the vpper dore-postes of the houses, wherin they shal eate him. 8. And they shal eate the flesh that night rosted at the fire, and vnleavened bread with wilde lettice. 9. You shal not eate therof any thing raw, nor boyled in water, but only rosted at the fire: the head with the feet and entrailes therof you shal deuour. 10. Neither shal there remaine any thing of him vntil morning. If there be any thing left, you shal burne it with fire. 11. And thus you shal eate him: You shal gird your reynes, and you shal haue shoes on your feet, holding staues in your hands, and you shal eate speedily: for it is the (*c*) Phase (that is the Passage) of the Lord. 12. And I wil passe through the Land of AEgypt that night, and wil strike euery first-begotten in the Land of AEgypt from man euen vnto beast: & (*d*) in al the Gods of AEgypt I wil doe iudgements, I the Lord. 13. And the bloud shal be vnto you for a signe in the houses where you shal be: & I shal see the bloud, & shal passe ouer you: neither shal there be among you a destroying plague when I shal strike the Land of AEgypt. 14. And you shal haue this day for a moniment: & you shal celebrate it solēne to the Lord in your generations with an euerlasting obseruation. 15. Seuen dayes shal you eate azimes: in the first day there shal be no leauen in your houses: whosoeuer shal eate leauen, that soule shal perish out

The Epistle in the office on good friday. And the 9. prophecie before Masse on Easter eue.

a) Such as had not meanes to take a lambe, tooke a kid, vsing al the same Rites.

b] Shachatu, *immolabunt, shal offer or sacrifice*: not only *kil*, as Protestants translate.

c] Passage in killing the first-borne of AEgypt, and not of Israel. *S. Hiero. in Mat. 26.*

d] The idols of AEgypt were ouerthrowne, as Dagon was in Azotum. 1. *Reg. 5. S. inter. Epist. ad Habiel (extradit. Hebr.*

of Iſrael, from the firſt day vntil the ſeuenth day. 16. The firſt day ſhal be holie and ſolemne, and the ſeuenth day with the like feſtiuitie ſhal be venerable: no worke ſhal you doe in them, except thoſe things that pertaine to eating. 17. And you ſhal obſerue the azymes: for in the ſelfe-ſame day I wil bring forth your armie out of the Land of AEgypt, and you ſhal keep this day vnto your generations with a perpetual rite. 18. The firſt month, the fourteenth day of the month at euen you ſhal eate (*e*) azymes vntil the one and twentieth day of the ſame month at euen. 19. Seuen dayes there ſhal not be found leauened in your houſes: he that ſhal eate leauened, his ſoule ſhal periſh out of the aſſemblie of Iſrael, as wel of ſtrangers as of them that are borne in the land. 20. Nothing leauened ſhal you eate: in al your habitations you shal eate azymes. 21. And Moyſes called al the Ancients of the children of Iſrael and ſaid to them: Goe take a lambe by your families, and ſacrifice the Phaſe. 22. And (*f*) dip a bunch of hyſſop in the bloud that is at the doore, and ſprinkle the vpper tranſome of the doore therwith, and both the doore checkes: let none of you goe out of the doore of his houſe til morning. 23. For our Lord wil paſſe ſtriking the AEgyptians: and when he ſhal ſee the bloud on the vpper ſil, and on both the poſtes, he wil paſſe ouer the doore of the houſe, & not ſuffer the ſtriker to enter your houſes and to hurt. 24. Keep this thing as a law to thee and thy children for euer. 25. And when you are entred into the Land which our Lord wil giue you as he hath promiſed, you ſhal obſerue theſe ceremonies. 26. And when your children ſhal ſay to you: What is this religion? 27. you ſhal ſay to them: It is the victime of our Lords paſſage, when he paſſed ouer the houſes of the children of Iſrael in AEgypt ſtriking the AEgyptians, and deliuering our houſes. And the people bowing themſelues adored. 28. And the children of Iſrael going forth did as our Lord had cõmanded Moyſes & Aaron. 29. And it came to paſſe at midnight, our Lord ſtrucke (*g*) euerie firſt-begotten in the Land of AEgypt, from the firſt-begotten of Pharao, who ſate in his throne, vnto the firſt-begotten of the captiue woman that was in the priſon, and euerie firſt-begotten of beaſts. 30. And Pharao aroſe in the night, & al his ſeruants, & al AEgypt: & there aroſe a great crie in AEgypt: for neither was there a houſe wherin there lay not a dead one. 31. And Pharao calling Moyſes & Aaron in the night, ſaid: Ariſe & goe forth from my people, you and the children of Iſrael: goe, ſacrifice to the Lord as you ſay. 32. Your ſheep & heards take you as you demanded, and departing bleſſe me 33. And the Ægyptians vrged the people to goe forth out of the lãd quickly, ſaying: We ſhal al die. 34. The people therfore tooke dough before it was leauened: and tying it in their clokes, put it vpon their ſhoulders. 35. And the children of Iſrael did as Moyſes had commanded: & they asked of the AEgyptians veſſels of ſiluer and gold, and very much rayment. 36. And our Lord gaue grace to the people before the AEgyptians that they did lend them: & (*h*) they ſpoyled the AEgyptians. 37. And the children

e) Chriſt obſeruing this precept, had no leauened bread at his laſt ſupper: and ſo inſtituted the Euchariſt in vnleauened.

f) Sprinkling of bloud with hyſſop here & *Leuit.* 14. *Num.* 19. preſcribed, ſignifieth mans deliuerie by Chriſts bloud working in Baptiſme and other Sacraments. *Heb.* 9.

g) Punishment conforme to their ſinne, for perſecuting Gods *firſt-begotten ſonne Iſrael. Exod.* 4. *v.* 22. *Theodor.* 9. 22. *in Exod.*

h] Lawful ſpoile by the warrant of God, Lord of al.

children

children of Iſrael ſet forward from Rameſſe into Socoth, almoſt ſix hundred thouſand of foot men, beſide litle ones. 38. But alſo the common people of al ſorts innumerable went vp with them, ſheep and heards and beaſts of diuerſe kinds exceeding manie. 39. And they baked the meale, which a litle before they had taken out of AEgypt tempered: and made hearth cakes vnleauened: for it could not be leauened, the AEgyptians vrging them to depart, & not ſuffering them to make any tarriance: neither did they thinke vpon preparing any meate. 40. And the dwelling of the children of Iſrael that they abode (*i*) in AEgypt, was foure hundred thirty yeares. 41. The which being expired, the ſame day al the armie of our Lord went forth out of the Land of AEgypt. 42. This is the obſeruable night of our Lord, when he brought them forth out of the Land of AEgypt: this night al the children of Iſrael muſt obſerue in their generations. 43. And our Lord ſaid to Moyſes and Aaron: This is the religion of the Phaſe: No alien ſhal eate of it. 44. And euerie bought ſeruant ſhal be circumciſed, and ſo ſhal eate. 45. The ſtranger and the hireling ſhal not eate therof. 46. In one houſe ſhal it be eaten, neither ſhal you carrie forth of the fleſh therof out of the houſe, neither ſhal you breake a bone therof. 47. Al the aſſemblie of the children of Iſrael ſhal make it. 48. And if any of the ſoiourners be willing to dwel among you, and make the Phaſe of the Lord, firſt al the male that he hath shal be circumciſed, and then ſhal he celebrate it according to the rite: & he ſhal be as he that is borne in the land: but if there be any man vncircumciſed, he ſhal not eate therof. 49. Al one law shal be to him that is borne in the land and to the Proſelyte that ſoiourneth with you. 50. And al the children of Iſrael did as our Lord had commanded Moyſes and Aaron. 51. And the ſame day our Lord brought forth the children of Iſrael out of the Land of AEgypt by their troups.

(*i*) From the promiſe made to Abraham (Gen. 12. v. 7.) and his firſt going into Ægypt (v. 10.) to this time, were 430. yeares Gal. 3 of which they were in great perſecution aboue 80. yeares, before that in ſeruitude about 60. more, before that alſo they were ſtrangers partly in AEgypt, partly in Chanaan the reſt of this time. Sec. Gen. 15. v. 13. The 70. read in AEgypt and in *Chanaan*, for explication, as S. Auguſtin noteth *li. 16. c. 10. ciuit.*

ANNOTATIONS.

CHAP. II.

3 *The tenth day.*] Our Sauiour Chriſt inſtituting the Sacrament of the Euchariſt after the celebration of the Paſchal lambe, whiles they were at ſupper, the night before his death, therby ſufficiently declared, that this old Paſch was a figure, not only of his Paſſion and Sacrifice on the Croſſe, but alſo of that he then did ſo ſolemnly with his Apoſtles; whom alſo in that action he made Prieſts commanding them and their ſucceſſours to doe the ſame in commemoration of him, til the end of the world. Other circumſtances likewiſe, and conference of the one with the other make it more clere, that as in ſome reſpects it more reſembled Chriſts Paſſion and Sacrifice on the Croſſe, ſo in others it more expreſſed the Euchariſt and myſtical commemoration of his death, though alſo in manie it prefigured Chriſt in both places. For example, The preparing of the lambe *the tenth day* ſignified our Sauiours comming into Hieruſalem, the ſame tenth day of the firſt moone, now repreſented in the Church on Palme-ſunday. Alſo the choiſe

Chriſts action ſheweth that the Paſchal lambe was a figure of the Euchariſt.

Some things in the Paſchal lambe prefigured Chriſt both on the Croſſe & at his laſt ſupper.

qualities

qualities of the lambe, *without spot, a male, of the first yeare*, foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh away the sinnes of the world*. More particularly *the killing* & bereauing the Paschal Lambe of natural life, *the sprinkling of his blond on the dore posts, the rosting at the fire, & not breking anie bone therof*, most specially expressed, Christs death on the Crosse. But *the fourteenth day, & the enening* agree only with the Eucharist, instituted the night before our Lords Passiō, which he suffered the fifteenth (being the ful moone) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, to Policarpus, & to Appollophanes) testifieth, admiring the miracle of the sunnes eclypse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigurate the oblation on the Crosse, for Christ was not crucified to be eaten: but the Sacrament *in formes of bread and wine* was expresly figured by eating the lambe with *vnbeauened bread*, & drinking *the cup therto adioyned* (*Luc. 22. v. 17.*) In like sort the Lambe immolated *in commemoration* of the deliuerie of Israel from death, & from seruitude, when the first-borne of Aegypt were slaine, most aptly prefigured the Eucharist, which is *a perpetual commemoration* of mans redemption & deliuerie from eternal death, and from bondage of the diuel & sinne, by Christes death on the Crosse, which death indeed was the very redemption & deliuerie of mankind, & not a cōmemoration therof. Finally, the immolating of the Lambe *within the house* with precise commandmēt to *carie nothing therof forth*, perteined particularly to the Eucharist, which our Lord celebrated *within the house*, wherby S. Cyprian (*lib. de vnit. Eccles.*) proueth, that the B. Sacrament must not be giuen to anie out of the *Catholike Church*, though Christs Passion be extended to al the world, as wel to bring such as are without into the Church, as to saue those that are already entred in. In this sort the most ancient and best expesitours of holie Scripture, explicate this special figure of the Paschal Lambe. As we shal here produce some witnesses in confirmation of this truth.

Some more expresly signified his Passion.

Others immediately the Eucherist.

Ancient writers expound this figure of the Eucharist.

Tertullian *lib. 4. contra Marcionem*, expounding our Sauiours words: *With desire I haue desired to eate this Pasch with you before I suffer*, sayth, Christ coueted not *vernecinam Iudæorū*, the mutton of the Iewes, but professing that with desire he desired to eate the Pasch, as his owne for it was vnmeet that God should couet anie thing not his owne) the bread which he took, & gaue to his disciples, he made his owne bodie saying: *This is my bodie*, that is, a figure of my bodie. *Figura autem non fuisset, nisi veris-tis esset corpus*: *But it had not been a figure* (saith he) *vnlesse it were a bodie of veritie*, or, *a verie bodie*, to wit, not phantastical as the heretike Marcion imagined; because the figures in the old Testament were not figures, except a true bodie answered vnto them. So the Sacramentaries sense, that Tertullian should cal the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; wheras his whole drift is, by the figures of the old Testament to proue, that in the Eucharist is the true & real bodie of Christ, & that consequently Christ hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Christ did eate the Paschal Lambe) he also made his new Pasch.

Tertullian proueth by this figure, fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

S. Cyprian (*de Cœna Dom.*) sayth: In the supper of sacramental banquets, old & new Institutions met together. The lambe being *consumed*, which old traditiō proposed, the Master setteth *inconsumptible* meate to his disciples. S. Gregorie Nazianzen (*Orat. 2. de Pascha*) sayth God commanded the Paschal Lambe should be eaten in the euening, because Christ in the euening gaue the Sacramēt of his owne bodie to his disciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Pasch was complete, & Christ had eaten the flesh of the lambe with his Apostles, he taketh bread, *which confirmeth the hart of man*, and passeth ouer to the true Sacrament of Pasch. Likewise S. Chrisostom (*Ho. de prodit. Iudæ*) sayth: In the same table both the Paschs, of the figure, & of the veritie were celebrated. S. Ambrose (*in Lucæ. 1.*) expresly applieth this figuratiue lambe to the Eucharist, as it is celebrated in the Church, by himself & other Priests, saying: When we sacrifice, Christ is present, Christ is sacrified: for *Christ our Pasch is immolated*. The like affirmeth S. Augustin

Tertullian proueth by this figure, fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

The same Sacrifice offered by Priests.

(*lib. 2.*

Ioan 1.

Isa. 53.

Luc. 22.

Hiere. 11. v. 19.

Ps. 103.

1. Cor. 5

(*li. 2. cont. lit. Petil. c. 27.*) It is an other Pasch that the Iewes celebrated of a sheep, an other which we receiue in the bodie & bloud of our Lord. S. Leo (*ser. 7. de Pass.*) To the end shadowes might giue place to the bodie, & figures might cease, in presence of the veritie, the old obseruation is taken away by the new Sacrament, hoste passeth into hoste, bloud excludeth bloud, and when the legal festiuitie is changed, it is fulfilled.

S. Gregorie (*ho. 22. in Euang.*) proueth by these wordes, *You shal not eate therof anie thing raw*, that besides the letter there is a spiritual sense. Behold (saith he) the verie wordes of the historie driue vs from the historical vnderstãding. For did the Israelitical people in AEgypt vse to eate a lamb raw, that the law should need to say: *you shal not eate it raw?* And so in that homilie this great Doctour explicateth how we ought to celebrate & receiue the Sacrament of the Eucharist, by the figure of this Paschal lambe. This *bloud* (saith he) is *sprinkled on both postes*, when the Sacrament of his Passion is *receiued with mouth*, to redemption, and meditated with *intentiue mind* to imitation, & in *the transome* ouer the dore, when pure intention directeth the exteriour act, also when we carie *the Crosse* of his Passion *in our forhead*. The flesh of the lambe is eaten *at night*, because we now receiue our Lords bodie in the Sacrament, when yet we *see not each others consciences: rosted at the fire*, when we ioyne to our beliefe *good workes of feruent charitie*: with *vnleauened bread* & *with lettice*, that is, in sinceritie, *without corruption of vaine glorie*, and with *bitter pennance for sinnes*: not *raw*, nor *sod in water*, to wit, neither esteeming Christ *a mere man*, nor considering of him, with *humane wisdome* or priuate spirit of heretikes, called *stollen water* (Prou. 9) *To deuour the head with the fees and entrails*, is by faith to beleiue *the Diuinitie of Christ*, and to imitate by loue the *steps of his humanitie*, & greedily to *learne al Christian mysteries*. Nothing is *left til morning*, when we endeauour in this life before *the resurrection* to know euerie point of Christian doctrine, so farre as to vs perteineth. But if anie thing *be lefe, it must be burned in the fire*, because those hard & highest mysteries, which we *can not vnderstand*, we must *remit to the Holy Ghost*, lest anie proudly presume either to contemne, or to proclaime that he vnderstandeth not. He further describeth also what manner of persons are to eate this new Pasch. Their *loines* must be *girded*, that is, al *carnal pleasures tamed*. They must haue *shoes on their fees*, by the good examples of former Saints dead before, must *strengthen their steps*, to flie from vice, and follow vertue: holding *staues in their handes*, to rule and stay themselues and others *from sliding*, by the staffe of authoritie. They must eate the Pasch *speedily*, that is without delay or procrastination must learne the mysteries of mans redemption, and heauenlie life, and so performe Gods wil & precepts, in this life *with speed*. To this effect S. Gregorie discourseth at large in the moral sense, which we haue abridged, and otherwise (though holy Scripture be ful hereof) seldome touch.

S. Gregories moralization of this figure, applied to the B. Sacrament.

What persons are to receiue the B. Sacrament.

Returning therfore to our particular purpose, in al these testimonies we specially vrge, that the paschal lambe was a figure, not only of Christs Passion, but also of the Eucharist. Whereupon, besides the often expresse mention of our B. Sauiours bodie and bloud in the same, which Protestants would wrest (as they doe also the same termes in holie Scripture) to figuratiue sense, it necessarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For S. Paul teacheth (*colloss. 2.*) that *as the bodie excelleth the shadow*, so the veritie, or thing figured excelleth the figure. Wheras the substance of bread and wine doth not excel, much lesse so farre excel the Paschal Lambe, as by S. Pauls doctrine is required. Againe, seeing the Paschal lambe was a Sacrifice, as appeareth in this Chap. v. 6. & 27. also Num. 9. v. 7. & 13. and Mar. 14. v. 12. and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, manner of offering, and eating it, and by testimonie of the Doctours aboue cited, it followeth also that the Holie Eucharist is a Sacrifice farre excelling the figure.

The thing figured farre excelleth the figure.

The Eucharist is also a Sacrifice.

CHAP.

CHAP. XIII.

God commandeth to remember their deliuerie from Ægypt by the solemnitie of Pasch, 1. and by consecrating to him the first-borne. 17. And so leadeth them through the desert towards the red sea (Moyses taking with him Iosephs bones) by a pillar of fire in the night, and a cloud in the day.

The first lesson at Mattins on Candlemasse day.

AND our Lord spake to Moyses, saying: 2. Sanctifie vnto me euerie first-borne that openeth the matrice in the children of Israel, as wel of men as of beasts; for they are al mine. 3. And Moyses said to the people: Remember this day in the which you went forth out of AEgypt, & out of the house of seruitude, because with a strong hand hath our Lord brought you forth out of this place; that you eate not leauened bread. 4. This day you goe forth in the month of new corne. 5. And when our Lord shal haue brought thee into the Land of Chananeite and Hetheite & Amorrheite & Heueite & Iebuseite, which he sware to thy fathers that he would giue thee, a land that (*a*) floweth with milke and honie, thou shalt celebrate this manner of sacred rites in this month. 6. Seuen daies shalt thou eate azimes: and in the seuenth day shal be the solemnitie of our Lord. 7. Azimes shal you eate seuen dayes: there shal not be seen anie leauened thing with thee, nor in al thy coasts. 8. And thou shalt tel thy sonne in that day, saying: This is that which our Lord did to me when I came forth out of AEgypt. 9. And it shal be as a signe in thy hand, and as a moniment before thine eyes: and that the law of our Lord be alwayes in the mouth, for in a strong hand our Lord hath brought thee out of AEgypt. 10. Thou shalt keep this obseruation at the set time from dayes to dayes. 11. And when our Lord shal haue brought thee into the Land of the Chananeite, as he sware to thee and thy fathers, and shal giue it thee, 12. thou shalt separate al that openeth the matrice vnto our Lord, and al that is brought forth in thy cattel: whatsoeuer thou shalt haue of male sexe thou shalt consecrate to our Lord. 13. The first-borne of an asse thou shal change for a sheep: and if thou doe not redeeme it, thou shalt kil it. And euerie first-borne of men among thy children, thou shalt redeem with a price. 14. And when thy sonne shal aske thee to morow saying: What is this? thou shalt answer him: With a strong hand did our Lord bring vs forth out of the land of AEgypt, out of the house of seruitude. 15. For (*b*) when Pharaoes hart was indurate, and would not dismisse vs, our Lord slew euerie first-borne in the Land of AEgypt, from the first-borne of man to the first-borne of beasts: therfore I sacrifice to our Lord al that

(*a*) The old Testamēt proposed commonly temporal rewards. *S. Hierom. 1. p. ad Dardanum.*

(*b*) In the Hebrew, *when Pharao had indurated himselfe.*

openeth

openeth the matrice of the male sexe, and al the first-borne of my sonnes I doe redeeme. 6. It shal be therfore as a signe in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought vs forth out of AEgypt. 17. Therfore when Pharao had sent forth the people, our Lord led them not by the way of the Philisthiins countrie which is neer: thinking (c) lest perhaps it would repent them, if they should see warres arise against them, and would returne into AEgypt. 18. But he led them about by the way of the desert, which is besides the Red-sea: and the children of Israel went vp out of the Land of AEgypt armed. 19. Moyses also (d) tooke Iosephs bones with him: because he had adiured the children of Israel, saying: God shal visite you, carrie out my bones from hence with you. 20. And marching frō Socoth they camped in Etham in the vtmost coasts of the wildernesse. 21. And our Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their iourney both times. 22. There neuer failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

c) Gods preuention to auoid tentatiōs sheweth free-wil in man.

d) By this appeareth how much Moyses esteemed Iosephs charge concerning translation of his bones. Also S. Paul commendeth it *Heb.* 11.

CHAP. XIIII.

Pharao persecuting the children of Israel with a great armie 10. *they murmur against Moyses,* 13. *but are encouraged by him, and passe through the red sea drie-foot.* 23. *Pharao and his hoste wilfully following are drowned.*

AND our Lord spake to Moyses, saying: 2. Speake to the children of Israel: Let them returne and campe ouer against Phihahiroth which is between Magdal and the sea against Beelsephon: in the sight therof you shal campe vpon the sea. 3. And Pharao wil say concerning the children of Israel: They are straitned in the land, the desert hath shut them in. 4. And I wil indurate his hart, (a) and he wil pursue you: and I wil be glorified in Pharao, and in al his armie: and the AEgyptians shal know that I am the Lord. And they did so. 5. And it was told the King of AEgyptians that the people was fled: and the hart of Pharao and of his seruants was changed toward the people, & they said: What meant we to doe, that we dismissed Israel from seruing vs? 6. Therfore he made readie his chariot, and tooke al his people with him. 7. And he tooke six hundred chosen chariots, and al the chariots that were in AEgypt, and Captaines of the whole armie. 8. And our Lord hardned Pharaoes hart the King of AEgypt, & he pursued the children of Israel: but they went forth in a mightie hand. 9. And when the AEgyptians pursued

a) Although the Hebrew, Greeke, and Latin haue, *And he*, yet Protestants corruptly thrust in the text, *that he shal*, to make it sound to their sense, that God did not only permit, but worke Pharaoes induration.

ſued their ſteps going before, they found thē encamped at the ſea ſide: al Pharaoes horſe and chariots, & the whole armie were in Phihahiroth againſt Beelſephon. 10. And when Pharao approached, the children of Iſrael lifting vp their eies, ſaw the AEgyptians behind them: and they feared exceedingly, and cried to our Lord. 11. and ſaid to Moyſes: Perhaps there were no graues in AEgypt, therfore thou haſt taken vs thence to die in the wildernes: why wouldeſt thou doe this, in bringing vs out of AEgypt? 12. Is not this the word that we ſpake to thee in AEgypt, ſaying: Depart from vs, that we may ſerue the AEgyptians? for it was much better to ſerue them, then to die in the wildernes. 13. And Moyſes ſayd to the people: Feare not; ſtand, and ſee the great wonders of our Lord that he wil doe this day: for the AEgyptians, whom now you ſee, you ſhal no more ſee for euer. 14. Our Lord wil fight for you and you ſhal hold your peace. 15. And our Lord ſaid to Moyſes: (*b*) Why crieſt thou to me? ſpeake to the children of Iſrael that they goe forward. 16. But thou lift vp thy rod, and ſtretch forth thy hand vpon the ſea, and diuide it: that the children of Iſrael may goe in the middes of the ſea by drie ground. 17. And I wil indurate the hart of the AEgyptians to purſue you: and I wil be glorified in Pharao, and in al his hoſte, and in his chariots, and in his horſemen. 18. And the AEgyptians ſhal know that I am the Lord when I ſhal be glorified in Pharao, and in his chariots and in his horſemen. 19. And (*c*) the Angel of God that went before the campe of Iſrael, remouing himſelfe, went behind them: & together with him the pillar of the cloud, leauing the foreward, 20. ſtood behind, between the AEgyptians campe & the campe of Iſrael: & it was a drake cloud, & lightning the night, ſo that they could not come to each other the whole night time. 21. And when Moyſes had ſtretched forth his hand vpon the ſea, our Lord tooke it away, a vehement and burning wind blowing al the night, and turned it into drie ground: and the water was diuided. 22. And the children of Iſrael went through the middes of the drie ſea: for the water was as it were a wal on their right hand and their left. 23. And the AEgyptians purſueing went in after them, and al Pharaoes horſes, his chariots and horſemen through the middes of the ſea. 24. And now the morning watch was come, and behold our Lord looking vpon the AEgyptians campe through the pillar of fire and the cloud, ſlew their armie: 25. and ouerthrew the wheels of the chariots, and they were borne into the depth. The AEgyptians therfore ſaid: Let vs fly from Iſrael: for the Lord fighteth for them againſt vs. 26. And our Lord ſaid to Moyſes: Stretch forth thy hand vpon the ſea, that the waters may returne to the AEgyptians vpon their chariots and horſmen. 27. And when Moyſes had ſtretched forth his hand againſt the ſea, it returned in the firſt breake of day to the former place: and the AEgyptians flying away, the waters came vpon them, and our Lord enwrapt them in the middes of the waues. 28. And the waters returned, and ouerwhelmed the chariots &

b) A forowful hart, lamentably mourning for the people is called crying to God. S. Hierom. in Gal. 4.

c) Protection of Angels.

The fourth prophecie in the office before Maſſe on Eaſter eue. And the ſecond on whitſun-eue.

1. Reg. 6.

the

the horſemen of al Pharaoes armie, who folowing were entred into the ſea, (*d*) neither did there ſo much as one of them remaine. 29. But the children of Iſrael marched through the middes of the drie ſea, and the waters were vnto them as in ſtead of a wal on the right hand and on the left: 30. & our Lord deliuered Iſrael in that day out of the hand of the Ægyptiãs. 31. And they ſaw the Ægyptians dead vpõ the ſea ſhore, & the mightie hãd that our Lord had exerciſed againſt thẽ: & the people feared our Lord, and they beliued our Lord, (*e*) and Moyſes his ſeruant.

d) So in Baptiſme al ſinnes are deſtroyed. S. *Cyp. Ep. 76. in fine. S. Aug. Tract. 12. & 13. in Ioan.*

e) The ſame credit is giuen to God ſpeaking by Moyſes, as if he had ſpoken immediately by himſelf. S. *Hiero. in Epiſt. ad Philem.*

CHAP. XV.

Moyſes with the people ſing a Canticle of thanks-giuing for their delinerie. 22. The people being three daies in the deſert without water, then finding that is bitter, doe murmure. 25. It is made ſweet. 27. Comming to Elim they find twelue fountaines and ſeuentie palme-trees.

THEN (*a*) ſang Moyſes and the children of Iſrael this ſong to our Lord, and ſaid:

Let vs ſing to our Lord: for he is glouriouſly magnified, the horſe and the rider he hath throwen into the ſea.

2. My ſtrength, and my praiſe is our Lord, and he is made vnto me a ſaluation: this is my God, and I wil glorifie him: the God of my father, and I wil exalt him.

3. Our Lord is a man of warre, Omnipotent is his name.

4. Pharaoes chariots and his armie (*b*) he hath caſt into the ſea: his choſen Princes are drowned in the red ſea. 5. The depths haue ouerwhelmed them, they are ſunke into the botome like a ſtone.

6. Thy right hand, o Lord, is magnified in ſtrength: thy right hand, o Lord, hath ſtrucken the enimie.

7. And in the multitude of thy glorie thou haſt put downe thy aduerſaries: thou haſt ſent thy wrath, which hath deuoured thẽ like ſtuble.

8. And in the ſpirit of thy furie were the waters gathered together: the flowing water ſtood, the depths were gathered together in the middes of the ſea.

9. The enimie ſaid: I wil purſue and ouertake, I wil diuide the ſpoiles, my ſoule ſhal haue his fil: I wil draw forth my ſword, my hand ſhal kil them.

10. The ſpirit blew and the ſea ouerwhelmed them: they ſanke as lead in the vehement waters.

11. Who is like to thee among the ſtrong, o Lord? who is like to thee, magnifical in ſanctitie, terrible and laudable, doing meruailes?

12. Thou didſt ſtretch forth thy hand, and the earth deuoured them.

13. Thou haſt in thy mercie been a guide to the people which thou haſt redeemed: & in thy ſtrẽgth thou haſt caried thẽ vnto thy holie habitatiõ.

14. Nations roſe vp, and were angrie: ſorowes poſſeſſed the inhabiters of Philiſthiim.

a) The firſt of al Canticles, ſacred or prophane. *Origen. ho. 6. in Exod.*

b) God only ſuffered them to goe into the ſea. For they went of their owne accord, ſuppoſing they might folow where the Iſraelites went before. S. *Aug. ſer. 89. de temp.*

15. Then were the Princes of Edom troubled, trembling ceazed on the ſturdie of Moab: al the inhabiters of Chanaan were ſtarke.

16. Let feare and dread fal vpon them, in the greatnes of thy arme: let them become vnmoueable as a ſtone, vntil thy people, o Lord, shal paſſe, vntil thy people ſhal paſſe, this which thou haſt poſſeſſed.

17. Thou ſhalt bring them in, and plant them in the mountaine of thy inheritance, in thy moſt firme habitation, which thou haſt wrought, o Lord: thy ſanctuarie Lord, which thy hands haue confirmed.

18. Our Lord ſhal reigne for euer and euermore.

19. For Pharao on horſebacke entred in with his chariots & horſemen into the ſea: and our Lord brought backe vpon them the waters of the ſea: but the children of Iſrael walked on drie ground in the middes therof.

20. Marie therfore the Propheteſſe, Aarons ſiſter, tooke (c) a tymbrel in her hand: and al the women went forth after her with tymbrels and dances, 21. to whom ſhe began the ſong, ſaying: Let vs ſing to our Lord, for he is glorioufly magnified, the horſe and his rider he hath caſt into the ſea.

22. And Moyſes remoued Iſrael from (d) the red ſea, and they went forth into the deſert Sur: and they walked three dayes through the wilderneſſe, and found not water. 23. And they came into Mara, neither could they drinke the waters of Mara, becauſe they were bitter: wherupon he gaue a name alſo agreable to the place, calling it Mara, that is, bitterneſſe. 24. And the people murmured againſt Moyſes, ſaying: What ſhal we drinke? 25. But he cried to our Lord. Who did ſhew him (e) a piece of wood: which when he had caſt into the waters, they were turned into ſweetneſſe. There he appointed him precepts, and iudgements, and there he proued him, 26. ſaying: If thou wilt heare the voice of the Lord thy God, and doe that is right before him, and obey his commandements, and keep al his precepts, none of the maladies, that I layd vpon AEgypt, wil I bring vpon thee: for I am the Lord God thy curer. 27. And the children of Iſrael came into Elim, where there were twelue fountaines of water, and ſeuentie palme-trees: and they camped beſide the waters.

c) Muſical inſtruments vſed before the law of Moyſes in the ſeruice of God.

d) Theſe things chanced to the in figure. 1. Cor. 10.

e) The wholſome wood of the Croſſe made the bitter ſea of Gentiles ſweet. *Theodoret. q. 26. in Exod.*

The end of the third age.

THE CONTINVANCE OF THE CHVRCH and Religion in the third age, from Abrahams going forth of Chaldea, to the parting of Israel out of Ægypt. The space of 430. yeares.



NE *and the same Church and Religion begun in the first age of the world, and continued in the second, became more and more conspicuous in the third. For in this age not only the same principal and particular points of faith were believed and professed, but also the number of professours encreased, and partly by separation of place and abode, and specially by diversitie of manners, outward rites, and conversation, were more distinct from infidels then before: as we shal now shew by the sacred historie of that time. Which beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the world, in the 75. yeare of his age.*

The same Church & Religion in this age as in the former.

From which time forward God often appeared to him, and after him to Isaac and Iacob, in the title of EL SADDAI, *that is*, God Almightie, Creatour of al things, Lord, God, most high, Possessour of heauen and earth (Gen. 14.) *To Moyses more familiarly* (Exod. 3.) *in his most proper name,* HE WHICH IS. *In the name of foure letters, which the Iewes count* ineffable. *And in diuers other names, al shewing* One, Eternal, Omnipotent, Infinite Maiestie: *Of whom al other things depend and haue their being, himselfe independent of any other thing.*

Beliefe in one God.

This one diuine nature, and indiuisible substance is (aboue al reach of reason) three in Persons, *represented to Abraham* (Gen. 18.) *by three Angels, in forme of men, whom, by special instinct of God, he* adored as one, *and first spake vnto them as to one*: Lord *if I haue found grace in* thy sight, *goe not past* thy *seruant; & by & by as to manie*: Wash yee your *feet. In like manner Moyses sometemes speaketh plurally as of manie*: There appeared to him three men, they sayd, *Where is Sara? sometimes singularly*: He said, I wil come. *So Lot* (Gen. 19.) *spake to* two Angels *representing* the Sonne of God, *and* the Holie Ghost, *one God with* the Father, *first as to manie*: I beseech you my Lords, *turne into the house of* your *seruant; after as to one*: *I beseech* thee my Lord, *because* thy *seruant hath found grace before* thee. *Who likewise answered as one only*: I haue heard *thy prayer. Againe Moyses sheweth distinction of Persons in God, saying* (v. 24.) Our Lord rained from our Lord. *Iob also* (*who liued in this age*) *and his freindes professed and serued the same one God, auouching him to be the onlie God and Lord, that* giueth and taketh away

Three diuine Persons.

(*Chap* 1. 2.) *He* the Maker *and peculiar* Keeper of men. He that taketh away ſinne, and iniquitie (*c.* 7.) He that doth great things, incomprehenſible, and meruelous, wherof there is no number (*c.* 9.) *And that with termes appropriated to the three diuine Perſons* (*c.* 26.) In his ſtrength ſodainly the ſeas are gathered together, & with his wiſedom he ſtrucke the proud man. His Spirit hath adorned the heauens. *The ſame Myſterie of pluratie of Perſons in one God is more cleere by the Hebrew text chap.* 30. *v.* 11. *and* 35. *v.* 10. *where the ſame actions are aſcribed to God, as to one, and as to manie.*

Strength (or power) the Father, wiſdome the Sonne, Spirit the Holy Ghoſt.

But moſt euident are the promiſes, figures, and prophecies of Chriſt our Redeemer. For beſides preſent aboundance of riches, promiſe of great progenie, and that the ſame ſhould poſſeſſe the fruitful Land of Chanaan (three ſpecial bleſſings of the old Teſtament) God promiſed Abraham a farre greater thing (*Gen.* 12.) *that in his ſeed* AL NATIONS AND KINDREDS OF THE EARTH SHOVLD BE BLESSED. *In confirmation whereof, God alſo changed his name* Abram (high or noble father) *into* Abraham (Father of manie *nations*, *Gen.* 17. *And ſo he was natural father of foure great Kingdomes*, Iſmaelites, Madianites, Idumeans, *and* Iſralites: *but ſpiritual father of manie more, to wit, of al that belieue in Chriſt, Iewes and Gentils, from that time to the worlds end. The ſame promiſes of poſſeſſing Chaanan and* of Chriſt *were renewed and confirmed to Iſaac* (*Gen.* 26.) *in like ſort to Iacob* (28.) *for they pertained not to Iſmael, nor to the other ſonnes of Abraham, nor to Eſau. Moreouer Chriſt, our Redeemer & deliuerer from ſinne and captiuitie of the diuel, was prefigured by Abraham, at laſt deliuering thoſe from captiuitie, who otherwiſe endeauouring to ſhake of the yoke of Codorlahomor, fel further into ſubiection and bondage* (*Gen.* 14.) *Alſo Melchiſedech, King and Prieſt, of vnknowen generation, extraordinarie vocation, without predeceſſour, or ſucceſſour, prefigured Chriſt, King and Prieſt for euer, who not by ſucceſſours, but by Prieſts his Vicars, perpetually exerciſeth al Prieſtlie functions. Likewiſe* Iſaac *borne aboue the common courſe of nature* (*Gen.* 21.) *ſingularly beloued of his father, carying wood on his back for the ſacrificing of himſelfe* (22.) Iacob *flying his brother Eſau* (27) *hardly treated by Ladan* (31.) *yet alwayes inuincible againſt his aduerſaries* (32.) Ioſeph *hated of his brethren, ſold and deliuered to Gentiles* (37.) *by them alſo perſecuted* (39.) *but afterwardes aduanced, and called* the Sauiour of the world, (41.) *Iuſt* Iob *vehemently afflicted:* Moyſes *hidden for a while, then expoſed to danger, and thence deliuered; afterwards manifeſting himſelfe to his brethren, by them reiected, bewrayed, and flying from Pharao* (*Exo.* 2.) *returning againe* (*Exod.* 3. 4. *&c.*) *and at laſt deliuering the Iſraelites from bondage of AEgypt* (Exo. 14.) *and manie other things, as the ramme ſacrificed in place of Iſaac* (Gen. 22.) *the ladder of Iacob* (Gen. 28.) *Ioſephs ſcepter* (47.) *Aarons rod* (*Exo.* 7.) *Paſchal lambe* (12.) *prefigured Chriſt, borne of a Virgin, the onlie Sonne of God: ſometimes hidden, other times conuerſant with men, hated, perſecuted, ſold, betraied; who caried his owne croſſe, was ſacrificed, vanquiſhed al his enimies, aduanced, and acknow-*

To Iſaac. And to Iacob.

Chriſt prefigured by Abrahã.

By Melchiſedech.

By Iſaac.

Iacob.

Ioſeph.

Iob. Moyſes.

And manie other things.

Rom. 9.

ledged the true Sauiour of the world, *Redeemer & deliuerer of mankind, from seruitude, slauerie, thraldome, and bondage of sinne, death, and the diuel. Againe, Abraham prophecied that of his seed Christ our Sauiour should be borne, when he sayd to his seruant* (*Gen.* 24) Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, *that is, by Christ, who should come of his loynes, as* S. *Hierom* (*Tradit. Heb. in Gen. et explic. Psal.* 44.) S. *Ambrose* (*li.* 1. *c.* 9. *de Abraham*) *and* S. *Augustin* (*q.* 62. *in Gen. et li.* 16. *c.* 33 *ciuit.*) *expound it. More euidently Iacob* (*Gen.* 49.) THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IVDAS, AND A DVKE OF HIS THIGH, TIL HE DOE COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE EXPE-
Iob. 19. CTATION OF THE GENTILES. *Iob as planely* : I know that my Redemer liueth. *Moyses foreknowing that Christ the true Redeemer & chiefe Law-giuer should be sent, praied God to hasten his mission, saying* : I beseech thee Lord, send whom thou wilt send (*Exod.* 4.)

Prophecie of Christ.

External Sacrifice was frequent and solemne, as the soueraigne homage to God : And mame Altars erected by Abraham for that purpose (*Gen.* 12. 13. 15. 22.) *Vnbloudie, in bread and wine by Melchisedech* (*Gen.* 14.) *other liquid sacrifices* (*Gen.* 35. *v.* 14.) *offered by Iacob, with dedication of the place called* Bethel, the house of God: *which he also before-hand promised by vow* (*Gen.* 28.) *Diuers other Sacrifices offered by Isaac, and Iacob* (*Gen.* 26. 31. 33. 36.) *By Iob and his freinds* (*Iob.* 1. *&* 42.) *by Moyses, Aaron, and other ancients of Israel* (*Exod.* 17.) *Al which consequently shew Priesthood, whose proper office is to offer Sacrifice, though among al the aboue named, onlie Melchisedech was called a Priest. And among the Gentiles we find that Putiphar* (*Gen.* 41.) *and Iethro* (*Ex.* 3.) *whose daughters Ioseph and Moyses maried* (*were called* Priests, *or as the word* Cohenim *doth also signifie*, Princes, *for they were great and eminent men in their countries. At least those that by special priuiledge were exempted from selling their landes to Pharao, and had notwithstanding prouision of maintenance in time of dearth*)*Gen.* 47. *were properly called Priests, for such function as they had in seruing their idols. For where was true and right Sacrifice, there were also right Priests, and where Idolatrical sacrifice there were like Priests, and where no external sacrifice at al* (*as amongst Protestants*) *there are no Priests, but Ministers only.*

Sacrifice. Altars. Churches dedicated.

Vowes.

Priesthood.

Priuilege of Priests.

Where is no sacrifice no Priest is required.

In this age also (*long before Moyses*) *the Sacrament of Circumcision was giuen to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams seed, and others of his communitie. In the other sexe, and other generations, former remedies of sacrifice, or other profession of faith were auailable. For other sinnes, not only internal repentance was necessarie, which was euer principally required*
Gen. 44. (*&* *therfore Ioseph dealt so seuerely with his brethren, til they had bartie sorow and contrition for their sinnes*) *but also certaine external purifications, as washing and changing graments, were ordained* (*Gen.* 35) *Marriage though not then a Sacrament, yet was religiously regarded, with special care of faith and religion in the choise of persons* (*Gen.* 24. 27. *v.* 46. *c.* 28. *v.* 1.) *and of*

Circumcision.

Penance.

Mariage.

Degrees of cõsanguinitie.

Pluralie of wiues lawful ſometimes, neuer of huſbands.

certaine degrees of conſanguinitie and affinitie. Adulterie was punishable by death (*Gen.* 38) *and in no wiſe counted lawful, no not among the heathen* (*Gen* 12. 20. 24. 26. 29. 34. 39.) *Pluralitie of wiues in ſome perſons and caſes lawful in the law of nature* (*Gen.* 16. 25. 29.) *as alſo afterwards in the law of Moyſes, not in the law of grace, nor euer pluralitie of husbands.*

Bleſſings.

Spirituall bleſſing, a preeminence of greater perſons: ſo Melchiſedech bleſſed Abraham (*Gen.* 14.) *Iſaac bleſſed Iacob* (27.) *and Iacob his ſonnes* (c. 49) *and the ſonnes of Ioſeph, with impoſition of hands, and framing the forme of a croſſe* (48.) *Other Ceremonies of oyle and wine* (*Gen.* 28. 35.) ſprinkling the bloud *of the Paſchal lambe, eating the lambe* ſtāding, *with their loynes* grided, ſhoes *on their feet*, ſtaues *in their hands, and with* ſpeed (*Exo.* 12.) *Muſicall inſtruments in Diuine ſeruice* (*Exo.* 15.)

Signe of the Croſſe. Ceremonies. Muſical inſtruments.

Baptiſme prefigured.

Chriſtes Baptiſme prefigured by Circumciſion (*Gen.* 17.) *for Chriſtians* are circumciſed (*ſaith S. Paul*) in the Circumciſion of Chriſt, buried with him in Baptiſme. *Alſo by the* cloud *which ſtood between the AEgyptians and Iſraelites*, lightning the night *on the one ſide* (*towards Gods people*) dark *on the other* (*towards their enemies*) *and by the* red ſea, *which ſaued the children of Iſrael, and drowned the AEgyptians* (*Exo.* 14.) Al were baptiſed in the cloud, and in the ſea.

The B. Sacrament.

So the bread and wine offered by Melchiſedech, the Paſchal lambe, and vnleauened bread prefigured the B. Sacrament, and Sacrifice of Chriſts bodie and bloud, in formes of bread and wine. Iacob alſo prophecied of this moſt excellent Myſterie (*Gen.* 49.) He ſhal waſh his ſtole in wine, and his cloke in the bloud of the grape. *In like ſort Melchiſedechs Prieſthood was a plaine figure of* Chriſts Prieſthood, *who firſt by himſelf conſecrated and offered his owne bodie and bloud, and ſtil doth the ſame by his Prieſts hands of the new Teſtament.* 1. Cor. 10.

Prieſthood of the new Teſtament.

Traditions. Tythes.

Diuers other Rites were knowen and obſerued by Tradition. *So Abraham paied Tythes to his ſpirituall Superiour* (*Gen.* 14.) *taught his children and familie* to keep the way of our Lord, *and doe iudgement and iuſtice* (*Gen.* 18. v. 19.) *Iſaac and Iacob kept and taught the Ordinances, Precepts, and Ceremonies of their anceſters, without Lawes or precepts written* (*Gen* 26.) *Iudas commanded his ſecond ſonne to take the wiaow of his brother deceaſed without children* (*Gen.* 38.) *The children of Iſrael abſtained from eating the ſinew of the thigh, in remembrance that the ſinew of Iacobs thigh was ſhrunke* (*Gen.* 32.)

Forme of iuſtice. Precepts. Raiſing ſeed to the brother. Abſtinence.

Freewil.

Freewil in man proued, by that Ioſephs brethren in ſelling him thought euil, *not moued nor inclined therto by God, who had no part in their euil thought, but turned it to good* (*Gen.* 50.) *By Gods threatning Pharao* (*Exo* 8.) If thou wilt not diſmiſſe Iſrael: *Which were vniuſt if Pharao could not doe otherwiſe. Likewiſe by that Pharao often changed his mind, ſometimes promiſing to diſmiſſe the Hebrewes, and againe refuſing to doe it, which sheweth* (*ſayth Theodoret*) *freewil of the mind: and by Gods preuention of tentations*, leading the Iſraelites not the neereſt way, but by the deſert, leſt perhaps it would repent them; and they would returne into AEgypt (*Exod.* 13.) *Mans conſent therfore is free notwithſtanding Gods wil, direction, and commaundement. And ſo his induſtry is required*

Mans induſtrie neceſſarie.

in

in his dailie affaires, and then to relie on Gods prouidence, otherwise only to expect Gods wil, operation, or protection, man himself endeauouring nothing is to tempt God. Therfore Abraham (Gen.12.) *Isaac* (c.26.) *Iacob* (ca.32.) *and the parents of Moyses* (Exo.2.) *being in feare and distresse vsed al prudence to auoid imminent dangers, albeit they had special reuelations of safetie and happie successe. Neither doth God euer tempt any man to sinne, but proueth his seruants and maketh them knowen to the world for example of others, and their owne merit,* Gen. 22. Iob.1.2. &c.

God tempteth not to euil.

Onlie faith doth not iustifie, nor workes without faith, but both together doe iustifie, and are meritorious: so Abraham beleeued God *because he is omnipotent and truth it-selfe,* and it was reputed to him vnto iustice (*Gen.*15.) *but this faith was not sole, for it had hope, loue, obedience, and other vertues adioyned, and so his beleeuing was an act of iustice. In like manner* Abraham

Iac. 8. was iustified by workes, offering Isaac his sonne vpon the Altar (*Gen.* 22.) *but this worke presuppoſed faith,* that God is able to raise euen

*Heb.*11. from the dead. So by workes faith is consummate. *By* hospitalitie *Abra-*

*Heb.*13. *ham and Lot vnawares receiued Angels to harbour* (*Gen.*18.19.) Abraham *was* perfect *according to perfection of this life* (*Gen.*17) *most highly commended for foure more notorious actes proceeding of two special vertues, faith and obedience. The first was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, simply and cheerfully expecting Gods further direction, when to goe, and where to abide* (*Gen.*12.) *The second was his excellent faith, presently beleeuing Gods promise* (*which by al humane reason seemed vnpoßible*) *that he should haue innumerable progeme* (*Gen.*15.) *The third was, that he did not only most sincerely and religiously serue God, but also taught his posteritie so to doe, as God himself testifieth of him, saying*: I know that he wil command his children, and his house after him, that they keep the way of the Lord, and doe iudgement and iustice (*Gen.*18.) *The fourth was that most heroical act of obedience, admirable to al ages, being readie to kil and sacrifice his owne most dearly beloued sonne Isaac.* For which God sware by himself, *that he would manie waies bleße him,* because (*saith God*) thou hast obeyed my voice (*Gen.*22.) *He prayed for Sodom, and had preuailed, if ten iust persons had been found in that citie* (*Gen.*18.) *And Lot was deliuered from thence for Abrahams sake* (*Gen.*19.) *Isaac was also of most sincere mind, deuout to God, exercised himself in meditation or mental prayer* (*Gen.*24.) *obtained by prayer his desire of issue* (*Gen.*25.) *Likewise Iacob is described in the holie text* a plaine (*or sincere and innocent*) man (*Gen.*25.v.27.) *patient and constant in tribulations* (*Gen.*29.31.32.33.) *He lawfully purchased Esaus consent of the first-birthright.* (*Gen.*25.v.31.) *He neither lied, nor otherwise sinned, when he answered his father that he was* Esau his first-begotten sonne (*Gen.*27.) *but spake truth in mystical sense, agreable to Gods wil and ordinance, who so transposed Isaacs bleßing from Esau to Iacob.* Which *Isaac at length vnderstanding, conformed himself thereto, and confirmed the same* (*v.*33. & *ch.*28.) *giuing Esau such contentment as he could of temporal bleßings. Ioseph is*

Faith & good workes together iustifie, & are meritorious, but neither of them alone.

Perfection in this life.

Foure principal merits of Abraham.

1. Prompt obedience.

2. Faith without staggering.

3. Propagation of faith and religion.

4. Perfect obedience.

Other iust men.

Isaac.

Iacob.

He spake truth in mystical sense.

Ioſeph. Iob.

renowmed for al vertues, euen from his youth to his death (*Gen.* 37. 39. 50.) *Iob* was ſimple and right, fearing God & departing from euil, a iuſt and innocent man *both before and in his tribulations*, not ſinning with his lips: neither ſpake he anie foolish thing againſt God (*ch.* 1.) *yea more afflicted* retained innocencie (*chap.* 2.) *and finally, God receiued his prayer for others,*

Moyſes.

and reſtored al his loſſes double (*chap.* 42.) *Moyſes a moſt ſpecial ſelected Prophet*, the meekeſt man on the earth, *of ſingular zeale ſeuerely punished ſinne, but withal moſt charitably prayed God to forgiue the people and conſerue his Church.* *Nu.* 12. *Luc* 32.

Election is of Gods mercie. Predeſtination excludeth not ordinary meanes.

God of his mere mercie electeth al thoſe, whom he wil iuſtifie and ſaue, offering al ſufficient grace, iuſtly leaueth ſome obſtinate ſinners in ſtate of damnation, (*Gen.* 25. *Exod.* 7.) *His predeſtination, foreknowledge, and promiſe, doe not exclude but include the meanes, whereby his wil is done in the iuſt* (*Gen* 25. 37. 49. 50.) *Neither is Gods reprobation the cauſe of anie mans damnation, but mans owne ſinne the proper cauſe, both of reprobation and damnation. For example, Pharao & his people* enuying, *vainly* fearing, *and for their religion* hating, *and perſecuting* the children of Iſrael, *by oppreſſing them with vnſupportable labours, by commanding ſecretly to kil their infants, and that not ſucceeding, by a new decree to drowne them* (*Exod.* 1.) *were mercifully after long continuence admonished by Gods Legats in his name quietly to permit his people to ſerue him, but they wilfully contemned this gentle admonition, Pharao proudly and inſolently anſwering*: Who is the Lord, that I ſhould heare his voice, and diſmiſſe Iſrael? I know not the Lord, and Iſrael I wil not diſmiſſe (*Exo* 5.) *ſo they hardned their owne harts, and more grieuouſly afflicted the faithful, God permitting the wicked to liue & proſper for a time in this world, not punishing them ſo much as they deſerued, nor mollifying their harts, nor illuminating their vnderſtanding vnto effectual conuerſion, but iuſtly permitting them to perſiſt in obſtinacie* (*Exo.* 7. 8. 9. 10. *&c.*)

Pharao and other Ægyptians hardned their owne harts. God did only permit them to obdurate themſelues.

Protection & Inuocation of Angels and Patriarchs. Adoration of creatures. Swearing by creatures. Ominous ſpeach. Dreames. Images. Relikes.

Protection of Angels and inuocation is proued (*Gen.* 24. 32. 48.) *Patriarchs names alſo inuocated* (*c.* 48. *v.* 16.) *Iſaac was bleſſed and proſpered for Abrahams ſake*, becauſe Abraham obeyed Gods voice, kept his precepts and commandements, *obſerued his ceremonies & his lawes* (*Gen.* 26.) *Ioſephs rod adored by Iacob* (*Gen.* 47.) *Moyſes commanded to put of his shoes, becauſe the place was holie* (*Exod.* 3.) Swearing by creatures *lawful, and ſometimes more conuenient, then immediately by God himſelfe* (*Gen.* 42.) *Likewiſe* Ominous ſpeach (*Gen.* 24.) *and* Dreames (*Gen.* 37. 40. 41.) *are ſometimes lawfully obſerued, and are from God. Idols alwaies vnlawful, but not al Images* (*Gen.* 31. 35.) *Relikes to be reuerently vſed, as Ioſephs bodie conſerued in a coffin in Ægypt* (*Gen. vlt.*) *tranſlated by Moyſes* (*Exod.* 13.) *and ſo brought into Chanaan, and layd with other Patriarchs in Sichem.* *S. Aug. l.* 16. *c.* 36. *ciuit.* *Ioſue* 24.

Deuotion to holie places. Figure of Chriſts croſſe.

Going bare-foot to holie places an act of religious reuerence and deuotion (*Exod.* 3.) *The ſigne of the Creſſe vſed by Iacob* (*Gen.* 48.) *a figure of Chriſts Croſſe. The wood caſt by Moyſes into the bitter water, and making it ſweet* (*Exod.* 15.) *an other figure therof.*

Funeral offices

Funeral obſequies *were obſerued by Abraham for his wife Sara*

(*Gen.*

(Gen. 23) with mourning and weeping for her, according to the qualitie of ſo holie a perſon, who it is like needed not other ſatisfactorie workes,
2. Reg. 1. as Saul and Ionathas, and others ſlaine in battel, for whom Dauid and his court did not only mourne and weep, but alſo faſted til euen. He alſo bought a field with a double caue, where he buried her, dedicating it for this peculiar vſe, and both himſelf, and Iſaac, Iacob, Rebecca, and Lia, were there buried (Gen. 49. v. 31.) Ioſeph with al his brethren mourned for their father Iacob, firſt fourtie dayes in Ægypt, then carying him into Chanaan, celebrated the exequies other ſeuen dayes (Gen. 50.) His particular digging of his owne graue (v. 5.) and both his and Ioſephs ſpecial charge to be buried amongſt their anceſtors, and the tranſlation of al the twelue ſonnes of Iacob into Sichem,
Act. 7. 16. confirme the deſire of burial in one place rather then in another, to be agreable to nature and holie Scriptures.

Touching the ſoules departed, euen the moſt perfect went into the lower parts, generally called Hel. But ſome were in reſt, other in paines, according to their deſarts, none in heauen before Chriſt, as S. Hierome (comment. in Oſee. 13. et Eccleſ. 3.) proueth by Iacobs wordes (Gen. 37.) I wil deſcend vnto my ſonne into hel; by Iobs lamentation (ch. 7 et 17.) that al (good and bad) were retained in hel, ſaying: If I ſhal expect, hel is my houſe, and in darknes I haue made my bed. Which place or receptacle of ſuch Saints, as Iacob and Iob, was doubtles farre diſtant from hel of the damned, for between La-
Luc. 16. zarus in Abrahams boſome and the glutton in torments, is a great chaos (or large ſpace) and yet the higheſt of theſe places is called hel.

In reſpect of Reſurrection, the ſame Iacob called his life in this world a pilgrimage (Gen. 47.) and Iob. (ch. 7.) a warfare vpon earth: profeſſing expreſſly (ch. 19.) In the laſt day I ſhal riſe out of the earth. And I ſhal be compaſſed againe with my skin, and in my flesh I ſhal ſee God. Our B. Sauiour alſo proueth the Reſurrection, becauſe the
Mat. 22. God of Abraham, Iſaac, and Iacob (Exo. 3.) is God of them, not as they are dead, but as they are liuing, and to returne againe to life in bodie and ſoule together. Of general Iudgement Iob ſaith (ch. 31.) What ſhal I doe when God ſhal riſe to iudge? and when he ſhal aske, what ſhal I anſwer him? And Eliu (ch. 34.) ſaith: The omnipotent wil render a man his worke, and according to the waies of euerie one, he
2. Pet. 2. Ep. Iud. wil recompence them. Sodom and Gomorra (Gen. 19.) were example (ſaith S. Peter and S. Iude) of eternal puniſhment in hel fire.

Of eternal life Iacob profeſſed his hope (Gen. 49) ſaying: I wil expect thy ſaluation, o Lord. And Moyſes (as S. Paul teſtifieth) denied
Heb. 11. himſelfe to be the ſonne of Pharaoes daughter, eſteeming the reproach of Chriſt greater riches, then the treaſure of the Ægyptians. For he looked vnto the reward. Thus much touching particular points of Religion. It reſteth to ſee the viſible knowen members of the Church, with the heads and gouernours therof, ſucceeding without interruption in the ſame age, notwithſtanding ſome brake and departed from them, and other innumerable Sects of infidels ſtil multiplied in the world.

Place dedicated for burial

Mourning 40. dayes. Exequies of ſeuen dayes. Speccial place of burial rightly deſired.

No ſoule before Chriſt entred into heauen. Diuers places in hel.

Reſurrection

General Iudgement.

Eternal puniſhment of the wicked: and ioy of the bleſſed.

Continuance of the Church notwithſtanding breaches from it.

Abraham neuer contaminate in Religion.

To begin therefore with Abraham, before the former age was enued, (at which time he was 75. yeares old) holie Scriptures ſtil ſpeake of him, as alwaies vndefiled, and a true ſeruant of God, though his father Thare, and *his brother* Nachor *ſometimes* ſerued ſtrange Gods (Ioſue 24.) *but were reclaimed, and the whole familie (as S. Auguſtine proueth lib. 16. c. 13. de ciuit.) was perſecuted by the Chaldees. Wherupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, ſo farre as Haran in Meſopotamia (Gen. 11.) whither alſo Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) But Abraham was ſooner, and more ſpecially perſecuted in Chaldea, as Ioſephus teſtifieth (li. 1. Antiq.) for his cleere and publike profeſſion of one God, Creatour of al things, and that by his only goodnes, and not by mens owne power, happines is attained. Further ſuidas* (vocab. Ahraham) *writeth, that at the age of 14. yeares, he admonished his father, not for lucre ſake to ſeduce men by worshipping images of falſe Gods, auouching that there is no other, but the celeſtial God, maker of the whole world. In which ſincere profeſſion how he alwaies perſeuered is often teſtified, and needles here to be repeated. Alſo Sem, Sale, and Heber his proper anceſters (the ninth, ſeuenth, and ſixth in right line before him) were al holie men, and liued al Abrahams time, much of Iſaacs, and part of Iacobs dayes.*

Thare and Nachor reduced from idolatrie.

Abraham publikly profeſſed his faith.

Sem. Sale. Heber.

Melchiſedech.

Likewiſe Melchiſedech King and Prieſt (a diſtinct perſon, of another lineage, as we ſuppoſe, from Sem) liued in the beginning of this age. Al which being renowmed men had great troups, or rather countreys, which with them ſerued the only true God. Wherof we haue example, in that Abraham (being but a ſtranger in Chanaan) vpon a ſuddaine exploit (Gen. 14.) made readie of the ſeruants borne in his houſe, three hundred and eighteen wel appointed, *men of armes, al of the ſame religion; for shortly after they were al circumciſed* (Gen. 17.) *yet was King Melchiſedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephew Lot, were his owne direct progenitours, and by likelihood more potent. Againe, frõ* Abraham *the ſucceſſion held on right* to Aaron & Moyſes, *& the whole people of Iſrael, which with thẽ paſſed out of Ægypt through the red ſea.*

Manie profeſſors of true Religion.

Breaches from the Church.

But in the meane time, diuers alſo of Abrahams kindred and ſeed, brake off from the communitie, and fel to idolatrie. For albeit Lot, his brothers ſonne, perſeuered in the true ſeruice of God, yet Lots ſonnes, Moab and Ammon, at leaſt the Moabites and Ammonites, two nations that came of them (Gen. 19.) *were infidels and idolaters. Likewiſe though Nachor, and Bathuel (Nachors ſonne) continued henceforth in true faith and religion, yet Laban (the ſame Bathuels ſonne) had falſe Gods, which Rachel tooke away* (Gen. 31.) *But true religion being not wholly extinguished in theſe families, both Iſaacs wife Rebecca, and Iacobs wiues Lia and Rachel, with their handmaids Bala and Zelpha, either beleeued rightly, or were more eaſily brought to true beliefe and ſeruice of God.*

Moabites and Ammonites. Nachors progenie.

Iſmaelites.

Iſmael, *Abrahams firſt ſonne, was in his youth euil diſpoſed* (Gen. 21.) *and for endeauouring to corrupt Iſaac* (which S. Paul calleth perſecution) *was together with his mother Agar*, caſt out of Abrahams houſe, *yet* proſpered in the deſert; *had* twelue ſonnes Dukes, *ſometimes viſited his father, and* Gal. 4.

together

2. Paral. 12. 16. & 28. together with Iſaac buried him (Gen. 25.) And at the age of 137. yeares died and was put to his people, that is, to others like himſelf good or euil. Abraham alſo ſeparated his other ſonnes begotten of Cetura (v. 6.) from Iſaac, to whom only and not to any other, the promiſed land of Chanaan, and other more ſpecial bleſſings pertained. Of theſe laſt ſonnes came the people of Madianites, who kept ſome reſemblance with the people of God in religion, and therin prefigured heretikes, that deſcend from Catholike race, but falling to ſchiſme and hereſie, doe not participate eternal inheritance with the ſpiritual children of God as S. Auguſtin teacheth (q. 70. in Gen.) In like ſort of the two ſonnes of Iſaac, onlie Iacob had the ſpiritual bleſſing, and inheritance therto belonging (Gen. 27.) Eſau though prophane in manners ſelling his birth-right (Gen. 25. v. 32.) which was a ſpiritual iuriſdiction wherin he was a figure of the reprobate, yet it ſeemeth he kept the true faith (Gen. 35. v. vlt.) But whether he did or no, ſure it is, Iob, who is probably thought to be of his race (Gen. 36.) was a moſt holie man, and a rare example of vertue. But the poſterities of them both, and al the progenies of Iſmael, and of Abrahams other ſonnes by Cetura, ſoone or later fel to infidelitie and idolatrie. In other nations of the world ſtil new Gods and Goddeſes were multiplied vpon euerie occaſion, as S. Auguſtin (li. 18 de ciuit.) recounteth diuers. Al which notwithſtanding, the true Church and citie of God continued moſt viſible and notorious, yea with maruelous increaſe, eſpecially after they were more hated and afflicted in Ægypt (Exo. 1.) Whither they were brought by the ſtrange and ſpecial prouidence of God, more ſtrangely preſerued, and moſt miraculouſly deliuered from thence.

Madianites.

Iduneans.

Idolatrie ſtil increaſing yet the Church continued, yea alſo increaſed.

Much more the Church of Chriſt (wherof this was a ſhadow and figure) hath been and ſhal be euer moſt viſible, from the firſt foundation therof to the worlds end. For beſides the promiſes and predictions in the new Teſtament, al the Scriptures alſo of the old, which foretel Chriſt, doe withal foreſhew his Church. Totum quod annunciatur de Chriſto (ſayth S. Auguſtin de vnitate Eccleſ. c. 2.) caput & corpus eſt: Al that is ſpoken of Chriſt is (of) the head and the bodie. The head is the onlie-begotten Ieſus Chriſt, the Sonne of the liuing God: he the Sauiour of the bodie. His bodie the Church. Againe (c. 4.) Totus Chriſtus caput & corpus eſt. Whole Chriſt is the head & the bodie. The head, the onlie-begotten Sonne of God, & the bodie his Church: the bridegroom and bride, two in one flesh. Yea for no other cauſe (ſaith he li. de catech. rud. c. 3.) were al thoſe things written, before the comming of our Lord, which we read in holie Scriptures, but that his comming might be commended, and the future Church prefigured, that is, the people of God throughout al nations, which is his bodie. The ſame doth S. Paul teach vs, not only ſaying (Gal. 3.) The law was our pedagogue (or conductor) to Chriſt, but alſo (1. Cor. 12.) that as the (natural) bodie is one & hath manie members & al the membersof the bodie, wheras they be manie, yet are one bodie; ſo alſo Chriſt. And (Coloſſ. 1.) that Chriſts bodie is the Church. As therfore the great bleſſing of redeption & ſaluatiõ was promiſed in Chriſt (Gen. 12. &c.) ſo it was withal expreſſed that al nations and kindreds of the earth ſhould be partakers therof, yea ſo innumerable as the duſt of the earth, the ſtarres of

The Church of Chriſt in the new Teſtament alwayes viſible and great.

The ſame Scriptures forſhew Chriſt & his Church.

Multitude of progenie promiſed to Abraham pertaineth to the Church of Chriſt.

Gen. 13. 5. 17. & 22.

heauen, and ſands of the ſea. Which S. Paul ſayth (Rom. 9.) is not ment of Abrahams natural children, but of the children of promiſe, ſuch as the Roman Chriſtians, and others, Iewes and Gentiles. So S. Iohn ſaw in a viſion as a certaine number of twelue thouſand ſigned of euerie tribe of Iſrael, but after theſe a great multitude which no man could number, of al nations, tribes, peoples, and tongs. To ſay therfore, as ſome old and new heretikes doe, that the Church of Chriſt ſometimes conſiſteth of few, or inuiſible perſons, were to ſay God kept not promiſe with Abraham (Gen. 17.) and to make the bodie and thing figured, more obſcure then the ſhadow and figure; ſeeing in the whole time of the Law of nature, that is in theſe three firſt ages of the world, the Church being but a figure of that which is now, yet was alwayes viſible and notorious, as hath been declared. And that with perpetual ſucceſſion of ſupreme heads, rulers, and gouerners. As is before noted in the firſt age from Adam to Noe: in the ſecond from Noe to Abraham: ſo in this third, by the right line of Abraham, Iſaac, Iacob, Leui, Caath, and Amram, to Aaron and Moyſes (Exo. 6.) the Holie Ghoſt not there reciting more genealogies being come to the origin of the Prieſtlie Tribe, that is to theſe two whom his diuine goodnes ſelected and ordained, as wel to ſpeake to Pharao in behalf of the children of Iſrael, and to bring them out of the Land of Ægypt, as afterwards by one of them to giue his people a written Law, and in the other a perpetual prouiſion of ſpiritual Paſtours. For in Aaron the elder brother God eſtabliſhed an ordinarie ſucceſſion of Prieſthood, from that time to Chriſt, which before pertained to the firſt-borne in euerie familie: adioyning the reſt of Leuites tribe to aſſiſt them, in adminiſtration of ſacred things. But Moyſes the yonger brother was extraordinarily called (which God therfore shewed and confirmed by ſpecial miracles) not onlie to Prieſt-hood, but alſo to be as the God of Pharao, Superiour of Aaron, chiefe Mediatour between God and his people, as wel in deliuering them from the ſeruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other ſupreme gouernement ſpiritual and temporal during his life.

Gen. 13. 15. 17. & 22. Apoc. 7.

Very abſurd to ſay, the Church of Chriſt was at anie time obſcure.

Succeſſion of ſpiritual Gouerners during the law of nature.

Prieſt-hood of Moyſes law eſtabliſhed in Aarons ſeed.

Ex. 28. No. 30.

Moyſes chiefe in ſpiritual & temporal gouernement.

CHAP. XVI.

The people murmuring for meate, & that they had left the flesh-pots of Ægypt, 4. God giueth them quailes and Manna. 16. Wherof they are commanded to gather for euerie day, 22. but the sixt day double for the Sabbath, 32. and to keep a measure of it in the tabernacle for a memorie.

The beginning of the fourth age.

AND they set forward from Elim, and al the multitude of the children of Israel came into the desert Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came forth out of the Land of Ægypt. 2. And al the assemblie of the children of Israel murmured against Moyses & Aaron in the wilderneſſe. 3. And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we sate ouer the flesh pots, and did eate bread our fill: why haue you brought vs into this desert, that you might kil al the multitude with famine? 4. And our Lord said to Moyses: Behold I wil raine you bread from heauen: let the people goe forth, and gather that sufficeth for euerie day: (*a*) that I may proue them whether they wil walke in my law, or no. 5. But the sixt day let them prouide for to bring in: and let it be double to that they were wont to gather euerie day. 6. And Moyses and Aaron said to al the children of Israel: At euen you shal know that our Lord hath brought you forth out of the land of Ægypt; 7. and in the morning you shal see the glorie of our Lord: for he hath heard your murmuring against our Lord. But as for vs, what are we, that you mutter against vs? 8. And Moyses said: At euen our Lord wil giue you flesh to eate, and in the morning bread your fill: for he hath heard your murmurings, which you haue murmured against him, for what are we? neither is your murmuring against vs, but against our Lord. 9. Moyses also said to Aaron: Say to the whole assemblie of the children of Israel: Approach you before our Lord: for he hath heard your murmuring. 10. And when Aaron spake to al the assemblie of the children of Israel, they looked toward the wilderneſſe: and behold the glorie of our Lord appeared in a cloud. 11. And our Lord spake to Moyses, saying: 12. I haue heard the murmurings of the children of Israel, say to them: At euen you shal eate flesh, and in the morning you shal haue your fil of bread: and you shal know that I am the Lord your God. 13. Therfore it came to passe at euen, & (*b*) the quaile rose, and couered the campe: in the morning also a dew lay round about the campe. 14. And when it had couered the face of the earth, it appeared in the wilderneſſe smal, and as it were beaten with a pestil like vnto the hoare frost on the ground. 15. Which when the children of Israel had seen, they said one to an other:

The second part of this book. How the Israelites were fusta ned in the desert, and prepared to receiue the Law.

(*a*) God left it in their wil to be content with enough, or to couet more, yet suffered them not to haue more, when it came to measuring. v. 18. and 2. Cor. 8.

(*b*) These birds by Gods prouidence came from other places to the children of Israel. Nu. 11. v. 31.

other: "Man-hu! which ſignifieth: What is this! for they knew not what it was. To whom Moyſes ſaid: This is the bread, which our Lord hath giuen you to eate. 16. This is the word, that our Lord hath commanded: Let euerie one gather of it ſo much as ſufficeth to eate: a gomor euerie man, according to the number of your ſoules that dwel in a tent ſo ſhal you take vp. 17. And the children of Iſrael did ſo: and they gathered, one more, an other leſſe. 18. And they meaſured by the meaſure of a gomor: neither he that gathered more, had aboue: nor he that prouided leſſe, found vnder: but euerie one gathered according to that which they were able to eate. 19. And Moyſes ſaid to them: Let no man leaue therof til the morning. 20. Who heard him not, but certaine of them left vntil the morning, and it began to be ful of wormes, and it putrified. And Moyſes was angrie againſt them. 21. And euerie one of them gathered in the morning ſo much as might ſuffice to eate: and after the ſunne waxed hot, it melted. 22. But in the ſixt day they gathered double portions, that is, two gomors euerie man: and al the Princes of the multitude (c) came, and told Moyſes. 23. Who ſaid to them: This is it which our Lord hath ſpoken: The Sabbaths reſt is ſanctified vnto our Lord to morow. Whatſoeuer is to be wrought, doe it: and the meates that are to be made readie, make them readie: and whatſoeuer ſhal remaine, lay it vp vntil the morning. 24. And they did ſo as Moyſes had commanded, and it putrified not, neither was there worme found in it. 25. And Moyſes ſaid: Eate it to day, becauſe it is the Sabbath of our Lord: to day it ſhal not be found in the field. 26. Gather it ſix dayes: but in the ſeuenth day is the Sabbath of our Lord, therfore it ſhal not be found. 27. And the ſeuenth day came: and ſome of the people going forth to gather, fount not. 28. And our Lord ſaid to Moyſes: How long wil you not keep my commandementes, and my law? 29. See that our Lord hath giuen you a Sabbath, and for this cauſe on the ſixt day he giueth you double portions: let each man tarie with himſelfe, and let none goe forth out of his place the ſeuenth day. 30. And the people kept the Sabbath on the ſeuenth day. 31. And the houſe of Iſrael called the name therof Manna: which was as it were coriander ſeed white, and the taſt therof like to flowre with honie. 32. And Moyſes ſayd: This is the word, which our Lord hath commanded: (d) Fil a gomor of it, and let it be kept vnto the generations to come hereafter; that they may know the bread, wherwith I fed you in the wildernes, when you were brought forth out of the Land of Ægypt. 33. And Moyſes ſayd to Aaron: Take (e) one veſſel, and put Manna into it, ſo much as a gomor can hold: and lay it vp before our Lord to keep vnto your generations: 34. as our Lord commanded Moyſes. And Aaron put it in the tabernacle to be reſerued. 35. And the children of Iſrael did eate Manna fourtie yeares, til they came into the habitable land: with this meate were they fed, vntil they touched the borders of the land of Chanaan. 36. And a gomor is the tenth part an ephi.

(c) By their wondering at the double quantitie, it appeareth they intended not to gather ſo much.

(d) By anticipation Moyſes writeth here the commandment giuen when the Tabernacle and Arke were finiſhed Exo. vlt.

(e) This Relike was put in a golden vefſel Heb. 9. though it was infinitly inferiour to Chriſts fleſh Io. 6. yea inferiour to the fleſh of anie glorified Saint.

ANNO-

ANNOTATIONS.

CHAP. XVI.

15. *Man hu! what is this!* When the people of Israel in the desert had spent their prouision of meate brought from AEgypt, and according to Gods promise had receiued store of quailes; going forth in the morning they saw a strange thing lye vpon the ground like to hoare frost, wherat merueiling they said one to another *What is this!* in their language *Man hu! Whereupon* saith Theodoret (q. 30. in Exod.) *their demand was turned into the name, and it was called Manna.* Which as the same and other ancient Doctours gather by the holy Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promised, and giuen by our B. Sauiour, in the holy Sacrament of the Eucharist. As witnesse S Gregorie Nyssen (*Enar. vita Moysi, circa medium*) S. Ambrose [*lib. de iis qui Myst. initian. cap. 8.*) S. Cyril Alexandrinus, S. Chrysostom, S. Augustin, Theophilact and others, vpon the sixt of S. Iohn. Where also the text of our Sauiours long discourse with the Capharnaites, sheweth euidently that he promised to giue a farre better meate then Manna, to those that believed in him. *I am,* (saith our Lord) *the bread of life, which descended from heauen; your fathers did eate Manna in the desert, and died. The bread which I wil giue is my flesh, for the life of the world. My flesh is meate indeed, and my bloud is drinke indeed* &c. S. Paul likewise teacheth (1. Cor. 10.) that this *Manna*, and *the water* issuing out *of the rocke*, were figures of the same B. Sacrament, as is noted in those places.

Manna so called of Mâ-hu.

It was a figure of the Eucharist.

l. 3. c. 37. Ho. 45. Trac. 26 Ioan 6. v. 25. 41. 49. 51. 55.

Here only we commend to the Christian readers remembrance that the thing figured doth euer exceed the figure according to S. Pauls doctrin (Colos. 2.) wishing him therfore to consider, that in *Manna* were at least twelue cleere miracles. First, it was made by Angels wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or slowly soeuer any man did gather it, in the end each one had the same measure ful, called a gomor, and no more nor lesse. Fourthly, the fifth day which was next before the Sabbath, that which they gathered, was found to be double portions to other dayes, that is, two gomors for euerie one. Fiftly, there fel none at al on the Sabbath day. Sixtly, if in the rest of the weeke any part was left al night, it putrified and was corrupt in the morning, but the night before the Sabbath day, it remained sound and good. Seuenthly, notwithstanding diuersitie of stomakes in so great a multitud, the same measure was sufficient and no more, to euerie one, yong and old, and of middle age. Eightly, the heate of the sunne melted and consumed that which remained in the field, though otherwise it endured heate of the fire, seething in water, grinding in milles, and beating in morters. Ninthly, it tasted to euerie one, what they desired. Tenthly, it seemed neuerthelesse to the euil minded, loathsome and light meate, but pleasant to the good. Eleuenthly, part of it was kept in the Arke by Gods commandement, and was not corrupted in manie hundred yeares. Twelfthly, this strange and extraordinarie prouision continued fourtie yeares, that is, til the children of Israel came to the promised land, and then ceased.

Twelue miracles in Manna.

Psa. 77. v. 25. Rosseu. l. 1. c. 12. cent. Oecolamp. D. Hesk. l. 3. c. 12. parlam.

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12.

You see then so miraculous a figure farre excelled Zuinglius or Caluins communion bread, which containeth no miracle at al, only signifying Christs bodie. But, as our Sauiours owne wordes import, and ancient fathers teach vs, by Manna was prefigured Christs verie bodie and bloud, with his soule and Diuinitie vnder the forme of bread.

No miracle in Protestants Communion

Al the ſaid miracles are more eminent in the B. Sacrament.

For this indeed infinitly excelleth Manna, containing al the foreſaid, or rather much more eminent miracles. For firſt, it was cõſecrated by the marueious power of Chriſts word, and euer ſince the ſame is done, by the like power communicated to Prieſts, [2] in his Church militant, [3] one and the verie ſame, and not manie, in innumerable places, and in euerie leſſe or greater forme, yea in the leaſt particle of the accidents that may be, Chriſt is whole and entire. (4) It grueth aboundance of grace in this life, ſignified by the day before the Sabbath, for the glorie of the next life in eternal reſt, (5) where is no more vſe of Sacraments, but euerlaſting fruition of glorie. (6) Whoſoeuer therfore would make temporal commoditie of this heauenlie food, as it were reſeruing Manna for other dayes of the weeke, it periſheth to him, and turneth to his ignominie, but being reſerued in the faithful ſoule, for the life to come, which is the true Sabbath, it remaineth in heauenlie treaſure. (7) And ſo it auaileth to euerie one, as their ſoule, which is the ſpiritual ſtomake of ſupernatural meate, is leſſe or more diſpoſed. (8) Though heate of perſecution, and other aduerſe power take away this Sacrament and Sacrifice abroade in the field of this world, yet no power extinguiſheth it within the Church, where it is in due manner prepared & miniſtred to the children of God, (9.) where it yealdeth al comfort, ſtrength & contentment to good ſpiritual deſires, (10.) but to the incredulous Capharnaites ſeemeth vnpoſſible, and to carnal conceits loathſome. (11.) Being worthily receiued into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, wherby the bodie ſhal be raiſed againe from death, and together with the ſoule be eternally glorified. (12.) In the meane time of this pilgrimage of mankind, it is our wayfaring ſpecial prouiſion, dailie and ſuperſubſtantial bread, til we ſhal poſſeſſe the promiſed land, the Kingdome of heauen in eternal bliſſe.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

CHAP. XVII.

The people murmuring againe in Raphidim for want of drinke, our Lord giueth them water out of a rock. 8. Amalech fighteth with them. And Moyſes lifting vp his hand in prayer, Iſrael ouercometh, otherwiſe Amalech preuaileth.

THERFORE al the multitude of the children of Iſrael ſetting forward from the deſert Sin, by their manſions, according to the word of our Lord, camped in Raphidim, where there was no water for the people to drinke. 2. Who chiding againſt Moyſes, ſaid: Giue vs water, that we may drinke. To whom Moyſes anſwered: Why chide you againſt me? Wherefore doe you tempt our Lord? 3. The people therefore was thirſtie there for lacke of water, & murmured againſt Moyſes, ſaying: Why didſt thou make vs goe forth out of Ægypt to kil vs, and our children, & our beaſts with thirſt: 4. And Moyſes cried to our Lord, ſaying: What ſhal I doe to this people? Yet a litle while, and they wil ſtone me. 5. And our Lord ſaid to Moyſes: Goe before the people, and take with thee of the ancients of Iſrael: and the rod wherwith thou didſt

ſtrike

ſtrike the riuer, take in thy hand, and goe. 6. Behold I wil ſtand there before thee, vpon the rocke Horeb: and thou ſhalt ſtrike the rocke,& water ſhal goe out therof, that the people may drinke. Moyſes did ſo before the ancients of Iſrael: 7. and he called the name of that place, Tentation, becauſe of the chiding of the children of Iſrael, and for that they tempted our Lord,ſaying: Is the Lord among vs or not? 8. And Amalec came, and fought againſt Iſrael in Raphidim. 9. And Moyſes ſayd to Ioſue: Chooſe out men,and goe forth & fight againſt Amelec: to morow I wil ſtand in the top of the hil hauing the rod of God in my hand. 10. Ioſue did as Moyſes had ſpoken, and he fought againſt Amalec: but Moyſes and Aaron and Hur went vp vpon the top of the hil. 11. And when Moyſes lifted vp his hands,Iſrael ouercame:but(a) if he did let them downe a litle, Amalec ouercame.12.And the hands of Moyſes were heauie: therefore they tooke a ſtone, and put vnder him, wherupon he ſate: and Aaron and Hur ſtaied vp his hands on both ſides.And it came to paſſe that his hands were not wearie vntil ſunne ſet. 13. And Ioſue put Amalec to flight,& his people by the edge of the ſword. 14. And our Lord ſaid to Moyſes:Write this for a monument in a booke,& deliuer it to the eares of Ioſue:for I wil deſtroy the memorie of Amalec from vnder heauen. 15.And Moyſes builded an Altar, and called the name therof, Our Lord my exaltation, ſaying: 16. Becauſe the hand of our Lords throne, and the warre of our Lord ſhal be againſt Amalec,from generation vnto generation.

[a] If this ceremonie *of holding vp his hands* was of ſuch importãce in the law of nature, why doe Heretikes deride the ſame,and the like in the Catholike Church?Whereas alſo our Sauiour *lifting vp his hands* bleſſed his diſciples. *Luc.* 24. S. Damaſcẽ alſo teacheth(*l.* 4.*c.*12. *Ortho.*] that this extention of his hãds prefigured the Croſſe of Chriſt. And now it repreſenteth the ſame.

CHAP. XVIII.

Iethro Moyſes father in law bringeth to him his wife and children. 8. *And hearing the great workes of God,* 12. *offereth Sacrifice:* 13. *and wiſely aduiſed Moyſes to appoint ſubordinate officers to iudge leſſe cauſes, reſeruing the greater to himſelfe.*

AND when Iethro the (a) Prieſt of Madian,the allied of Moyſes,had heard al the things,that God had done to Moyſes, and to Iſrael his people, and that our Lord had brought forth Iſrael out of Ægypt; 2. he tooke Sephora the wife of Moyſes whom he had ſent backe: 3. and her two ſonnes, of which one was called Gerſam, his father ſaying: I haue been a ſtranger in a forren countrie; 4. And the other Eliezer: for the God of my father, quoth he, is my helper, and hath deliuered me from Pharaoes ſword. 5. Iethro therefore the allied of Moyſes came and his ſonnes, and his wife to Moyſes into the deſert, where he was camped beſide the mountayne of God. 6. And he ſent word to Moyſes, ſaying:

[a] *Cohen* in Hebrew ſignifieth *Prince* or *Prieſt*, which offices in the law of nature were often ioyned in one perſon.

He hro thy allied come to thee, and thy wife, and thy two children with her. 7. Who going forth to meet his allied, adored, and kiſſed him; and they ſaluted one an other with words of peace. And when he was entred into the tent, 8. Moyſes told his allied al things that our Lord had done to Pharao, and the Ægyptians for Iſrael: and the whole trauaile which had chanced to them in the iourney, and that our Lord had deliuered them. 9. And Iethro reioyced for al the good things, that our Lord had done to Iſrael, becauſe he had deliuered them out of the hands of the AEgyptians, 10. and he ſaid: Bleſſed is the Lord, that hath deliuered you out of the hand of the AEgyptians, and out of the hand of Pharao, that hath deliuered his people out of the hand of AEgypt. 11. Now doe I know, that the Lord is great aboue al Gods: for becauſe they dealt proudly againſt them. 12. Iethro therfore the allied of Moyſes offered holocauſts and hoſts to God: and Aaron and al the ancients of Iſrael came, to eate bread with him before God. 13. And the next day Moyſes ſate to iudge the people, who ſtood by Moyſes from morning vntil night. 14. Which thing when his allied had ſeen, to wit, al things that he did in the people, he ſaid: What is this that thou doeſt in the people? Why ſitteſt thou alone, and al the people attendeth from morning vntil night? 15. To whom Moyſes anſwered: The people commeth to me ſeeking the ſentence of God. 16. And when anie controuerſie chanceth among them, they come vnto me to iudge between them, and to ſhew the precepts of God, and his lawes. 17. But he ſaid: Thou doeſt not wel: 18. thou art tyred with foolish labour, both thou, and this people that is with thee, the buſines is aboue thy ſtrength, thou alone canſt not ſuſteyne it. 19. But (*b*) heare my words and counſails, and God ſhal be with thee. Be thou to the people in thoſe things that pertaine to God, to report their words vnto him: 20. & to ſhew to the people the ceremonies & rite of worſhipping, and the way wherin they ought to walke, and the worke that they ought to doe. 21. And prouide out of al the people men that are wiſe, & doe feare God, in whom there is truth, and that doe hate auarice, and appoint of them tribunes, and centurions, and quinquagenarians, and deanes, 22. which may iudge the people at al tymes: and what great matter ſoeuer ſhal fal out, let thē referre it to thee, & let them iudge the leſſe matters only: & ſo it may be lighter for thee, the burden being imparted vnto others. 23. If thou doeſt this, thou ſhalt fulfil the cōmandement of God, & ſhalt be able to beare his precepts: al this people ſhal returne to their places with peace. 24. Which things when Moyſes heard (*c*) he did al things that he had ſugeſted vnto him. 25. And chooſing ſubſtantial men out of al Iſrael, he appointed them Princes of the people, tribunes, and centurions, and quinquagenarians, and deanes. 26. Who iudged the people at al time: and whatſoeuer was of greater difficultie they referred to him, themſelues iudging the eaſier caſes only. 27. And he diſmiſſed his allied: who returning went into his countrie.

b) Manifold wiſdome, wherof Daniel prophecieth (c. 12. v. 4.) in Chriſtian Gentils, was here prefigured in Iethro a Gētil.

c) To whom Moyſes willingly yealded. *Origen. in hunc locum.* Morally, Superiours are admoniſhed by Moyſes example to learne of anie man, that which is good. *S. Chryſoſtom. ho. de ſerendis reprehenſionibus.*

CHAP.

CHAP. XIX.

Here to mount Sinai, with commemoration of their deliuerie from Ægypt, the people are commanded to be ſanctified: 16. and ſo our Lord comming in thunders and lightnings ſpeaketh with Moyſes.

IN the third month of the departure of Iſrael out of the Land of Ægypt, " this day they came into (a) the wilderneſſe of Sinai. 2. For departing out of Raphidim, and comming to the deſert of Sinai, they camped in the ſame place, & there Iſrael pitched their tents ouer againſt the mountaine. 3. And Moyſes went vp to God: and our Lord called him from the mountaine, and ſaid: (b) This ſhalt thou ſay to the houſe of Iacob, and ſhalt tel the children of Iſrael: 4. Your ſelues haue ſeen what I haue done to the Ægyptians, how I haue carried you vpon the wings of eagles, and haue taken you vnto me. 5. If therfore you wil heare my voice, and keep my couenant, you ſhal be (c) my peculiar of al peoples: for al the earth is myne. 6. And you ſhal be vnto me (c) a Prieſtlie Kingdome, and a holie nation: theſe are the words that thou ſhalt ſpeake to the children of Iſrael. 7. Moyſes came: and calling together the nations of the people, he declared al the words which our Lord had commanded him. 8. And al the people anſwered together (d) Al things that our Lord hath ſpoken, we wil doe. And when Moyſes had reported the peoples words to our Lord, 9. our Lord ſaid to him: Now preſently wil I come to thee in the darkeneſſe of a cloud, that the people may heare me ſpeaking to thee, and may beliue thee for euer. Moyſes therfore (e) told the peoples words to our Lord. 10. Who ſaid to him: Goe to the people, and ſanctifie them to day, and to morow, and let them waſh their garments. 11. And let them be readie againſt the third day: for in the third day the Lord wil deſcend in the ſight of al the people vpon the mount Sinai. 12. And thou ſhalt appoint certaine limites to the people in circuit, and ſhalt ſay to them: Beware ye aſcend not into the mount, & that you touch not the ends therof: euerie one that toucheth the mount, dying ſhal dye. 13. Hands ſhal not touch him, but he ſhal be ſtoned to death, or ſhal be ſhot through with arrowes: whether it be beaſt, or man, it ſhal not liue. When the trumpet ſhal begin to ſound, then let them aſcend into the mount. 14. And Moyſes came downe from the mount to the people, and ſanctified them. And when they had waſhed their garments 15. he ſaid to them: Be readie againſt the third day, and come not neer your wiues. 16. And

(a) To this place (which was their 12. manſion) they came the 47 day after they parted from Ægypt. And the third day folowing which was the 50. he law was giuen in mount Sinai. *S. Hierom. Epiſt. 1. ad Fabiolam.*

(b) God would haue their free conſent, els it were not a perfect couenant. *Theodoret. q. 35. in Exod.*

(c) In this couenant God promiſeth particular loue; Prieſtlie function, wherby they might better ſerue him; and effectual grace and ſanctitie.

(d) The people promiſe loyaltie to God; and to keep his commandements.

(e) So Angels & Saints offer our prayers & other good workes to God, though he know al things beforehand.

now

now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightnings to flash, and a verie thicke cloud to couer the mount, & the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. 17. And when Moyses had brought them forth to meete with God from the place of the campe, they stood at the botome of the mount. 18. And al the mount Sinai smoked: for because our Lord was descended vpon it in fire, and the smoke arose from it as out of a fornace: and al the mount was terrible. 19. And the sound of the trumpet grew lowder by litle and litle, and was drawen out a length: Moyses spake, and God answered him. 20. And our Lord descended vpon the mount Sinai in the very top of the mount, and he called Moyses into the top therof. Whither when he was ascended, 21. he said vnto him: Goe downe, and charge the people, lest perhaps they wil passe their limits to see the Lord, and a very great multitude of them perish. 22. The Priests also that come to the Lord, let them be sanctified, lest he strike them. 23. And Moyses said to our Lord: The common people can not ascend into the mount Sinai: for thou didst charge, and command, saying: Put limits about the mount, and sanctifie it. 24. To whom our Lord said: Goe, get thee downe, and thou shalt come vp, and Aaron with thee: but (*f*) the Priests and the people let them not passe the limits nor ascend to the Lord, lest perhaps he kil them. 25. And Moyses went downe to the people, and told them al.

(*f*) The people & al inferiour Clergie also, are to keepe their limits & to learne Gods wil of their Superiours.

ANNOTATIONS.

CHAP. XIX.

Agreement of old and new mysteries.

1. *This day.*) The first day of the third month the children of Israel came into the desert of Sinai. So counting 16. dayes remaining of the first month when they parted from AEgypt, al the second month of 30. dayes, this first day of the third month, and three dayes more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was giuen the fiftieth day, in figure of the Law of Christ, promulgated on whitsunday, the fiftieth day after our Redemption. Whereby wee see meruelous correspondence of diuine Mysteries in the old and new Testament. *S. Augustin. Epist. 119. c. 16.*

CHAP. XX.

Moyſes receiueth the Decologue or ten commandments of God, for al the people 23. with repetition that they shal not make falſe Gods, nor make Altars but of earth or vnhewed ſtone, and without ſteps.

The third part of this booke, cõtaining Diuine Lawes, Moral, Ceremonial, & Iudicial.

AND our Lord ſpake al theſe words. 2. I am the Lord thy God, which brought thee forth out of the Land of Ægypt, out of the houſe of ſeruitude. 3. Thou ſhalt not haue "ſtrange Gods before me. 4. Thou ſhalt not make to the "a (*a*) grauen thing, nor any ſimilitude that is in heauen aboue, & that is in the earth beneath, neither of thoſe things that are in the waters vnder the earth. 5. Thou ſhalt not adore them, nor ſerue them: I am the Lord thy God mighty, ielous, (*b*) viſiting the iniquitie of the fathers vpon the children, vpon the third and fourth generation of them that hate me: 6. and doing mercie vpon thouſands to them that loue me, and keep my precepts. 7. Thou ſhalt not take the name of the Lord thy God in vaine. For the Lord wil not hold him innocent that ſhal take the name of the Lord his God vainely. 8. Remember that thou ſanctifie the ſabbath day. 9. Six dayes ſhalt thou worke, and ſhalt doe al thy workes. 10. But on the ſeauenth day is the ſabbath of the Lord thy God: thou ſhalt doe no worke in it, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy woman ſeruant, thy beaſt, and the ſtranger that is within thy gates. 11. For ſix dayes the Lord made heauen and earth, and the ſea, and al things that are in them, and reſted in the ſeuenth day, therfore the Lord bleſſed the ſabbath day, and ſanctified it. 12. Honour thy father and thy mother, that thou mayſt be long liued vpon the earth, which the Lord thy God wil giue thee. 13. Thou ſhalt not murder. 14. Thou ſhalt not commit aduoutrie. 15. Thou ſhalt not ſteale. 16. Thou ſhalt not ſpeake againſt thy neighbour falſe teſtimonie. 17. Thou ſhalt not couet thy neigbours houſe: neither ſhalt thou deſire his wife, nor ſeruant, nor handmaid, nor oxe, nor aſſe, nor any thing that is his. 18. And al the people ſaw the voices, and the flames, and the ſound of the trumpet, and the mount ſmoking: and being frighted and ſtrucken with feare they ſtood a farre off, 19. ſaying to Moyſes: Speake thou to vs, and we wil heare: let not our Lord ſpeake to vs, leſt perhaps we die. 20. And Moyſes ſaid to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you ſhould not ſinne. 21. And the people ſtood a farre off: But Moyſes went vnto the darke cloud wherein God was. 22. Our Lord ſaid

a) In Hebrew *Peſel*, in Greek γλυπτὸν in Latin *ſculptile*, in Engliſh *a grauen thing*.

b) This commination and promiſe annexed to the firſt commandment perteyneth to euerie one of the nine folowing. Catech. Ro. p. 3. q. 9.

The Epiſtle on wedneſday in the third weeke of Lent.

more-

moreouer to Moyſes: This ſhalt thou ſay to the children of Iſrael: You haue ſeen that from heauen I haue ſpoken to you. 23. You ſhal not make Gods of ſiluer, nor Gods of gold ſhal you make to you. 24. An Altar (c) of earth you ſhal make to me, and you ſhal offer vpon it your holocaſts and pacifikes, your ſheep and oxen in euerie place where the memorie of my name ſhal be: I wil come to thee, and wil bleſſe thee, 25. And if thou make an Altar of ſtone vnto me, thou ſhalt not build it of hewed ſtones: for if thou lift vp thy knife ouer it, it ſhal be polluted. 26. Thou ſhalt not goe vp by grieſes vnto myne Altar, leſt thy turpitude be diſcouered.

(c) This and other ceremonial precepts are determinate lawes, for obſeruing the commandmẽts of the firſt table pertaining to God.

ANNOTATIONS.

HAP. XX.

3 *Strange Gods.*] Proteſtants pretend here to proue, that al Catholikes are Idolaters, for honoring Saints, and their Relikes and Images. And they haue ſo defamed Catholike Religion in this behalfe, that the vulgar ſort of deceiued people, otherwiſe knowing Catholikes to be ordinarily of moderate conuerſation in life, of iuſt dealing towards their neighbours, addicted to prayer, faſting, almes, and manie good works, more wanting among themſelues: yet ſuppoſing them, notwitſtanding theſe laudable qualities, to be Idolaters, are thereby auerted from Catholike Religion. And ſurely it were a iuſt cauſe, if it were true. As wel therfore to purge our ſelues of ſo haynous an imputed crime, as to remoue this dangerous block of erroneous conceit, we ſhal here note ſome of the Proteſtants egregious lies againſt the whole Church militant, and blaſphemous reproches againſt the glorious Saints: then briefly declare the true and ſincere doctrine and practiſe of the Catholike Church in this point. Luther in his poſtil vpon the Ghoſpel of our Lordes Incarnation, ſayth: *Papiſta Virginem Mariam Deum conſtituunt: Omnipotentiam ei in cœlo & in terra tribuunt.* The Papiſts (ſaith he) make the Virgin Maria God: they attribute to her omnipotencie in heauen and in earth. In Papiſtrie al expected more fauour and grace from her, then from Chriſt himſef. His ſcholar Melancton (*in locis communib.*) poſtilling the firſt Precept, ſaith: Papiſtes inuocate Saints, and worship Images in heathnish manner. Caluin (*li. de neceſſ. reform. Eccleſ.*) ſaith: thoſe of the Emperours religion (meaning al Catholikes) ſo ditide Gods offices among Saints, that they ioyne them to the Soueraigne God, as colleges; in which multitude God lieth hidden. Againſt the moſt glorious virgin mother the ſame Luther (*ſer. de natali virg. Mar.*) feared not to ſay, that he eſteemed no more of the prayer of *S. Marie*, then of anie one of the people. And his reaſon is worſe then his wicked aſſertion, for that (ſaith he) al that believe in Chriſt are as iuſt, & as holie as the virgin Marie, or anie other Saint how great ſoeuer. The Magdeburgian Centuriators (li. 1. Cent 1.) affirme that the virgin Marie ſinned grieuouſly, yea cõpare her imagined faults with the ſinne of Eue in paradiſe. (*li. 2.*) They charge S. Peter and S. Paul (alſo after their conuerſions) with diuers great crimes. Caluin (li. 3. Inſt. c. 2. parag. 1.) condemneth Sara and Rebecca of great ſinnes (c. 4.) reprehendeth Iudas Machabeus for ſuperſtitious and prepoſterous zeale, in cauſing Sacrifice to be offered for the dead. In his commentarie (in 32. Exodi) he accuſeth moſt

Proteſtants charge al Catholikes to be Idolaters. They abuſe their folowers.

They belie the Church militant.

Blaſpheme the triumphant.

holie

holie and meeke Moyſes of arrogancie and pride. And (li. 3. Inſtit. c. 20. p. 27.) he ſcuruily ſcoffeth at al Saints in general, ſaying: If they heare mortal mens prayers, they muſt haue eares ſo long, as from heauen to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproued in Vigilantius) but alſo *vmbras, laruas, colluuiem: shadowes, nights goblins, ſtinching filth*: yet more, (*li. de vera refor. Eccleſ. rat.*) he calleth them *Monſtra, carnifices, beſtiae, monſters, hangmen, beaſts*. Theſe and like blaſphemies modeſt men can not but abhore and deteſt. Their lies alſo are conuinced by S. Hierom, handling this matter of purpoſe againſt Vigilantius, by S. Auguſtin touching it by occaſion (*li. 20. c. 21.*) againſt Fauſtus the Manichee, Thomas Waldenſis (*To. 3. tit. 13. de Sacramentalibus*) againſt Wiclif, by al Catechiſmes and Chriſtian Inſtructions, teaching nothing like, but quite contrarie to theſe mens reports. In ſumme they al teach, that Saints are to be honoured with religious honour, which is greater then ciuil, but infinitly inferiour to diuine, as the excellencie of God ſurmounteth al excellencie created.

Al modeſt men wil condemne theſe blaſphemies.

Catholike doctrine & practiſe conuince their lies.

The true Catholike doctrin.

For better declaration wherof, it is to be conſidered, that ſeeing by the law of God and nature honour is due to excellencie, there muſt be ſo manie diſtinct kinds of honour, as there be general kinds of excellencie, which are three. The firſt of God, infinit, and incomparably aboue al: the ſecond is ſupernatural, but created, as of grace and glorie: the third is humane or natural, conſiſting in natural guifts, or worldlie power and dignitie, al three as diſtinct as God, heauen, and earth. To theſe three general kinds of excellencie perteine therfore other three as diſtinct kinds of honour, to wit, Diuine due to Gad only, called by vſe and appropriation of a Greeke word *Latria*: the ſecond *Dulia*, belonging to Saints, and other holie things, eleuated by God aboue the courſe of nature, in diuers degrees, but within the ranke of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers ſtates and qualities of men. The firſt of theſe, which is diuine, may in no caſe be giuen to anie creature, how excellent ſoeuer. The third which is ciuil, as both Catholikes and Proteſtants hold for certaine, is not competent nor agreable to Saints, but to mortal worldlie men in reſpect of temporal excellencie. Al the controuerſie therfore is about the ſecond. Which Caluin (*li. 1. Inſtit. c. 11. & 12.*) and al Proteſtant writers denie & reiect, and ſo would haue no honour at al giuen to Saints. Obiecting as old heretikes did, that Catholikes doe al the ſame external actes, as ſtanding bare-head, bowing, kneeling, praying, and the like to Saints, as to God himſelf. We anſwer, that the diſtinction of honour conſiſteth not alwayes in the external action, but in the intention of the mind. For when we doe ſuch external actes of honour to God, we intend therby to honour the Creator and Lord of al, and ſo it is diuine honour; but doing the ſame external actes to a Saint, we conceiue of him, as a glorious ſeruant of God, and ſo we honour him as a ſanctified and glorified creature, Gods ſubiect and ſeruant. Without this diuerſitie of intentions in your mind, you can not ſhew difference between the honour you doe to God, and that you doe to the King, by bowing, kneeling, and the like. For it is the ſame external action: yet no Chriſtian doubteth but he honoreth God with diuine honour, & the King with ciuil. Againe we anſwer, that we doe not al the external actions of honour to Saints, which we doe to God. For Sacrifice is done only to God, and to no Saint; and becauſe Altars perteine to Sacrifice, they are erected to God only, though oftentimes in memorie of Saints.

Honour due to excellencie.

Three kindes of excellencie.

Therfore three kindes of honour.

Proteſtants denie anie honour to be due to Saints.

Their obiection.

First anſwer.

Example of this neceſſary diſtinction.

Second anſwer.

Both which anſwers S. Auguſtin gaue long ſince to Fauſtus the Manichee arguing that Catholikes by doing the ſame external actes, worſhipped Martyrs with diuine honour, and ſo turned them into Idols, as that heretike inferred. Wherenpon S. Auguſtin declareth, that Chriſtian people celebrate together the memories of Martyrs with *Religioſa ſolemnitie*, to ſtir vp imitation, to be partakers of their merites, and to be holpen by their prayers. Yet ſo that we erect not Altars (becauſe they are for Sacrifice) to anie Martyr, though in memorie of Mar-

S. Auguſtin declareth this doctrin: and giueth both the former anſwers.

li. 22. c. 21.

Three cauſes of celebrating Saints memories.

tyrs, but to God of Martyrs. For who euer ſtanding at the Altar, in places of Saints bodies, ſaid: We offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may ariſe, to enkindle charitie, both towards them, whom we may imitate, and towards him, by whoſe help we may. We honour Martyrs with that worſhip of loue and ſocietie, wherwith holie men are worſhipped in this life. Whoſe hart we perceiue is prepared to like ſufferance for the Euangelical veritie: but Martyrs more deuoutly, by how much more ſecurely, after al vncertainties are ouercome, and with how much more confident praiſe, we preach them now victours in a more happie life, then others yet fighting in this. But with that worſhip, which in Greeke is called *Latria, ſeruice properly due to God*, which in Latin can not be expreſſed by one word, we neither worſhip, nor teach to be worſhipped but one God. And for ſo much as offering of Sacrifice pertaineth to this worſhip (wherof they are called Idolaters, that offer ſacrifice to anie Idols) we by no meanes offer anie ſuch thing, nor teach to be offered, either to anie Martyr, or bleſſed ſoule, or holie Angel. Thus farre S. Auguſtin. The ſame teacheth Theodoret (*li. 8. ad Græcos*) Our Lord hath depriued falſe Gods of the honour, they had in Temples, and in place of them cauſed his Martyrs to be honoured: yet not in the ſame manner, for we neither bring hoſtes, nor libaments to Martyrs, but honour them, as holie men, and moſt deare freinds of God. It would be too long to cite manie ancient Fathers, teſtifying and teaching that Saints are to be honoured.

Latria is honour proper to God. Sacrifice only to God.

Proteſtants cõfeſſe that the ancient Fathers honoured Saints, and their Relikes.

More compendiouſly we wil take our aduerſaries confeſſion, the Magdeburgian Centuriators. Who (*Præf. Cent. 6.*) holding that the Church was only pure from idolatrie the firſt hundred yeares of Chriſt, and that it began to faile in the ſecond and third age, more in the fourth and fifth, and was vtterly perished in the ſixth, impute the cauſe of her ruine, that the very chiefe men taught and practiſed the honour of Saints. Firſt of al (ſay they) theſe horrible and pernicious darknes, as certaine black clouds couering the whole firmament, roſe vp in the verie aſſemblie of teachers. For that partly the very Doctors of the Church, partly other ſuperſticious men, augmented ceremonies and humane worships in the Temples. For ſacred houſes began to be built in al places, with great coſte, altogether in heathnish manner: not principally to the end Gods word might there be taught, but that ſome honour might be exhibited to the Relikes of Saints, and that foolish people might there worship dead men. And how pleaſantly eloquent is that Gregorie, called the Great, how feruent, when as from his three footed ſtoole, he preached the manner of conſecrating theſe houſes? And a litle after. By this occaſion dead creatures, and bloudles half wormeaten bones began to be honoured, inuocated, and worshipped with diuine honour. Al which *The Doctors of the Church* not only winked at, but alſo *ſet forward*. Thus the reader ſeeth, notwithſtanding their lies, ſcoffes, and blaſphemies, Proteſtants doe confeſſe, that the Church and her chiefe pillars, ſtreight after the firſt hundred yeares of Chriſt, fiue hundred next folowing, honoured Saints and their Relikes. Neither want there authentical examples of holie Scriptures, wherby the ſame is proued. *As Gen. 32. 48. Exodi. 3. 32. Num. 22. Ioſue 5. 3. Reg 18. 4. Reg. 2. Pſalm. 98. and els where.*

Manna was put in a golden veſſel. *Heb. 9.* How faucie are heretikes to ſcoffe at ſo renowmed a Doctor!

Proteſtants haue corrupted the text in al their Engliſh Bibles.

4. *A grauen thing.*) Here the ſame falſifiers of Chriſtian doctrine doe not only peruert the ſenſe of holie Scripture, wreſting that againſt Images, which is ſpoken againſt Idols, but alſo ſhamefully corrupt the text, by tranſlating *grauen image*, neither folowing the Hebrew, Greek, nor Latin. For the Hebrew word, *peſel*, is the verie ſame that *ſculptile* in Latin, that is *a grauen or carued thing*. The Greeke hath εἴδωλον, *an idol*. So al Proteſtants Engliſh Bibles are falſe.

In the meane time til they correct their books, they may pleaſe to remember, that God ſhortly after this (*Exod. 25.*) commanded to make Images of An-

gels,

gels, to wit Cherubins. Likewise a brasen serpent (*Num. 21.*) Also oxen and Lions (*Reg. 6. & 7.*) Neither are Puritanes so precise, but that they engraue, carue print, paint, cast, sow, embroder, and otherwise make and keepe Images, purtraits, and pictures of men, and other things. As for worshipping of sacred Images the second Councel of Nice (*Act. 4.*) The Councel of Trent (*sess. 25.*) S. Gregorie the Great (*li. 7. ep. 5. & 53.*) S. Damascen in diuers whole books, and manie others, and al Catholike Catechismes and Christian Instructions teach, that the honour is not done to the Image for it self, but at the presence of the Image, to Christ, or Saint, whose Image it is.

God commanded to make Images.

Christ and Saints are honoured in their Images.

An other controuersie Caluin here maketh, who from these words, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are diuided, so al the words, and the number of ten commandements be acknowledged (for holie Scripture calleth them ten Exo. 34. v. 28. Deut. 4. v. 13. & 10. v. 4.) we wil not contend: but only as more reasonable we folow the common manner of diuiding the first table into three precepts directing vs to God, the second into seuen belonging to our neighbour, approued for the better by S. Augustin (*q. 71. in Exodum*) and generally receiued of al Catholikes; grounded vpon this reason, among others, because to make or haue a picture, or similitude of anie creature, to the end to adore it as God, were indeed to haue a strange God, which is forbid in the first words: and so al that folow eth to the commination and promise, forbiddeth false Gods, and appeareth to be but one precept in substance. But the desire and internal consent to adulterie, and to theft, differ altogether as much, as the external actes of the same sinnes; and therfore seeing adulterie and theft are forbidden to be committed by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

The first table conteineth three precepts, the second seuen.

The first cānot wel be diuided.

The ninth and tenth are as distinct, as the sixth and seuenth.

CHAP. XXI.

Iudicial precepts concerning bondmen and bondwemen, 12. Manslaughter and striking: killing and cursing of parents. 23. The law of like paine for a hurt, 28. Of an oxe striking with his horne.

THESE are the (*a*) iudgements which thou shalt propose to them. 2. If thou buy an Hebrew seruant, six yeares shal he serue thee: in the seaueenth he shal goe out free * gratis. 3. With what rayment he entred in, with the like let him goe out: if hauing a wife, his wife also shal goe out with him. 4. But if his Lord giue him a wife, and she beare sonnes & daughters, the woman and her children shal be her Lords; but himselfe shal goe out with his rayment. 5. And if the seruant say: I loue my Lord and wife & children, I wil not goe out free: 6. his Lord shal present him to (*b*) the Gods, and he shal be set to the dore and the postes, and he shal bore his eare through with an awle: and he shal be his bond man for euer. 7. If any man sel his daughter to be a seruant,

* Paying nothing.

(*a*) Iudicial lawes doe instruct in particular, how to keep the commandments of the second tabl, perteining to our neighbours.

(*b*) The Iudges authorized by God.

ſhe ſhal not goe out, as bondwomen are wont to goe out. 8. If ſhe miſlike the eyes of her Maſter to whom ſhe was deliuered, he ſhal diſmiſſe her: but he ſhal not haue authoritie to ſel her vnto a ſtrange people, if he deſpiſe her. 9. But if he deſpouſe her to his ſonne, he ſhal doe to her after the manner of daughters. 10. And if he take an other wife for him, he ſhal prouide her a mariage, and rayment, and the price of her chaſtitie he ſhal not denie. 11. If he doe not theſe three things, ſhe ſhal goe out gratis without monie. 12. He that ſtriketh a man wilfully to kil him, dying let him die. 13. But he that did not lye in wait for him, but God deliuered him into his hands, I wil appoint thee a place whereunto he ought to fly. 14. If a man of ſet purpoſe kil his neighbour, and by lying in wait for him, thou ſhalt plucke him out from mine Altar, that he may die. 15. He that ſtriketh his father or mother, dying let him die. 16. He that ſhal ſteale a man, and ſel him, being conuicted of the treſpeſſe, dying let him die. 17. He that curſeth his father, or mother, dying let him die. 18. If men fal at words, and the one ſtrike his neighbour with a ſtone or with his fiſt, and he die not, but lye in his bed: 19. if he riſe, and walke abrode vpon his ſtafe, he that did ſtrike ſhal be quit, yet ſo that he make reſtitution for his worke, and for his expenſes vpon the phiſicians. 20. He that ſtriketh his man or mayd-ſeruant with a rod, and they die in his hands, he ſhal be guiltie of the crime. 21. But if the partie remayne aliue a day or two, he ſhal not be ſubiect to puniſhment, becauſe it is his money. 22. If certaine fal at words, and one ſtrike a woman with chid, and ſhe indeed abort, but her ſelfe liue; he ſhal be ſubiect to ſo much damage as the womans huſband ſhal require, and as arbiters ſhal award. 23. But if her death doe enſue thereupon, he ſhal render life for life, 24. eye for eye, tooth for tooth, hand for hand, foot for foot, 25. aduſtiō for aduſtiō, wound for wound, ſtripe for ſtripe. 26. If any man ſtrike the eye of his mā-ſeruāt or maid-ſeruāt, and leaue them but one eye, he ſhal make them free for the eye which he put out. 27. Alſo if he ſtrike out a tooth of his man-ſeruant or mayd-ſeruant, he ſhal in like manner make them free. 28. If an oxe with his horne ſtrike a man or a woman, and they die, he ſhal be ſtoned: and his flesh ſhal not be eaten, the owner alſo of the oxe ſhal be quit. 29. But if the oxe were wont to ſtrike from yeſterday and the day before, and they warned his Maſter, neither did he ſhut him vp, and he kil a man or a woman; both the oxe ſhal be ſtoned, & they ſhal put to death his owner alſo. 30. And if they ſet a price vpon him, he ſhal giue for his life whatſoeuer he is asked. 31. Alſo if with his horne he ſtrike a ſonne, or a daughter, he ſhal be ſubiect to the like ſentence. 32. If he inuade a bondman or bondwoman, he ſhal giue thirtie ſicles of ſiluer to their Maſter, but the oxe ſhal be ſtoned. 33. If a man open a ceſterne, & dig one, & doe not couer it, and an oxe or an aſſe fal into it, 34. the owner of the ceſterne ſhal pay the price of the beaſts: and that which died ſhal be his owne. 35. If one mās oxe gore an other mās oxe, & he die, they ſhal ſel the oxe that

liueth,

liueth, and ſhal diuide the price, and the carcaſſe of that which died they ſhal part between them. 36. But if he knew that his oxe was wont to ſtrike from yeſterday and the day before, and his Maſter did not keep him in, he ſhal render oxe for oxe, and ſhal take the carcaſſe whole.

CHAP. XXII.

The punishment of theft 5. and other treſpaſſes, 7. if a thing committed to cuſtodie or lent doth perish, 16. of deflowring a virgin, 18. of inchanting, beſtialitie, and idolatrie, 21. of hurting ſtrangers, widowes, and orphanes. 25. The law of lending without vſurie, 26. of taking pleadge, 28. of reuerence to ſuperiours, and of paying tithes.

IF any man ſteale an oxe or a ſheep, and kil or ſel it: he ſhal reſtore (*a*) fiue oxen for one oxe, and (*a*) foure sheep for one sheep. 2. If the theefe be found breaking vp the houſe or vndermining it, and taking a wound die; the ſtriker shal not be guiltie of bloud. 3. But if he doe this when the ſunne is riſen, he hath committed manſlaughter, and himſelf shal die. If he haue not wherwith to make reſtitution for the theft, himſelfe shal be ſold. 4. If that which he ſtole be found with him aliue, either oxe, or aſſe, or sheep; he shal reſtore double. 5. If anie man hurt a field or a vineyard, and let goe his beaſt to feed vpon that which is other mens; the beſt of whatſoeuer he hath in his owne field, or in his vineyard, he shal reſtore, according to the eſtimation of the damage. 6. If fire breaking forth light vpon the thornes, and catch ſtackes of corne, or corne ſtanding in the fieldes, he ſhal render the damage that kindled the fire. 7. If a man commit money, or a veſſel vnto his freind to keep, & they be ſtolen away from him that receaued them; if the theefe be found, he shal reſtore double: 8. If the theefe be not knowen, the Maſter of the houſe shal be brought to (*b*) the Gods, and shal ſweare that he did not extend his hand vpon his neighbours good, 9. to doe any fraud, as wel in oxe as in aſſe, and sheep and rayment, and whatſoeuer may bring damage: the cauſe of both parties shal come to the Gods: and if they giue iudgement, he shal reſtore double to his neighbour. 10. If a man commit aſſe, oxe, sheep, or any beaſt, to his neigbours cuſtodie, and it die, or be hurt, or be taken of enemies, and no man ſaw; 11. there shal be an oath between them, that he did not put forth his hand to his neighbours good: and the owner shal admit the oath, and he shal not be compelled to make reſti-

(*a*) Where great faults are committed, punishment is inflicted according to the enormitie of the ſinne, aboue the proportion of the iniurie. *Theodoret. q 50. in Exod. Dicit. 25.* Myſtically, He that taketh from the Church a daylie labourer in Gods field, ſinneth more grieuouſly and deſerueth more punishment, then he that taketh a prince man of Chriſts flock. *Rabanus.*

(*b*) Iudges called Gods for their eminent authoritie. *Exo. 7. v. 1.*

tution. 12. But if it were taken away by ſtelth, he ſhal reſtore the damage to the owner. 13. If it were eaten of a beaſt, let him bring vnto him that which was ſlaine, and he ſhal not make reſtitution. 14. He that asketh of his neighbour to borow any of theſe things, and it be hurt or dead, the owner being not preſent, he ſhal be compelled to make reſtitution. 15. But if the owner be preſent, he ſhal not make reſtitution, eſpecially if it were hired and came for the hire of the ſame. 16. If a man ſeduce a virgin being not yet deſpouſed, and lie with her; he ſhal endow her, and haue her to wife. 17. If the virgins father wil not giue her, he ſhal giue money according to the manner of the dowrie, which virgins are wont to receaue. 18. Inchanters thou ſhalt not ſuffer to liue. 19. He that lieth with a brute beaſt, dying let him die. 20. He that ſacrificeth to Gods, ſhal be put to death, but to the Lord only. 21. Thou ſhalt not moleſt a ſtranger, nor afflict him: (c) for your ſelues alſo were ſtrangers in the Land of Ægypt. 22. A widow and an orphane you ſhal not hurt. 23. If you hurt them, they wil crie out to me, and I wil heare their crie: 24. and my furie ſhal take indignation, and I wil ſtrike you with the ſword, and your wiues ſhal be widowes, and your children orphanes. 25. If thou lend money to my people being poore, that dwelleth with thee, thou ſhalt not vrge them as an exactour, nor oppreſſe them with vſuries. 26. If thou take of thy neighbour a garmẽt in pledge, thou ſhalt giue it him againe before ſunne ſet. 27. For that ſame is the onlie thing wherwith he is couered, the clothing of his bodie, neither hath he other to ſleep in: if he (d) crie to me, I wil heare him, becauſe I am merciful. 28. Thou ſhalt not detract from (e) the Gods, and the Prince of thy people thou ſhalt not curſe. 29. Thy tithes and thy firſt fruits thou ſhalt not ſlacke to pay, the firſt-borne of thy ſõnes thou ſhalt giue me. 30. Of thy oxen alſo & ſheep thou ſhalt doe in like manner: ſeuen dayes let it be with the damme, the eight day thou ſhalt render it to me. 31. Holie men you ſhal be to me: the flesh that beaſts haue taſted of before, you ſhal not eate, but ſhal caſt it to the dogs.

(c) The law of nature requireth to doe to others as we would they ſhould doe to vs. For which cauſe (beſides others) God ſuffered his people to be ſtrangers in AEgypt, to moue them to compaſſion towards others in like caſe. *Rabanus.*

(d) Oppreſſion of the poore crieth to God for reuenge.

(e) Prieſts called Gods for their ſacred function. See pag. 156.

CHAP. XXIII.

Lawes are appointed to Iudges (the enemies oxe or aſſe to be ſaued) 8. namely not to take bribes. 10. The ſeuenth yeare and day al muſt reſt. 14. Three principal feaſts muſt be ſolemnized euerie yeare. 20. Conduction and protection of an Angel is promiſed. 24. The people is againe commanded to deſtroy Idols. 29. Why their enemies shal be deſtroyed by litle and litle.

THou ſhalt not admit a lying voice: neither ſhalt thou ioyne thy hand to ſay falſe teſtimonie for a wicked perſon. 2. Thou ſhalt not folow the multitude to doe euil: neither ſhalt thou in iudgement argree to the ſentence of the moſt part, to ſtray from the truth. 3. The (a) poore man alſo thou ſhalt not

(a) Al vertues being founded in iuſtice ceaſe

not pitie in iudgement. 4. If thou meete thy enemies oxe or aſſe going aſtray, bring it backe to him. 5. If thou ſee the aſſe of him that hateth thee lye vnderneath his burden, thou ſhalt not paſſe by, but ſhalt lift him vp with the ſame. 6. Thou ſhalt not decline the poore mans iudgement. 7. A lye thou ſhalt auoid. The innocent and iuſt perſon thou ſhalt not put to death: becauſe I abhorre the impious man. 8. Neither ſhalt thou take bribes, which doe blind alſo the wiſe, and peruert the wordes of the iuſt. 9. The ſtranger thou ſhalt not moleſt. for you know the harts of ſtrangers: becauſe your ſelues alſo were ſtrangers in the Land of Ægypt. 10. Six yeares thou ſhalt ſow thy ground, and ſhalt gather the corne therof. 11. But the ſeuenth yeare thou ſhalt let it alone, and make it to reſt, that the poore of thy people may eate, and whatſoeuer ſhal be left, let the beaſts of the field eate it: ſo ſhalt thou doe in thy vineyard and thy oliuete. 12. Six dayes thou shalt worke: the ſeuenth day thou shalt ceaſe, that thy oxe may reſt and thine aſſe: and the ſonne of thy handmaid may be refreshed, and the ſtranger. 13. Keep al things that I haue ſaid to you. And by the name of foren Gods you ſhal not ſweare, neither ſhal it be heard out of your mouth. 14. Three times euerie yeare you ſhal celebrate feaſts to me. 15. Thou ſhalt keep (*a*) the ſolemnitie of Azymes. Seuen dayes ſhalt thou eate azymes, as I commanded thee, in time of the month of new corne, when thou didſt come forth out of Ægypt: thou ſhal not appeare in my ſight emptie. 16. And the ſolemnitie of the harueſt (*c*) of the firſt fruits of thy worke, whatſoeuer thou didſt ſow in the field. The ſolemnitie alſo in the end of the yeare, (*d*) when thou haſt gathered al thy corne out of the field. 17. Thriſe a yeare ſhal al thy male ſexe appeare before the Lord thy God. 18. Thou ſhalt not ſacrifice the bloud of my victime vpon leauen, neither ſhal the fat of my ſolemnitie remaine vntil the morning. 19. The firſt fruits of the corne of thy ground thou ſhalt carrie into the houſe of the Lord thy God. Thou ſhalt not boyle a kid in the milke of his damme. 20. Behold I wil ſend myne Angel, which shal goe before thee, and keep thee in thy iourney, and bring thee into the place that I haue prepared. 21. Obſerue him, and heare his voice, neither doe thou thinke him one to be contemned: for he wil not forgiue when thou haſt ſinned, and my name is in him. 22. But if thou wilt heare his voice, and doe al that I ſpeake, I wil be enemie to thyne enemies, & wil afflict them that afflict thee. 23. And myne Angel ſhal goe before thee, and ſhal bring thee in vnto the Amorrheite, and Hetheite, & Pherezeite, and Chananeite, and Heueite, & Iebuzeite, whom I wil deſtroy. 24. Thou ſhalt not adore their Gods, nor ſerue them. Thou ſhalt not doe their workes, but ſhalt deſtroy them, and breake their ſtatues. 25. And you ſhal ſerue the Lord your God, that I may bleſſe your bread & waters, and may take away infirmitie from the middes of thee. 26. There ſhal not be a fruitleſſe nor barren bodie in thy land: I wil fil the number of thy dayes. 27. I wil ſend my terrour to runne before thee,

and

to be true vertues, when iuſtice is not firſt obſerued. *S. Hierom. in Pſal. 32. et in Prou. 31.*

Three principal feaſts beſides the Sabbath, & ſome others.

(*b*) Paſch in memorie of their deliuerie from AEgypt.

(*c*) Pentecoſt, when they receiued the Law.

(*d*) Tabernacles in memorie of Gods protection fourtie yeares in the deſert.

and wil kil al people, to whom thou ſhalt enter: and wil turne the backes of al thyne enemies before thee: 28. ſending forth hornets before, that ſhal chaſe away the Heueite, and Chananeite, & Hetheite, before thou enter. 29. I wil not caſt them out from thy face in one yeare: leſt the land be brought into a wilderneſſe, and beaſts encreaſe againſt thee. 30. By litle and little I wil expel them from thy ſight, til thou be increaſed, and doſt poſſeſſe the Land. 31. And I wil ſet thy bounds from the Red ſea vnto the ſea of the Paleſtines, and from the deſert vnto the riuer: I wil deliuer the inhabitantes of the Land in your hands, and wil caſt them out from your ſight. 32. Thou ſhalt (*e*) not enter league with them, nor with their Gods. 33. Let them not dwel in thy land, leſt perhaps they make thee to ſinne againſt me, if thou ſerue their Gods: which vndoubtedly wil be a ſcandal to thee.

e] Peace with infidels forbidden to Gods people.

CHAP. XXIIII.

Moyſes with others are commanded to aſcend, he to the Lord, the reſt a farre off. 4. They offer Sacrifice. 8. Moyſes ſprinkleth the bloud of the Teſtament vpon the people. 15. Then aſcending to the mountaine, God couereth it with a firie cloud.

TO Moyſes alſo he ſaid: Goe vp to the Lord, thou, and Aaron, Nadab and Abiu, and ſeuentie Ancients of Iſrael, and you ſhal adore a farre *off*. 2. And Moyſes onlie ſhal aſcend to the Lord, and they ſhal not approach: neither ſhal the people aſcend with him. 3. Moyſes therfore came and told the people al the words of our Lord, & the iudgements: and al the people anſwered with one voice: Al the words of our Lord, which he hath ſpoken, we wil doe. 4. And Moyſes wrote al the words of our Lord: and riſing in the morning he (*a*) builded an Altar at the foot of the mount, & twelue titles according the twelue tribes of Iſrael. 5. And he ſent yong men of the children of Iſrael, & they offered holocauſts, & ſacrificed pacifike victimes to our Lord, calues. 6. Moyſes therfore tooke the halfe part of the bloud, and put it into bowles: and the reſidue he powred vpon the Altar. 7. And taking the volume of the couenant, he read the people hearing it: Who ſaid, Al things that our Lord hath ſpoken, we wil doe, and we wil be obedient. 8. And he tooke the bloud, and (*b*) ſprinkled it vpon the people, and ſaid: "This is the bloud of the Couenant which our Lord hath made with you vpon al theſe words. 9. And there went vp Moyſes and Aaron, Nadab and Abiu, and ſeuentie of the Ancients of Iſrael: 10. and they ſaw the God of Iſrael: and vnder his feet as it were a worke of ſapphir ſtone, and as the heauen, when it is cleere. 11. Neither did he ſet his hand vpon thoſe

a) As when Moyſes had brought the Iſraelites from bondage, and receiued the law for them he built an Altar for Sacrifice: ſo Chriſt hauing redeemed vs, and giuen vs a Law, for application of the fruit therof Altars are erected, & Sacrifice offered.

b) This was done corporally to the Iewes. In Chriſtians Chriſts bloud

of

of the children of Iſrael, that retired farre off, and they ſaw God, and did eate, and drinke. 12. And our Lord ſaid to Moyſes: Come vp to me into the mount, and be there: and I wil giue thee tables of ſtone, and the law, and the commandements which I haue written: that thou maiſt teach them. 13. Moyſes roſe vp, and his Miniſter Ioſue: and Moyſes aſcending into the mount of God, 14. ſaid to the Ancients: Expect here til we returne to you, you haue Aaron and Hur with you: If anie queſtion ſhal riſe, you ſhal referre it to them. 15. And when Moyſes was aſcended, a cloud couered the mount, 16. and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud ſix dayes, and the ſeuenth day he called him out of the middes of the darkeneſſe. 17. And the forme of the glorie of our Lord, was as it were fire burning vpon the top of the mount, in the ſight of the children of Iſrael. 18. And Moyſes entring into the middes of the cloud, aſcended into the mount: and he was there fourtie dayes and fourtie nights.

applied by Sacrifice and Sacraments ſanctified their ſoules. *Heb.* 9. The leſſon in Maſſe on Imber wedneſday in Lent.

ANNOTATIONS.

CHAP. XXIIII.

8. *This is the bloud of the couenant.*] Our Sauiour in the inſtitution of the Euchariſt, by vſing the ſame words, applying them to himſelfe, *This is my bloud of the new Teſtament*, ſignifieth that he fulfilled this figure at his laſt ſupper. Which proueth both a Sacrifice of bloud then offered by him, as this bloud of the old Teſtament was already ſhed, when Moyſes pronounced thoſe words; and the real preſence of Chriſts bloud. For els, if it were but wine, it were not better in ſubſtance then the figure, which was real bloud. *Iſychius, li. 1. c. 4. in Leuit.*

A figure of Chriſts bloud in the B. Sacrament.

CHAP. XXV.

Oblations of firſt fruits, and free-guifts for making the Tabernacle, and things perteyning therto. 10. The Arke. 17. The Propitiatorie, and Cherubims. 23. A table, and theron the Loaues of propoſition. 31. A candleſtick, 37. and ſeuen lamps, with ſnuffers of gold.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to the children of Iſrael, that they take firſt fruits for me, of euerie man that offereth of his owne accord, you ſhal take them. 3. And theſe are the things which you muſt take: (a) Gold, and ſiluer, and braſſe, 4. hyacinth and purple, and ſcarlet twice died, and ſilke, and the haire of goats, 5. and

a) As the Iſraelites were prompt to offer theſe ex-

rammes skinnes died red, and ianthin skinnes, and the wood ſetim: 6. oyle to make lights: ſpices for oyntement, and for incenſe of good ſauour: 7. Onyx ſtones, and pretious ſtones to adorne the ephod, and rationale. 8. And they ſhal make me a ſanctuarie, and I wil dwel in the middes of thē: 9. according to al the ſimilitude of the tabernacle which I wil ſhew thee, & of al the veſſel to the ſeruice therof: and thus you ſhal make it: 10. Frame an arke of the wood ſetim, the length wherof ſhal haue two cubites & an halfe: the bredth, a cubite & an halfe: the hight, likewiſe a cubite & an halfe. 11. And thou ſhalt plate it with moſt pure gold within and without: and ouer it thou ſhalt make a golden crowne round about: 12. & foure golden rings, which thou ſhalt put at the foure corners of the arke: let two rings be on the one ſide, & two on the other. 13. Thou shalt make barres alſo of the wood ſetim, & shalt couer them with gold. 14. And thou ſhalt put them in through the rings that are in the ſides of the arke, that it may be caried on them: 15. the which ſhal be alwayes in the rings, neither shal they at anie time be drawen out of thē. 16. And thou shalt put in the arke the teſtification which I wil giue thee. 17. Thou shalt make a Propitiatorie of moſt pure gold: the length therof shal hold two cubites and an halfe, and the bredth a cubite & an halfe. 18. Two (*b*) Cherubims alſo thou shalt make of beaten gold, on both ſides of the oracle. 19. Let one Cherub be on the one ſide, and the other on the other. 20. Let them couer both ſides of the Propitiatorie ſpreading their wings, and couering the oracle, and let them looke one towards the other, their faces turned vnto the Propitiatorie wherwith the arke is to be couered, 21. wherin thou shalt put the teſtimony that I wil giue thee. 22. Thence wil I command, and wil ſpeake to thee ouer the propitiatorie & from the middes of the two Cherubims which shal be vpon the arke of teſtimonie, al things which I wil cōmand the children of Iſrael by thee. 23. Thou shalt make a table alſo of the wood ſetim, hauing two cubites in length, and in bredth a cubite, & in hight a cubite and an halfe. 24. And thou shalt plate it with moſt pure gold: and thou shalt make to it a golden ledge round about, 25. and to the ledge it-ſelf a crowne enterpolished, foure fingers high: and vpon the ſame, an other golden crowne. 26. Thou shalt prepare alſo foure golden rings, and shalt put them in the foure corners of the ſame table at euerie foot. 27. Vnder the crowne shal the golden rings be, that the barres may be put through them, and the table may be carried. 28. The barres alſo themſelues thou shalt make of the wood ſetim, & shalt compaſſe them with gold to beare vp the table. 29. Thou shalt prepare alſo ſawcers, and phials, cenſers, & goblets, wherein the libaments are to be offered, of moſt pure gold. 30. And thou shalt ſet vpon the table (*c*) loaues of propoſition in my ſight alwaies. 31. Thou shalt make alſo a candleſtick beaten of moſt pure gold, the shaft thereof, & branches, cups, and boules, and lilies proceeding from the ſame. 32. Six branches shal goe forth of the ſides, three out of one ſide, and three out of

the

eternal things in the old law, ſo Chriſtians muſt offer the like for Gods ſeruice: but ſpecially al ſorts of vertues, Faith, hope, charitie, penance, deuotion, prayer, almes, faſting, &c.

(*b*) If Images were vnlawful, God would not haue commanded to make Cherubims. *cō. Nic. 2.*

(*c*) For the perpetual vſe and ſanctitie of theſe loaues, which none might eate but ſuch as were pure (1. *Reg.* 21.) they prefigured the holie Euchariſt. *S. Hier. in Tit. 1. S. Damaſcen de ortho. li. 4. c. 14. S. Cyril. cathec. 4.* And conſequently Chriſt is really preſent in the B. Sacrament. For if there were bread in ſubſtance, it ſhould not excel the figure, which is required in euerie thing prefigured. *Coloſſ. 2.*

the other. 33. Three cups as it were in manner of a nut on euerie branch, and a boule withal, and a lilie: and three cups likewise of the fashion of a nut in an other branch, and a boule withal, and a lilie. This shal be the worke of the six branches, that are to be drawen forth from the shaft: 34. and in the candlesticke it-selfe shal be foure cups in manner of a nut, and at euerie one boules and lilies. 35. Boules vnder two brāches in three places, which together make six comming forth out of one shaft. 36. Both the boules therfore and the branches shal be out of it, al the whole beaten of most pure gold. 37. Thou shalt make also seuen lamps, and shalt set them vpon the candlesticke, for to giue light ouer-against. 38. The snuffers also and where the snuffings shal be put out, let them be made of most pure gold. 39. The whole weight of the candlesticke with al the furniture therof shal haue a talent of most pure gold. 40. Looke, and make it according to the paterne, that was shewed thee in the mount.

CHAP. XXVI.

The forme of the Tabernacle, with the appertinances, and of what matter, number, and qualities al things shal be.

AND the tabernacle thou shalt make thus: Ten curtines shalt thou make of twisted silke, and hyacinth, and purple, and scarlet twice died, varied with imbrodered worke. 2. The length of one curtine shal haue twentie eight cubites: the bredth shal be of foure cubites. Al the curtines shal be of one measure. 3. Fiue curtines shal be (a) ioyned one to an other, & the other fiue shal hang together with the connexion. 4. Loupes of hyacinth thou shalt make in the sides & tops of the curtines, that they may be compled one to another. 5. Fiftie loupes shal euerie curtine haue on both sides, so set on, that one loupe may be against another loupe, and one may be fitted to the other. 6. Thou shalt make also fiftie circles of gold wherwith the veiles of the curtines are to be ioyned, that it may be made one tabernacle. 7. Thou shalt make also eleuen curtines of haire, to couer the top of the tabernacle. 8. The length of one haire curtine shal haue thirtie cubites: and the bredth, foure: the measure of al the curtines shal be equal. 9. Of the which, fiue thou shalt ioyne apart, and the six thou shalt couple one to an other, so that the sixt curtine in the front of the roofe thou shalt double. 10. Thou shalt make also fiftie loupes in the edge of one curtine, that it may be ioyned with the other: and fiftie loupes in the edge of the other curtine, that it may be coupled with his fellow. 11. Thou shalt make also fiftie buckles of brasse, wherwith the loups may be ioyned, that of al there

(a) Christs members by their vnion & communitie assist each other, and adorne his tabernacle, the Church.

may be made one couering. 12. And that which ſhal remaine in the curtines, that are prepared for the roofe, to wit, one curtine that is ouerplus, with the halfe therof thou ſhalt couer the backeſide of the tabernacle. 13. And there ſhal hang downe a cubite on the one ſide, and an other on the other ſide, which is the ouerplus in the length of the curtines, fenſing both ſides of the tabernacle. 14. Thou ſhalt make alſo an other couer to the roofe of rammes skinnes died red: & ouer that againe an other couer of ianthine skins. 15. Thou shalt make alſo the bordes of the tabernacle ſtanding vpright of the wood ſetim, 16. of the which let euerie one haue ten cubites in length, and in bredth one and a halfe a-piece. 17. In the ſides of the borde, ſhal be made two mortеſes, wherby one borde may be ioyned to an other borde: and after this manner ſhal al the bordes be prepared. 18. Of the which twentie ſhal be in the ſouth ſide that tendeth Southward. 19. For the which thou ſhalt caſt fourtie feet of ſiluer, that there may two feet be put vnder euerie borde at the two corners. 20. In the ſecond ſide alſo of the tabernacle that looketh to the North, there ſhal be twentie bordes, 21. hauing fourtie feete of ſiluer, two feete ſhal be put vnder euerie borde. 22. But on the weſt quarter of the tabernacle thou ſhalt make ſix bordes, 23. and againe other two which ſhal be erected in the corners at the backe of the tabernacle. 24. And they ſhal be ioyned together from beneath vnto the top, & one ioynture ſhal hold them al. The like ioynture ſhal be kept for the two bordes alſo that are to be put in the corners. 25. And they ſhal be in al eight bordes, their ſiluer feet ſixteen, two feet accounted for euerie borde. 26. Thou ſhalt make alſo fiue barres of the wood ſetim, to hold together the bordes on the one ſide of the tabernacle, 27. and fiue others on the other ſide, & as manie at the weſt ſide: 28. which ſhal be put along by the middes of the bordes from one end to the other. 29. The bordes alſo themſelues thou ſhalt plate with gold, & ſhalt caſt rings of gold to be ſet vpon them, through which the barres may hold together the bordeworke: the which thou ſhalt couer with plates of gold. 30. And thou ſhalt erect the tabernacle according to the paterne that was ſhewed thee in the Mount. 31. Thou ſhalt make alſo a veile of hyacinth, and purple, and ſcarlet twice died, and twiſted ſilke, wrought with imbrodered worke & goodlie varietie: 32. which thou ſhalt hang before foure pillars of the wood ſetim, the which themſelues alſo shal be plated with gold, & shal haue foure heads of gold, but feet of ſiluer. 33. And the veile shal be hanged on with rings, within the which thou shalt put the arke of teſtimonie, with the which alſo the Sanctuarie, and the ſanctuaries of the Sanctuarie, shal be diuided. 34. Thou shalt ſet alſo the Propitiatorie vpon the arke of teſtimonie in the (b) Sancta ſanctorum: 35. and the table without the veile: and ouer-againſt the table the candleſticke in the ſouth ſide of the tabernacle: for the table shal ſtād in the north ſide. 36. Thou shalt make alſo a hanging in the entring of the tabernacle of hyacinth, and purple, and ſcarlet twice died, and twiſted

(b) The chiefeſt part of the Tabernacle, called *Sancta ſanctorum* Holie of holies.

ſilke,

ſilke with imbrodered worke. 37. And fiue pillars of the wood ſetim thou ſhalt plate with gold, before the which the hanging ſhal be drawen: whoſe heades ſhal be of gold, and feet of braſſe.

CHAP. XXVII.

An Altar muſt be made with things belonging therto. 9. Alſo the court of the tabernacle with hangings and pillars. 20. And prouiſion of oyle for lampes.

THOV ſhalt make alſo an Altar of the wood ſetim, which ſhal haue fiue cubites in length, and as manie in bredth, that is, foure-ſquare, and three cubites in hight. 2. And there ſhal be at the foure corners hornes of the ſame: and thou ſhalt couer it with braſſe. 3. And thou ſhalt make for the vſes therof pannes for to take the ashes, and tongues, and flesh-hooks, and fire pannes. al the veſſel thou ſhalt make of braſſe. 4. And a grate in manner of a net of braſſe: at the foure corners wherof ſhal be foure rings of braſſe, 5. which thou ſhalt put vnder the hearth of the Altar: and the grates ſhal be vnto the middes of the Altar. 6. Thou ſhalt make alſo two barres for the Altar of the wood ſetim, which thou ſhalt couer with plates of braſſe: 7. and thou ſhalt draw them through rings, & they ſhal be on both ſides of the Altar to carrie it. 8. Not maſſie, but emptie & hollow in the inſide ſhalt thou make it, as it was ſhewed thee in the Mount. 9. Thou ſhalt make alſo the court of the tabernacle, in the ſouth part wherof againſt the ſouth there ſhal be hangings of twiſted ſilke: one ſide ſhal hold in length an hundred cubites. 10. And twentie pillers with as manie feete of braſſe, which ſhal haue heades with their engrauings of ſiluer. 11. In like manner alſo on the north ſide there ſhal be in length hangings of an hundred cubites, twentie pillers, and feete of braſſe as manie, and their heades with their engrauings of ſiluer. 12. But in the bredth of the court, that looketh to the weſt, there ſhal be hangings of fiftie cubites, and ten plllars, and as manie feete. 13. In that bredth alſo of the court, which looketh to the eaſt, there ſhal be fiftie cubites. 14. in the which there ſhal be deputed to one ſide hangings of fifteen cubites, and three pillars and as manie feete: 15. and in the other ſide there shal be hangings conteyning fifteen cubites, three pillers, and as manie feete. 16. And in the entring of the court there shal be made an hanging of twentie cubites of hyacinth and purple, and ſcarlet twice died, and twiſted ſilke, with embrodered worke: it shal haue foure pillers, with as manie feete. 17. Al the pillers of the court round about shal be garnished with plates of ſiluer, ſiluer heades, and feete of braſſe. 18. In length the court shal

occupie and hundred cubites, in bredth fiftie, the hight shal be of fiue cubites, and it shal be made of twisted silke, and shal haue feete of brasse. 19. Al the vessel of the tabernacle for al vses and ceremonies, the pinnes as wel of it as of the court, thou shalt make of brasse. 20. Command the children of Israel that they bring thee oyle of the oliue-trees the purest, and beaten with a pestil: that a lampe may burne (c) alwayes 21. in the tabernacle of the testimonie, without the veile that is drawen before the testimonie. And Aaron and his sonnes shal place it, that it may giue light before the Lord vntil the morning. 22. It shal be a perpetual obseruance throughout their succeſſions before the children of Israel.

(c) God would not haue darknes in this tabernacle by day nor night, signifying that his people ought alwayes to shine in good workes. *S. Beda li. 3 c. 1. de tabernac.*

CHAP. XXVIII.

God commandeth Moyses to make diuers sorts of vestures for Aaron and his sonnes, prescribing the matter, manner, and ornaments therof.

TAKE vnto thee also Aaron thy brother with his sonnes, from among the children of Israel (a) that they may doe the function of priesthood vnto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar. 2. And thou shalt make an holie vesture to Aaron thy brother for glorie and beautie. 3. And thou shalt speake to al the wise of hart, whom I haue repleniſhed with the spirit of wisdome, that they make Aarons vestures, wherin he being sanctified may minister to me. 4. And (b) these shal be the vestements that they shal make: Rationale and an Ephod, a tunike and a strait linnen garment, a mitre and a girdle. They shal make the holie vestements for thy brother Aaron and his sonnes, that they may doe the function of priesthood vnto me. 5. And they shal take gold, and hyacinth, and purple, and scarlet twice died, and silke. 6. And they shal make the Ephod of gold and hyacinth and purple, and scarlet twice died, and twisted silke, embrodered with diuers colours. 7. It shal haue two edges ioyned in the top on both sides, that they may be closed together. 8. The verie workemanship also and al the varietie of the wotke shal be of gold and hyacinth, and purple, and scarlet twice died, and twisted silke. 9. And thou shalt take two Onyx stones, and shalt graue in them the names of the children of Israel: 10. six names in one stone, and the other six in the other, according to the order of their natiuitie. 11. After the worke of a grauer and the grauing of a lapidarie, thou shalt graue them with the names of the children of Israel, set in gold and compassed about: 12. and thou shalt put them in both sides the Ephod, a memorial for the children of Israel. And Aaron shal beare their names before the Lord vpon both shoulders, for a remembrance. 13.

(a) Vocation necessarie to spiritual function. *Heb. 5.*

(b) These vestments signifie that Bishops and Priests must haue special vertues, discretion, puritie of life, sincere intention, contemplation of God, supportation of the peoples infirmitie, solicitude of their good, examplar life, sound doctrine, and band of vnion. *S. Hiero. ad Fabiol. de vestitu Sacerdotum. to. 3.*

Thou

Thou shalt make also hooks of gold, 14. and two litle cheynes of most pure gold linked one to an other, which thou shalt put into the hookes. 15. The Rationale of iudgement also thou shalt make with embrodered worke of diuers colours, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twice died, and twisted silke. 16. It shal be foure square and double: it shal haue the measure of a palme as wel in length as in bredth. 17. And thou shalt set in it foure rewes of stones: In the first rew shal be the stone sardius, and topazius, and the emeraud: 18. in the second the carbuncle, the sapphire, & the iasper: 19. in the third a ligurius, an achates, an amethyst: 20. in the fourth a chrysolith, an onyx, and beryllus. they shal be set in gold by their rewes. 21. And they shal haue the names of the children of Israel: with twelue names shal they be grauen, euerie stone with the names of euerie one according to the twelue tribes. 22. Thou shalt make in the Rationale cheynes linked one to an other of the purest gold: 23. and two rings of gold, which thou shalt put in both the tops of the Rationale: 24. and the golden cheynes thou walt ioyne to the rings, that are in the edges therof: 25. and the ends of the chaynes themselues thou shalt couple with two hooks on both sides of the Ephod, which is toward the Rationale. 26. Thou shalt make also two rings of gold which thou shalt put in the tops of the Rationale, in the brimmes, that are ouer against the Ephod, & looke toward the backe parts therof. 27. Moreouer also other two rings of gold, which are to be set on both sides of the Ephod beneath, that looketh toward the nether ioyning, that the Rationale may be fitted with the Ephod, 28. and may be fastned by the rings therof vnto the rings of the Ephod with a lace of hyacinth, that the ioyning artificially wrought may continue, & the Rationale & Ephod may not be separated one frō the other. 29. And Aaron shal beare the names of the children of Israel in the Rationale of iudgement vpon his brest, when he shal enter into the Sanctuarie, a memorial before the Lord for euer. 30. And thou shalt put in the Rationale of Iudgement (i) Doctrine, and Veritie, which shal be on Aarons brest, when he shal goe in before the Lord: and he shal beare the iudgement of the children of Israel on his brest, in the sight of the Lord alwayes. 31. And thou shalt make the tunicke of the Ephod al of hyacinth, 32. in the middes wherof aboue shal be a hole for the head, and a border round about it wouen, as is wont to be made in the vtmost parts of garments, that it may not easily be broken. 33. And beneath at the feete of the same tunicke, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twice died, litle belles interposed between, 34. so that there be a bel of gold and a pomegranate; and againe an other bel of gold & a pomegranate. 35. And Aaron shal be vested with it in the office of his ministerie, that the sound may be heard, whē he goeth in & cōmeth out of the Sāctuarie, in the sight of the Lord, & that he die not. 36. Thou shalt make also a plate of the purest gold: wherin thou shalt graue after the

(i) Knowledge of the cause, and sincere proceeding therin, are the two keyes of right iudgement.

worke

worke of a grauer, Holie to the Lord. 37. And thou ſhalt tie it with a lace of hyacinth, and it ſhal be vpon the mitre, 38. hanging ouer the forehead of the High-Prieſt. And Aaron ſhal carie the iniquities of thoſe things, which the children of Iſrael haue offered and ſanctified, in al their guifts and donaries. And the plate ſhal be alwayes in his forhead, that the Lord may be wel pleaſed with them. 39. And thou ſhalt gird the tunike with ſilke, and thou ſhalt make a ſilken mitre, and a bawdrike of embrodered worke. 40. Moreouer for the ſonnes of Aaron thou ſhalt prepare linnen tunikes, and bawdrikes, and mitres for glorie and beautie: 41. And with al theſe things thou ſhalt veſt Aaron thy brother, and his ſonnes with him. And thou ſhalt conſecrate the hands of them al, and ſhalt ſanctifie them, that they may doe the function of prieſthood vnto me. 42. Thou ſhalt make alſo linnen breeches, to couer the fleſh of their turpitude frō the reynes vnto the thighs: 43. and Aaron and his ſonnes ſhal vſe them when they ſhal enter into the tarbernacle of teſtimonie, or when they approach to the Altar to miniſter in the Sanctuarie, leſt guiltie of iniquitie they die. It ſhal be a law for euer to Aaron and to his ſeed after him.

CHAP. XXIX.

The manner of conſecrating Aaron and other Prieſts: with burnt offerings, 26. and pacifikes, whereof Aaron and his ſonnes ſhal participate. 38. The inſtitution of the daylie Sacrifice of two lambes, one in the morning, the other at euen.

(a) Special preparation before Biſhops and Prieſts be conſecrated.

BVT this alſo shalt thou doe, (a) that they may be conſecrated to me in prieſthood. Take a calfe from the heard, and two rammes without ſpot, 2. and vnleauened bread, and a cake without leauen, tempered with oile, wafers alſo vnleauened anoynted with oile: of wheaten flowre thou shalt make al. 3. And: being put in a basket thou shalt offer them: and the calfe and the two rammes. 4. And thou shalt bring Aaron and his ſonnes to the doore of the tabernacle of teſtimonie: And (b) when thou haſt washed the father with his ſonnes in water, 5. thou shalt veſt Aaron with his veſtements, that is, with the linnen garment and the tunicke, and the Ephod and the Rationale, which thou shalt gird with the baudrike. 6. And thou shalt put the mitre vpon his head, and the holie plate vpon the mitre, 7. and thou shalt powre the oile of vnction vpon his head: and by this rite shal he

(b) The firſt preparation in the partie to be conſecrated is cleanſing from ſinne: then to be adorned with the vertues aboue mentioned. Exod. 18. v. 4.

be

be consecrated. 8. His sonnes also thou shalt bring, and shalt inuest them with the linnen tunicks, and gird them with a bawdrike, 9. to wit, Aaron and his children, and thou shalt put mitres vpon them: and they shal be Priestes to me by a perpetual religion. After that thou shalt haue consecrated their hands, 10. thou shalt present also the calfe before the tabernacle of testimonie. And Aaron and his sonnes shal lay their hands vpon his head, 11. and thou shalt kil him in the sight of the Lord, beside the doore of the tabernacle of testimonie. 12. And that which thou takest of the bloud of the calfe, thou shalt put vpon the hornes of the Altar with thy finger, and the rest of the bloud thou shalt powre at the botome therof. 13. Thou shalt take also the whole fat that couereth the entrailes, and the caule of the liuer, and the two kidneys, and the fat that is vpon them, and shalt offer a burnt sacrifice vpon the Altar: 14. but the flesh of the calfe and the hide and the dung, thou shalt burne abrode without the campe, because it is for sinne. 15. Thou shalt take also one ramme, vpon the head wherof Aaron and his sonnes shal lay their hands. 16. Which when thou hast killed, thou shalt take of the bloud therof, and powre round about the Altar. 17. And the ramme it-selfe thou shalt cut into pieces, and his entrailles and feete being washed, thou shalt put vpon the flesh cut in pieces, and vpon his head. 18. And thou shalt offer the whole ramme for a burnt sacrifice vpon the Altar: it is an oblation to the Lord, a most sweet sauour of the victime of the Lord. 19. Thou shalt take also the other ramme, vpon whose head Aaron and his sonnes shal lay their hands. 20. Which when thou hast immolated, thou shalt take of his bloud, and put vpon the tip of the right eare of Aaron and of his sonnes, and vpon the thumbs and great toes of their right hand and foot, and thou shalt powre the bloud vpon the Altar round about. 21. And when thou hast taken of the bloud that is vpon the Altar, and of the oile of vnction, thou shalt sprinkle Aaron and his vesture, his sonnes and their vestments. And after they and their vestments are consecrated, 22. thou shalt take the fat of the ramme, and the tayle and the talow, that couereth the lungs, and the caule of the liuer, and the two kidneies, and the fat, that is vpon them, and the right shoulder, because it is the ramme of consecration: 23. and a piece of one loafe, a cake tempered with oile, a wafer out of the basket of azymes, which is set in the sight of the Lord: 24. and thou shalt put al vpon the hands of Aaron and of his sonnes, and shalt sanctifie them eleuating before the Lord. 25. And thou shalt take al from their hands: and shalt burne them vpon the Altar for an holocaust, a most sweet sauour in the sight of the Lord, because it is his oblation. 26. Thou shalt take also the brest of the ramme, wherwith Aaron was consecrated, and eleuating it thou shalt sanctifie it before the Lord, and it shal fal to thy part. 27. And thou shalt sanctifie both the consecrated brest, and the shoulder

that thou didſt ſeparate of the ramme, 28. wherwith Aaron was conſecrated and his ſonnes, and they ſhal ſal to Aarons part and his ſonnes by a perpetual right from the children of Iſrael: becauſe they are the primitiues and beginnings of their pacifike victimes which they offer to the Lord. 29. And the holie veſture, which Aaron ſhal vſe, his ſonnes ſhal haue after him, that they may be anoynted, and their hands conſecrated in it. 30. He of his ſonnes that ſhal be appoynted High-Prieſt in his ſtead, and that ſhal enter into the tabernacle of teſtimonie to miniſter in the Sanctuarie, ſhal weare it ſeuen dayes. 31. And thou ſhalt take the ramme of the conſecration, & ſhalt boyle the flesh therof in a holie place; 32. which Aaron ſhal eate and his ſonnes. The loaues alſo, that are in the basket, they shal eate in the entrie of the tabernacle of teſtimonie, 33. that it may be a placable ſacrifice, & the hands of the offerers may be ſanctified. A ſtranger shal not eate of thē, becauſe they are holie. 34. And if there remaine of the conſecrated flesh, or of the bread til the morning, thou ſhalt burne the remaynes with fire: they ſhal not be eaten, becauſe they are ſanctified. 35. Al that I haue commanded thee thou ſhalt doe vpon Aaron and his ſonnes. Seuen dayes ſhalt thou conſecrate their hands: 36. & thou ſhalt offer a calfe for ſinne euerie day for expiation. And thou ſhalt cleanſe the Altar when thou haſt offered the hoſte of expiation, and ſhalt anoynt it vnto ſanctification. 37. Seuen dayes ſhalt thou expiate the altar and ſanctifie it, and it ſhal be moſt Holie, euerie one, that ſhal touch it, ſhal be ſanctified.

38. This is it which thou ſhalt doe vpon the Altar: Two lambes of a yeare old (c) euerie day continually, 39. one lambe in the morning, and an other at euen, 40. the tenth part of flowre tempered with oile beaten, which ſhal haue in meaſure the fourth part of an hin, and wine for libation of the ſame meaſure to one lambe. 41. And the other lambe thou ſhalt offer at euen, according to the rite of the morning oblation, and according to that which we haue ſaid, for a ſauour of ſweetneſſe: 42. it is a ſacrifice to the Lord, by perpetual oblation vnto your generations, at the doore of the tabernacle of teſtimonie before the Lord, where I wil appoint to ſpeake vnto thee. 43. And there wil I command the children of Iſrael, and the Altar ſhal be ſanctified in my glorie. 44. I wil ſanctifie alſo the tabarnacle of teſtimonie with the Altar, & Aaró with his ſonnes, to doe the function of prieſthood vnto me. 45. And I wil dwel in the middes of the children of Iſrael, & wil be their God, 46. & they shal know that I am the Lord their God, that haue brought them out of the Land of Ægypt, that I might abide among them, I the Lord their God.

(c) Diuers things were offered at diuers times, and al ſignified Chriſts Sacrifice in his Church. S. *Aug. li. 1. c. 18. cont. aduerſ. leg. & Prophet*, yet none daylie but a lambe: more particularly ſignifying the *daylie* offering of the lambe of God, and *perpetual* effect therof. *Origen. in Ioan. 1.*

CHAP.

CHAP. XXX.

How, and of what matter, the Altar of incenſe shal be made: 12. *VVhat money shal be gathered for the vſe of the Tabernacle.* 18. *A braſen lauer is alſo to be made,* 25. *and holie oile of vnction.*

THOV ſhalt make alſo an Altar to burne incenſe, of the wood ſetim, 2. hauing a cubite of length, and an other of bredth, that is, foure ſquare, and two cubits in hight. The hornes ſhal proceed out of the ſame. 3. And thou shalt plate it with the pureſt gold, as wel the grate therof, as the walles round about, and the hornes. And thou shalt make to it a crowne of gold round about, 4. and two golden rings vnder the crowne on either ſide, that the barres may be put into them, and the Altar may be caried. 5. The barres alſo themſelues thou shalt make of the wood ſetim, and shalt plate them with gold. 6. And thou shalt ſet the Altar againſt the veile, that hangeth before the arke of teſtimonie before the propitiatorie wherwith the teſtimonie is couered, where I wil ſpeake to thee. 7. And Aaron ſhal burne incenſe vpon it, ſweetly fragrant, in the morning. When he shal dreſſe the lampes, he shal burne it: 8. and when he shal place them at euen, he shal burne incenſe euerlaſting before the Lord through your generations. 9. You shal not offer vpon it incenſe of an other compoſition, nor oblation, and victime, neither shal you offer libaments. 10. And Aaron shal pray vpon the hornes therof once a yeare, with the bloud of that which was offered for ſinne, & shal pacifie upon it in your generations. It shal be moſt Holie to the Lord. 11. And our Lord ſpake to Moyſes, ſaying: 12. When thou shalt take the ſumme of the children of Iſrael according to their number, euerie one of them shal giue a price for their ſoules to the Lord, & there shal be no ſcourge among them, when they shal be reckned. 13. And this shal euerie one giue that paſſeth to the naming, (*a*) halfe a ſicle according to the meaſure of the temple. A ſicle hath twentie (*b*) oboles. The halfe part of a ſicle shal be offered to the Lord. 14. He that is accounted in the number, for twentie yeares and vpward, shal giue price. 15. The rich man shal not adde to halfe a ſicle, & the poore mā shal diminish nothing. 16. And the money being receiued, which was contributed of the children of Iſrael, thou shalt deliuer vnto the vſes of the tabernacle of teſtimonie, that it may be a monumēt of them before the Lord, & he may be propitious to their ſoules. 17. And our Lord ſpake to Moyſes, ſaying: 18. Thou ſhalt make alſo a lauer with his foot of braſſe, to wash in: and thou ſhalt ſet it between the tabernacle of the teſtimonie and the Altar.

(*a*) That is, 7. d. ob. Engliſh. For a ſicle of the Sanctuarie is about 15. d.

(*b*) Obolus, 3. farthings.

And water being put into it, 19. Aaron and his ſonnes ſhal waſh therin their hands and feete, 20. when they are going into the tabernacle of teſtimonie, and when they are to come vnto the Altar, to offer on it incenſe to the Lord, 21. leſt perhaps they die. it ſhal be an euerlaſting law to him, and to his ſeed by ſucceſſion. 22. And our Lord ſpake to Moyſes, 23. ſaying: Take ſpices, of principal and choſen myrrh fiue hundred ſicles, and of cinnamon halfe ſo much, that is, two hundred fiftie ſicles, of calamus in like manner two hundred fiftie, 24. and of caſia fiue hundred ſicles after the weight of the Sanctuarie, of oile of oliues the meaſure hin: 25. and thou ſhalt make the holie oile of vnction, an ointment compounded by the art of an vnguentarie, 26. and therof thou ſhalt anoynt the tabernacle of teſtimonie, and the arke of the teſtament, 27. and the table with the veſſel therof, the candleſticke, and the furniture therof, the Altars of incenſe, 28. and of holocauſt, and al the furniture that perteyneth to the ſeruice of them. 29. And thou ſhalt ſanctifie al, and they ſhal be moſt Holie: he that shal, touch them, shal be ſanctified. 30. Thou shalt anoynt Aaron and his ſonnes, and shalt ſanctifie them, that they may doe the function of prieſthood vnto me. 31. To the children of Iſrael alſo thou shalt ſay: This oile of vnction shal be holie vnto me through your generations. 32. The flesh of man shal not be anoynted therewith, and you shal make none other after the compoſition of it, becauſe it is ſanctified, and shal be holie vnto you. 33. What man ſoeuer shal compound ſuch, and shal giue therof to a ſtranger, shal be abandoned out of his people. 34. And our Lord ſaid to Moyſes: Take vnto thee ſpices ſtactee, and onycha, galbanum of ſweet ſauour, and the cleareſt frankincenſe, al shal be of equal weight: 35. and thou shalt make incenſe compounded by the worke of an vnguentarie, exactly tempered, and pure, and moſt worthie of ſanctification. 36. And when thou haſt beaten al into verie ſmal pouder, thou shalt ſet of it before the tabernacle of teſtimonie, in the place where I wil appeare to thee. Moſt Holie shal the incenſe be vnto you. 37. Such confection you shal not make vnto your owne vſes, becauſe it is holie to the Lord. 38. What man ſoeuer shal make the like, to enioy the ſmel therof, shal prish out of his people.

CHAP.

CHAP. XXXI.

Beſeleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The obſeruation of the ſabbath day is againe commanded. 18. And our Lord deliuereth to Moyſes two tables written with the finger of God.

AND our Lord ſpake to Moyſes, ſaying: 2. Behold, I haue called by name Beſeleel the ſonne of Vri the ſonne of Hur of the tribe of Iuda, 3. and I haue replenished him with the ſpirit of God, with wiſdome, & vnderſtanding, and knowledge in al worke, 4. to deuiſe whatſoeuer may be artificially made of gold, and ſiluer, and braſſe, 5. of marble, and precious ſtones, and diuerſitie of wood. 6. And I haue giuen him for his fellow Ooliab the ſonne of Achiſamech of the tribe of Dan. And in the hart of euerie skilful man haue I put wiſdome: that they may make al things which I haue commanded thee, 7. the tabernacle of couenant, and the arke of teſtimonie, and the propitiatorie, that is ouer it, and al the veſſel of the tabernacle, 8. and the table and the veſſel therof, the candleſticke moſt pure with the veſſel therof, and the Altars of incenſe, 9. and of holocauſt, and al their veſſel, the lauer with his foot, 10. the holie veſtements in the miniſterie for Aaron the Prieſt, and for his ſonnes, that they may execute their office, about the ſacred things: 11. the oile of vnction, and the incenſe of ſpices in the Sanctuarie, al things which I haue commanded thee, ſhal they make. 12. And our Lord ſpake to Moyſes, ſaying: 13. Speake to the children of Iſrael, and thou ſhalt ſay to them: See that you keep my ſabbath: becauſe it is a ſigne between me and you in your generations: that you may know that I am the Lord, which ſanctifie you. 14. Keep you my ſabbath: for it is holie vnto you: he that ſhal pollute it, dying ſhal die: he that ſhal doe worke in it, his ſoule ſhal periſh out of the middes of his people. 15. Six dayes ſhal you doe worke: in the ſeuenth day is the ſabbath, the holie reſt to the Lord. Euerie one that ſhal doe any worke in this day, ſhal die. 16. Let the children of Iſrael keep the Sabbath, and celebrate it in their generations. It is an euerlaſting couenant 17. betwen me and the children of Iſrael, and a ſigne perpetual. for in ſix dayes the Lord made heauen and earth, and in the ſeuenth he ceaſed from worke. 18. And our Lord, when he had ended ſuch ſpeaches in mount Sinai, gaue vnto Moyſes two ſtone tables of teſtimonie, written (*a*) with the finger of God.

(*a*) Not by Moyſes, but by an Angel, at Gods appointment. Gal. 3. v. 19.

CHAP. XXXII.

The people (Aaron conſenting) make & adore the image of a calfe. 7. Which God reuealing to Moyſes, 11. he praieth our Lord, for Abraham, Iſaac, and Iacobs ſake to ſpare the people, and performe his promiſe. 14. Wherwith God is pacified. 15. Yet Moyſes comming from the Mount, and ſeeing the calfe, and idolatrie, throweth downe the tables and breaketh them, 20. deſtroyeth the idol, 21. blameth Aaron, 27. cauſeth manie Idolaters to be ſlaine, 31. and againe prayeth for the people.

(a) Aaron knew what Gods they ment, to wit, ſuch as they had ſeen worſhipped in Ægypt, and therfore he made them a molten calfe. v. 4.

(b) Exceſſe in play called foolish mirth, is the daughter of gluttonie, and mother of Idolatrie. *S. Greg. li 31. c. 31. Moral.*

(c) To the molten calfe, which they had made.

(d) God ſaying, *Suffer me*, ſignifieth that he could be hindred. S. *Hierom. in Ion. 1.*

(e) Not only Gods promiſe, but alſo his ſeruants merits are here propoſed for procuring mercie to the people. *See the Annotation.*

AND the people ſeeing that Moyſes made tariance ere he came downe from the mount, being aſſembled againſt Aaron, they ſayd: Ariſe, make vs (a) Gods, that may goe before vs: for what hath chanced to this Moyſes the man that brought vs out of the Land of Ægypt, we know not. 2. And Aaron ſayd to them: Take the golden earlets from the eares of your wiues, and ſonnes, and daughters, & bring them to me. 3. And the people did that he had commanded, bringing the earlets to Aaron. 4 Which when he had receiued, he formed them by founders worke, and made of them " a molten calfe. And they ſayd: Theſe are thy Gods Iſrael, that haue brought thee out of the land of Ægypt. 5. Which when Aaron had ſeen, he builded an altar before it, and by a cryers voice proclaimed ſaying: To morow is the ſolemnitie of the Lord. 6. And ryſing in the morning, they offered holocauſts, and pacifike hoſts, and the people ſate downe to eate, and to drinke, and they roſe vp (b) to play. 7. And our Lord ſpake to Moyſes, ſaying: Goe, get thee downe: thy people, which thou haſt brought out of the Land of Ægypt, hath ſinned. 8. They haue quickly reuolted from the way that thou didſt ſhew them: and they haue made to themſelues a molten calfe, and haue adored, and immolating hoſts vnto (c) it, haue ſayd: Theſe are thy Gods Iſrael, that haue brought thee out of the Land of Ægypt. 9. And againe our Lord ſaid to Moyſes: I ſee that this people is ſtiffe-necked: 10. (d) ſuffer me, that my furie may be angrie againſt them, & that I may deſtroy them, and I wil make thee into a great nation. 11. But " Moyſes beſought the Lord his God, ſaying: Why Lord, is thy furie angrie againſt thy people, whom thou haſt brought forth of the Land of Ægypt, in great power, and in a ſtrong hand? 12. Let not the Ægyptians ſay I beſeech thee: He hath craftily brought them forth, that he might kil them in the mountaynes, and deſtroy them from the earth: let thyne anger ceaſe, and be pacified vpon the wickednes of thy people. 13. " Remember Abraham, Iſaac, and Iſrael (e) thy ſeruants, to whom thou ſwareſt by thine owne ſelf, ſaying: I wil multiplie your ſeed as the ſtarres of heauen: and this whole land, whereof I haue ſpoken, I wil giue to your ſeed,

and

& you shal possesse it alwayes. 14. And our Lord was pacified frō doing the euil which he had spoken against his people. 15. And Moyses returned from the mount, carying the two tables of testimonie in his hand, written on both sides, 16. and made by the worke of God: the writing also of God was grauen in the tables. 17. And Iosue hearing the tumult of the people crying out, said to Moyses: The noyse of battaile is heard in the campe. 18. Who answered: It is not the crie of men encouraging of fight, nor the shout of men compelling to fly: but I doe heare the voice of singers. 19. And when he approched to the campe, he saw the calfe, and the daunces: and being (e) very wrath, he threw the tables out of his hand, and brake them at the foot of the mount. 20. And catching the calfe which they had made, he burnt it, & beat it into powder, which he strawed into water, and gaue thereof drinke to the children of Israel. 21. And he said to Aaron: What hath this people done to thee, that thou shouldest bring vpon them an heinous sinne? 22. To whom he answered: Let not my Lord be offended, for thou knowest this people, that it is prone to euil: 23. they said to me: Make vs Gods, that may goe before vs: for vnto this same Moyses, that brought vs forth out of the Land of Ægypt, we know not what is chanced. 24. To whō I said: Which of you hath gold? They tooke, & brought to me: & I cast it into the fire, and (f) this calfe came forth. 25. Moyses therfore seeing the people that they were made naked (for Aaron had spoiled thē for the ignominie of filth, & had set them naked among their enemies) 26. & standing in the gate of the campe, he said: If any man be our Lords, let him ioyne to me. And there gathered vnto him al the sonnes of Leui: 27. to whom he said: This saith the Lord God of Israel: Put euerie man his sword vpon his thigh: goe, and returne from gate to gate through the middes of the campe, and euerie man kil his brother, and freind, and neighbour. 28. And (g) the sonnes of Leui did according to the saying of Moyses, and there were slaine in that day about three thousand men. 29. And Moyses said: You haue consecrated your hands this day to our Lord, euerie man in his sonne & in his brother, that blessing may be giuen to you. 30. And when the next day was come, Moyses spake to the people: You haue sinned a verie great sinne: I wil goe vp to our Lord, if by anie meanes I may be able to intreate him for your sinful fact. 31. And returning to our Lord, he said: I beseech thee, this people hath sinned a heinous sinne, and they haue made to themselues Gods of gold; either forgiue them this trespasse, 32. or if thou doe not, (h) strike me out of the booke that thou hast written. 33. To whom our Lord answered: He that hath sinned to me, him wil I strike out of my booke: 34. but goe thou, and lead this people whither I haue told thee: myne Angel shal goe before thee. And I in the day of reuenge wil visite this sinne also of theirs. 35. Our Lord therfore smote the people for the fault concerning the calfe, which Aaron had made.

(e) Moyses the meekest man on earth (Nu. 12.) in Gods cause was most zelous against sinne. S. *Aug. q. 144. in Exod.*

(f) Aaron confessed the fault briefly, not intending a frivolous excuse: for he could not thinke, but Moyses knew the truth. S. *Aug. q. 145 in Exod.*

(g) Their zeale vsed with authoritie and order is here rewarded: which otherwise wanting, when Simeon and Leui slew the Sichemites, was blamed by Iacob. *Gen. 34. & 49.*

(h) Moyses not content with his owne saluation, would rather perish with the people, then they should al be destroied: and therfore at his instance God pardoned them. *S. Hiero. ep. 12. ad Gaud. & in Ion. 1. S. Aug. q. 147. in Exod.*

CHAP.

ANNOTATIONS.

CHAP. XXXII.

This people thought the calfe to be the true God.

They adored that which the image repreſented.

Caluin chargeth Moyſes with arrogancie. Moyſes charitie concurred with Gods prouidence.

God ſheweth mercie for the merits of his ſeruants.

Grace goeth before merits.

4. *A molten calfe.*] No other reaſon can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white ſpots, called *Apis* or *Serapis*, whom they ſaw the Aegyptians eſteemed moſt of al their Gods, to be the chiefe, or onlie God. And therfore to this famous Idol they aſcribed the benefit of their deliuerie from bondage, ſaying: *Theſe are thy Gods, o Iſrael, that haue brought thee out of the land of Aegypt.* So they ment not to worſhip our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whoſe image it was, for adoring immediately the calues image, *and immolating hoſts to it* (v. 6.) they proteſted that to be their God, which the image repreſented. This appeareth alſo Deut. 32. v. 18. *God that begat thee thou haſt forſaken · and haſt forgotten our Lord thy creatour.* And Pſal. 105. v. 21. *They forgat God, which ſaued them.*

11. *Moyſes beſought.*] Albeit Moyſes with moſt humble ſubmiſſion prayed for the people, which God ſo accepted, that he was therby pacified (v. 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he imperiouſly preſcribed law to God, ſpoyling him of his iuſtice. Much otherwiſe S. Hierom (*Epiſt. 12. al Gaudent.*) commending his feruent charitie, doubteth not to ſay: *Dei potentiam ſerui preces impediebant.* (*the ſeruants prayers hindred Gods power*, becauſe God himſelf ſaying. *ſuffer me, that my furie may be angrie againſt them, and that I may deſtroy them*, ſheweth his diuine prouidence to be ſuch, as *he might be ſtaied from doing that which he threatned.*

13. *Remember Abraham*] It much troubled Caluin, that for obtaining pardon for the people, the Patriarchs are mentioned, for whoſe ſake and merits, mercie and protection was promiſed by God (Gen. 18. 22. 26.) prophecied by Iacob (Gen. 48.) performed here, and in manie other places. And it is a vaine euaſion to ſay: God ſhewed his mercie for his promiſe ſake only; for he promiſed the ſame for their merits; as appeareth in the places alleaged: Though al merits proceed from Gods grace, firſt giuen without merits. 1. *Cor.* 4. *v.* 7. *S. Aug. de grat. & lib. arb. c. 6.*

CHAP. XXXIII.

Gods wrath being mitigated by Moyſes, the people mourne for their ſinne. 7. Moyſes pitcheth the tabernacle without the campe, and therin conuerſeth familiarly with God, 18. deſiring to ſee his glorie.

AND our Lord ſpake to Moyſes, ſaying: Goe, get thee vp from this place, thou and thy people which thou haſt brought out of the Land of Ægypt, into the land wherof I ſware to Abraham, Iſaac, and Iacob, ſaying: To thy ſeed I wil giue it: 2. and I wil ſend an Angel thy precurſor, that I may caſt out the Chananeite, and Amorrheite, and Hetheite, and Pherezeite, and Heueite, and Iebuſeite, 3. and thou maieſt enter into the land that floweth with milke and honey: for (a) I wil not goe vp with thee, becauſe thou art a ſtiffe-necked people: leſt perhaps I deſtroie thee in the way. 4. And the people hearing this verie il ſaying, mourned: and no man put on his ornaments after the cuſtome. 5. And our Lord ſayd to Moyſes: Speake to the children of Iſrael: Thou art a ſtiffe-necked people, once I ſhal goe vp in the middes of thee, and ſhal deſtroy thee. Now preſently lay away thy ornaments, that I may know what to doe vnto thee. 6. Therfore the children of Iſrael layd away their ornaments from mount Horeb.

a) God would not in this paſſage worke ſuch miracles, as he did, bringing thē forth of AEgypt. So it is a commination becauſe they were ſtubborne and ſtifnecked.

7. Moyſes alſo taking the tabernacle, pitched it without the campe a farre off, and called the name thereof, The Tabernacle of couenant. And al the people, that had anie queſtion, went forth to the Tabernacle of couenant, without the campe. 8. And when Moyſes went forth to the tabernacle, al the people roſe vp, and euerie one ſtood in the dore of his pauilion, and they beheld the backe of Moyſes, til he entred into the tabernacle. 9. And when he was entred into the Tabernacle of couenant, the piller of the cloud came downe, and ſtood at the doore, & he ſpake with Moyſes, 10. al they beholding that the piller of the cloud ſtood at the doore of the Tabernacle. And they ſtood, & adored at the doores of their tabernacles. 11. And our Lord ſpake vnto Moyſes face to face, as a man is wont to ſpeake to his freind. And when he returned into the campe, his miniſter Ioſue the ſonne of Nun, a yong man, departed not frō the Tabernacle. 12. And Moyſes ſaid to our Lord: Thou commandeſt me to lead forth this people, & doeſt not ſhew me whom thou wilt ſend with me, eſpecially wheras thou haſt ſaid: I know thee by name, and thou haſt found grace in my ſight. 13. If therfore I haue found grace in thy ſight, ſhew me thy face, that I may know thee, and may find grace before thine eyes, looke vpon thy people this nation. 14. And our Lord ſaid: My face ſhal goe before thee, & I wil giue thee

reſt. 15. And Moyſes ſayd: If thy ſelfe doeſt not goe before, bring vs not out of this place. 16. For whereby ſhal we be able to know I and thy people, that we haue found grace in thy ſight, vnles thou walke with vs that we may be glorified of al peoples, that dwel vpon the earth? 17. And our Lord ſaid to Moyſes: This word alſo, which thou haſt ſpoken, wil I doe: for thou haſt found grace before me, and thy ſelfe I haue knowen by name. 18. Who ſaid: Shew me thy glorie. 19. He anſwered: I wil ſhew thee (*b*) al good, and (*c*) wil cal in the name of the Lord before thee: and I wil haue mercie on whom I wil, and I wil be merciful to whom it ſhal pleaſe me. 20. And againe he ſayd: Thou canſt not ſee my face: (*d*) for man ſhal not ſee me, & liue. 21. And againe: Behold, quoth he, there is a place with me, and thou ſhalt ſtand vpon the rocke. 22. And when my glorie ſhal paſſe, I wil ſet thee in a hole of the rocke, & protect thee with my right hand, vntil I paſſe: 23. and I wil take away my hand, and thou ſhal ſee (*e*) my backe-parts: but my face thou canſt not ſee.

(*b*) The viſion of God in glorie is *al good.*
(*c*) God by his grace maketh his ſeruants to cal vpon his name. S. *Aug. q. 154. in Exod.*
(*d*) None in this life can ſee God as Saints doe in glorie. 1. *Ioan.* 3.
(*e*) Moyſes ſaw more glorious workes and effects of God, thē other Prophets, yet not his ſubſtance and diuine nature. *Theodoret q. 68. in Exod. S. Hier. de verb. Iſa. vidi Dom. S. Chryſoſt. ho. 4. de inco. Dei natura.*

CHAP. XXXIIII.

Moyſes goeth againe into Mount Sinai, with new tables, praying for the people: 10. to whom God promiſeth to giue poſſeſſion of the Land. 12. Prohibiteth al aſſociation with the Gentiles, for feare of Idolatrie, 18. giueth precepts concerning the firſt-borne, the Sabbath, and other feaſts. 28. After fourtie dayes faſt, Moyſes returneth to the people with the commandements, and his face appearing horned, he couereth it whenſoeuer he ſpeaketh to the people.

AND after this he ſaid: (*a*) Cut thee two tables of ſtone like vnto the former, and I wil write vpon them the words, which the tables had which thou haſt broken. 2. Be readie in the morning, that thou maieſt forthwith goe vp into the mount Sinai, and thou ſhalt ſtand with me vpon the top of the mount. 3. Let no man goe vp with thee, neither let anie man be ſeen throughout the whole mount: the oxen alſo and the ſheep let them not feed ouer-againſt. 4. He cut out therfore two tables of ſtone, ſuch as had been before: and riſing very early he went vp into mount Sinai, as our Lord had commanded him, carying with him the tables. 5. And when our Lord was deſcended in a cloud, Moyſes ſtood with him, calling vpon the name of our Lord. 6. Who paſſing before him ſaid: * Dominatour Lord God, merciful and clement, patient and of much compaſſion, and true, 7. which keepeſt mercie vnto thouſands: which takeſt away iniquitie, and wicked facts, and ſinnes, and no man of himſelfe is innocent before thee. Which doeſt render the iniquitie of the fathers to the children, and to the nephewes vnto the third and

(*a*) The firſt tables being broken, yet others are made: ſo though the firſt grace giuen in Baptiſme be loſt, yet there remaineth paunce, as the ſecond table of ſaftie after ſhipwrake. *S. Hiero. Epiſ. ad Demetriad.*

* *chief ruler.*

fourth

fourth generation. 8. And Moyſes making haſt, bowed flat vnto the earth, & adoring. 9 he ſaid: If I haue found grace in thy ſight, o Lord, I beſeech thee that thou wilt goe with vs (for it is a ſtiffe-necked people) and take away our iniquities & ſinnes, & poſſeſſe vs. 10. Our Lord anſwered: (b) I wil make a couenant in the ſight of al, I wil doe ſignes that were neuer ſeen vpon the earth, nor in anie nations: that this people may ſee, in the middes of whō thou art, the terrible worke of the Lord, which I wil doe. 11. Obſerue al things which this day I command thee: I my ſelf wil caſt out before thy face the Amorrheite, & Chananeite, & Hetheite, the Pherezeite alſo, and Heueite, and Iebuſeite. 12. Beware thou neuer ioyne amitie with the inhabitants of that land, which may be thy ruine: 13. but deſtroy their altars, breake their ſtatues, and cut downe their groues: 14. adore not a ſtrange God. The Lord his name is Ielouſe, God is an emulatour. 15. Enter no traffick with the men of thoſe regions: leſt, when they haue fornicated with their Gods, & haue adored their idols, ſome mā cal thee to eate of the things immolated. 16. Neither ſhalt thou take a wife for thy ſonnes of their daughters: leſt after themſelues haue fornicated they make thy ſonnes alſo to fornicate with their Gods. 17. Molten Gods thou ſhalt not make to thee. 18. Thou ſhalt keep the ſolemnitie of the azymes. Seuen dayes ſhalt thou eate azymes, as I haue commanded thee, in the time of the month of new corne: for in the month of ſpring time thou didſt goe out of Ægypt. 19. Al of the male kind, that openeth the matrice, ſhal be mine. Of al beaſts, as wel oxen as of ſheep, it ſhal be mine. 20. The firſt-borne of an aſſe thou ſhalt redeeme with a ſheep: but if thou wilt not giue a price for it, it ſhal be ſlaine. The firſt-borne of thy ſonnes thou ſhalt redeeme: neither ſhalt thou appeare emptie in my ſight. 21. Six dayes ſhalt thou worke, the ſeuenth day thou ſhalt ceaſe to eare & reape. 22. The ſolemnitie of weekes thou ſhalt make to thee, in the firſt fruits of corne of thy wheate harueſt, and the ſolemnitie, when the time of the yeare returneth that al things are laid vp. 23. Three tymes of the yeare al thy male ſhal appeare in the ſight of the omnipotent Lord God of Iſrael. 24. For when I ſhal haue taken away the nations from thy face, and ſhal haue dilated thy borders, no man ſhal lie in wayte againſt thy land, when thou doeſt goe vp, and appeare in the ſight of the Lord thy God thrice in a yeare. 25. Thou ſhalt not immolate the bloud of my hoſte vpon leauen: neither ſhal there remaine in the morning of the victime of the ſolemnitie of the Phaſe. 26. The firſt of the fruits of thy ground thou ſhalt offer in the houſe of the Lord thy God. Thou ſhalt not boile a kid in the milke of his damme. 27. And our Lord ſaid to Moyſes: write thee theſe words, in which I haue made a couenant both with thee and with Iſrael. 28. Therfore he was there with our Lord fourtie dayes & fourtie nights: he did not eate bread, and he drunke no water, & (c) he wrote in the tables the wordes of the couenant (d) ten. 29. And when Moyſes came downe from the mount Sinai, he held the two tables of teſtimo-

(b) Notwithſtanding his former commination *chap.* 33. *v.* 3. God here promiſeth new benefits.

(c) God by an Angel not Moyſes. *ſupra v.* 1. & *Deut.* 10. *v.* 2. & 4.

(d) How ſoeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor fewer then ten in al.

nie, and he knew not that his face was (e) horned by the conuerſation of the talke of our Lord. 30. And Aaron & the children of Iſrael ſeeing the face of Moyſes horned, they were afraid to come neer. 31. And being called of him, they returned as wel Aaron as the Princes of the Synagogue. And after that he ſpake to them, 32. al the children of Iſrael alſo came to him: whom he commanded al things that he had heard of our Lord in mount Sinai. 33. And hauing ended his talke, he put (f) a veile vpon his face. 34. Which going in to our Lord, and ſpeaking with him, he tooke away vntil he went forth, and then he ſpake to the children of Iſrael al things that had been commanded him, who ſaw that the face of Moyſes comming forth was horned, but he couered his face againe, if at anie time he ſpake to them.

(e) So his face appeared to the beholders, by reaſon of the gliſtering beames of his countenance ſhining gloriouſly, after his conuerſation with God fourtie dayes: which ſignifieth that *much more that which abideth* (in al eternitie) *is in glorie.* 2. *Cor.* 3. (f) The ſame veile (ſaith S. Paul) remayneth vpon the hart of the Iewes, that they can not ſee Chriſt, til by his ſpecial grace they ſhal be illuminated: 2. *Cor.* 3. The like is vpon the hart of Heretikes that can not ſee the Church. *S. Aug. in Pſal.* 30. *con.* 2.

CHAP. XXXV.

The precept of the Sabbath is yet renewed. 4. *Firſt fruits, and other guifts are required, and duely offered, for the making of the tabernacle and other things therto belonging, which are here recited.* 30. *Beſeleel and Ooliab are appointed workmen for this purpoſe.*

(a) After the fal of the people to Idolatrie, their punishment, and repentance, their reconciliation to God, and new tables of the commandments made and written, Moyſes repeateth the former precept of keeping the Sabbath, and prouideth al neceſſaries to the making of the Tabernacle, wherto the Princes and people moſt promptly and liberally contribute. *S. Aug. q.* 172. *in Exo.*

THEREFORE (a) al the multitude of the children of Iſrael being gathered together, he ſaid to them: Theſe are the things which our Lord hath commanded to be done. 2. Six dayes you ſhal doe worke: the ſeuenth day shal be holie vnto you, the ſabbath, and reſt of our Lord: he that shal doe anie worke in it, ſhal be ſlaine. 3. You ſhal not kindle fire in al your habitations on the ſabbath day. 4. And Moyſes ſaid to al the aſſemblie of the children of Iſrael: This is the word that our Lord hath commanded, ſaying: 5. Separate with you firſt fruits to the Lord. Let euerie one that is willing & hath a readie hart, offer them to the Lord: gold and ſiluer, and braſſe, 6. hyacinth and purple, and ſcarlet twice died, and ſilke, the haire of goats, 7. and rammes skinnes died red, and ianthin shinnes, the wood ſetim, 8. and oile to mainteine lights, and to make ointment, and moſt ſweet incenſe, 9. Onyx ſtones, and pretious ſtones, for the adorning of the Ephod and the Rationale. 10. Whoſoeuer of you is wiſe, let him come, and make that which our Lord hath commanded: 11. to wit, the Tabernacle, and the roofe therof, and the couer, the rings, and the bordeworke with the barres, the pinnes & the feet: 12. the

Arke

Arke and the ſtaues, the propitiatorie, and the veile, that is drawen before it: 13. the Table with the barres and the veſſel, and the loaues of propoſition: 14. the Candleſticke to beare vp the lights, the veſſel therof and the lamps, and the oile to the nouriſhing of fires: 15. the Altar of incenſe, and the barres, and the oile of vnction and the incenſe of ſpices: the Hanging at the doore of the tabernacle: 16. the Altar of holocauſt, and his grate of braſſe, with the barres and veſſel therof: the Lauer and his feet: 17. the Curtines of the court with the pillers and the feet, the hanging in the doores of the entrie, 18. the pinnes of the tabernacle and of the court with their litle cordes: 19. the Veſtmentes, that are to be vſed in the miniſterie of the ſanctuarie, the veſture of Aaron the high-Prieſt, and of his ſonnes, to doe the function of Prieſthood vnto me. 20. And al the multitude of the children of Iſrael going forth from the ſight of Moyſes, 21. offered firſt fruits to our Lord with a moſt prompt and deuout mind, to make the worke of the tabernacle of the teſtimonie. Whatſoeuer was neceſſarie to the ſeruice therof and to the holie veſtments, 22. both men and women did giue, tablets and earlets, rings and bracelets: euerie veſſel of gold was ſeparated for the donaries of our Lord. 23. If anie man had hyacinth, and purple, and ſcarlet twice died red, and ianthin skinnes, 24. metal of ſiluer and braſſe, they offered to our Lord, and the wood ſetim for diuers vſes. 25. But the skilful women alſo gaue ſuch things as they had ſponne, hyacinth, purple, and ſcarlet, and ſilke, 26. and goates haire, giuing al of their owne accord. 27. But the Princes offered onyx ſtones, and pretious ſtones, for the Ephod and the Rationale, 28. and ſpices and oile to maintaine the lights, and for the preparing of ointment, and to make the incenſe of moſt ſweet ſauour. 29. Al men and women with deuout mind offered donaries, that the workes might be made which our Lord had commanded by the hand of Moyſes. Al the children of Iſrael did dedicate voluntarie things to our Lord.

30. And Moyſes ſaid to the children of Iſrael: Behold, our Lord hath (*b*) called by name Beſeleel the ſonne of Vri the ſonne of Hur of the tribe of Iuda. 31. And hath filled him with the ſpirit of God, with wiſdome and intelligence, and ſcience and al learning, 32. to deuiſe and to make worke in gold and ſiluer, and braſſe, 33. and in grauing ſtones, and in carpenters worke. Whatſoeuer can be deuiſed artificially, 34. he hath giuen in his hart: Ooliab alſo the ſonne of Achiſamech of the tribe of Dan: 35. both hath he inſtructed with wiſedome, to make the workes of a carpenter, a tapeſter, an embroderer of hyacinth and purple, and ſcarlet twice died, and ſilke, and to weaue al things, and to inuent al new things.

(*b*) As matter alone is not ſufficient for a building without artificers, to whom God giueth ſpecial skil: ſo for expounding holie Scripture God giueth particular knowledge to *Paſtors and Doctors, to the conſummation of Saints, to the worke of the miniſterie, to the edifying of the bodie of Chriſt* (the Church) *Epheſ.* 4.

CHAP. XXXVI.

More being giuen then was needful. 6. Moyſes made to be proclaimed that no more should be offered. 8. So the curtines, 13. rings, 18. buckles, 19. the couer, 20. bordes, 21. barres, 35. a veile, 36. pillers, and a hanging are made readie.



ESELEEL therfore, and Ooliab, and euerie wiſe man, to whom our Lord gaue wiſedome and vnderſtanding, to know how to worke artificially, made the things that are neceſſarie for the vſes of the Sanctuarie, and which our Lord did command. 2. And when Moyſes had called them, and euerie cunning man, to whom our Lord had giuen wiſedome, and ſuch as of their owne accord had offered thẽſelues to the making of the worke, 3. he deliuered al the donaries of the children of Iſrael vnto them. Who being earneſt about the worke, the people daily in the morning did offer their vowes. 4. Whereupon (*a*) the arſtificers being conſtrained to come, 5. ſaid to Moyſes: The people offereth more then is neceſſarie. 6. Moyſes therfore commanded proclamation to be made by the criers voice: Let neither man nor woman offer anie more in the worke of the Sanctuarie. And ſo they ceaſed from offering guifts, 7. becauſe the things that were offered did ſuffice and were ouer-much. 8. And al the wiſe harted men, to accomplith the worke of the tabernacle, made ten curtines of twiſted ſilke, and hyacinth, and purple, and ſcarlet twice died, with varied worke, and the art of embrodering: 9. of which one had in length twentie eight cubits, and in bredth foure: there was one meaſure of al the curtines. 10. And he ioyned fiue curtines, one to an other, and the other fiue he coupled to themſelues one with an other. 11. He made alſo loupes of hyacinth in the edge of one curtine on either ſide, and in the edge of the other curtine in like manner, 12. that the loupes might meet one againſt an other, and might be ioyned each with other. 13. Whereupon alſo he did caſt fiftie rings of gold, that might catch the loupes of the curtines, and might be made one tabernacle. 14. He made alſo eleuen curtines of goates haire to couer the roofe of the tabernacle. 15. one curtine in length had thirtie cubits, & in bredth foure cubits: al the curtines were of one meaſure: 16. of which fiue he ioyned apart, & the other ſix apart. 17. And he made fiftie loupes in the edge of one curtine, and fiftie in the edge of an other curtine, that they might be ioyned one to an other. 18. And fiftie buckles of braſſe wherwith the roofe might be knit together, that of al the curtines there might be made one couering. 19. He made

(*a*) As the people abounded in deuotion, ſo the workmen of modeſtie and religion would haue no more thẽ neceſſarie. *S. Auguſtin. q. 171. in Exod.*

alſo

alſo a couer for the tabernacle of rammes skinnes died red: & an other couer ouer that of ianthin skinnes. 20. He made alſo the bords of the tabernacle of the wood ſetim ſtanding. 21. The length of one bord was ten cubits: and the bredth contained one cubite & an halfe. 22. There were two morteſes throughout euerie bord, that one might be ioyned to the other. So made he in al the bords of the tabernacle. 23. Of the which twentie were at the ſouth ſide againſt the ſouth, 24. with fourtie feet of ſiluer. Two feete were put vnder one borde on either ſide of the corners, where the morteſes of the ſides end in the corners. 25. At that ſide alſo of the tabernacle, that looked toward the north, he made twentie bords, 26. with fourty feete of ſiluer, two feet for euery bord. 27. But againſt the weſt, to wit, at that ſide of the tabernacle, which looketh to the ſea, he made ſix bords, 28. and two other at each corner of the tabernacle behind: 29. which were alſo ioyned frō beneath vnto the top, & they grew together into one connexion. So he made on either ſide at the corners: 30. that there were in al eight bords, and had ſixteen feet of ſiluer, to wit, two feet vnder euerie bord. 31. He made alſo barres of the wood ſetim, fiue to hold together the bords of one ſide of the tabernacle, 32. and fiue other to ioyne together the bords of the other ſide: and beſides theſe, fiue other barres at the weſt ſide of the tabernacle againſt the ſea. 33. He made alſo an other barre, that might come by the middes of the bords from corner vnto corner. 34. And the bordworke it-ſelfe he plated with gold. And their tings he made of gold, through which the barres might be drawen: the which alſo themſelues he couered with plates of gold. 35. He made alſo a veile of hiacinth, and purple, ſcarlet, and twiſted ſilke, with embrodered worke, varied and diſtinguiſhed: 36. and foure pillers of the wood ſetim, which with their heads he plated with gold, caſting their feet of ſiluer. 37. He made alſo a hanging in the entrie of the tabernacle of hyacinth, purple, ſcarlet, and twiſted ſilke, with the worke of an embroderer: 38. and fiue pillers with their heads, which he couered with gold, and their feet he did caſt of braſſe.

CHAP. XXXVII.

Beſeleel maketh the Arke. 6. the Propitiatorie, with Cherubims, 10. the Table, with veſſel belonging therto, 17. the Candleſticke with bowles and branches: 23. ſeuen lampes with ſnuffers, 25. the Altar of incenſe, 29. and compoundeth the incenſe.

AND Beſeleel made alſo the arke of the wood ſetim, hauing two cubits & an halfe in length, and a cubite an and halfe in bredth, the hight alſo was of one cubite and an halfe: and he plated it with the pureſt gold within & without. 2. And he made to it a crowne of gold round about, 3. caſting foure rings of gold at the foure corners

thereof:

thereof: two rings in the one ſide, and two in the other. 4. Barres alſo he made of the wood ſetim, which he plated with gold, 5. and which he put into the rings, that were at the ſides of the arke to carie it. 6. He made alſo the Propitiatorie, that is, the Oracle, of the pureſt gold, two cubits & an halfe in length, and a cubite & an halfe in bredth. 7. Two Cherubins alſo of beaten gold, which he ſet on either ſide of the Propitiatorie: 8. One Cherub in the toppe of one ſide, and the other Cherub in the top of the other ſide: two Cherubins in each toppe of the Propitiatorie, 9. ſpreading their wings, and (a) couering the Propitiatorie, and looking one toward the other and toward it. 10. He made alſo the table of the wood ſetim in length two cubits, and in bredth one cubite, which had in hight a cubite and an halfe. 11. And he did compaſſe it with the fineſt gold, and he made to it a golden ledge round about, 12. and to the ledge it-ſelfe a golden crowne enterpoliſhed of foure fingers, & vpon the ſame an other golden crowne. 13. And he caſt foure rings of gold, which he put in the foure corners at euerie foote of the table 14. againſt the crowne: & he put the barres into them, that the table might be caried. 15. The barres alſo themſelues he made of the wood ſetim, and compaſſed them with gold. 16. And the veſſel for the diuers vſes of the table, ſawcers, phials, and goblets, & cenſars, of pure gold, wherin the libamētes are to be offered. 17. He made alſo the candleſticke beatē of the fineſt gold. From the ſhaft wherof the branches, cups, & boules & lilies did proceed: 18. ſix on both ſides, three branches on one ſide, & three on the other: 19. three cups in māner of a nut on euerie branch, and boules withal and lilies, and three cups of the faſhion of a nut in an other branch, and boules withal and lilies. The worke of the ſix brāches, that proceeded from the ſhaft of the cādleſticke, equal. 20. And in the ſhaft it-ſelfe were foure cups after the manner of a nut, and boules withal at euerie one and lilies: 21. and boules vnder two branches in three places, which together make ſix branches proceeding from one ſhaft. 22. Both the boules therfore, & the branches were out of it, al beaten of the pureſt gold. 23. He made alſo the ſeuen lamps with their ſnuffers, and the veſſel, where the ſnuffings ſhould be put out, of moſt pure gold. 24. The candleſticke withal the veſſel therof did weigh a talent of gold. 25. He made alſo the altar of incenſe of the wood ſetim, hauing a cubite euerie way foure ſquare, and in hight two: from the corners wherof the hornes did proceed. 26. And he plated it with the pureſt gold, with the grate and the walles and the hornes. 27. And he made to it a crowne of gold round about, and two golden rings vnder the crowne at either ſide, that the barres may be put into them, and the altar may be caried. 28. And the barres themſelues he made alſo of the wood ſetim, and couered them with plates of gold. 29. He compounded alſo oile for the ointment of ſanctification, and incenſe of the pureſt ſpices with the worke of a pigmentarie.

(a) The Cherubins couering al vpon and within the arke ſignifie (ſaith S. Gregorie Nyſſen) that the Scriptures haue a higher ſenſe then the literal. *de vita Moyſeos poſt medium.*

CHAP.

CHAP. XXXVIII.

The ſame Beſeleel maketh the Altar of Holocauſte. 8. the braſen lauer. 9. the court with pillers and hangings. 21. The guifts that were offered are recited.

HE made alſo the Altar of Holocauſte of the wood ſetim, fiue cubits foure ſquare, and three in hight: 2. the hornes wherof did proceed from the corners, and he couered it with plates of braſſe. 3. And for the vſes therof he prepared of braſſe diuers veſſels, cauldrons, tongs, fleſh-hooks, pot-hooks, and fire-pannes. 4. And the grate therof in manner of a net he made of braſſe, and vnder it in the middes of the altar an hearth, 5. caſting foure rings at as manie tops of the net, to put in barres to carie it: 6. the which themſelues alſo he made of the wood ſetim, and couered them with plates of braſſe: 7. and he drew them through the rings, that ſtood out in the ſides of the altar. And the altar it-ſelfe was not maſſie, but holow of bords, and within emptie. 8. He made alſo the lauer of braſſe, with the foote therof, of womens glaſſes, (a) that watched in the doore of the tabernacle. 9. He made alſo the court, in the ſouth ſide wherof were hangings of twiſted ſilke, of an hundred cubits, 10. twentie pillers of braſſe with their feete, the heads of the pillers, and the whole grauing of the worke, of ſiluer. 11. In like manner at the north ſide the hangings, pillers, and feete & the heads of the pillers were of the ſame meaſure and worke & metal. 12. But on that ſide that looketh to the weſt, there were hangings of fiftie cubits, ten braſen pillers with their feete, and the heads of the pillers, and al the grauing of the worke, of ſiluer. 13. Moreouer againſt the eaſt he prepared hagings of fiftie cubits: 14. of the which, one ſide conteyned fifteen cubits of three pillers, with their feete: 15. & on the other ſide (becauſe between both he made the entrie of the tabernacle) there were hangings equally of fifteen cubits, & three pillers, & feete as manie. 16. Al the hangings of the court were wouen of twiſted ſilke. 17. The feete of the pillers were of braſſe, & their heads with al their grauings of ſiluer: but the pillers alſo of the court themſelues he plated with ſiluer. 18. And in the entrie therof he made with embrodered worke a hanging of hyacinth, purple, ſcarlet, and twiſted ſilke, that had twentie cubits in length, but the hight was fiue cubits, according to the meaſure which al the hangings of the court had. 19. And the pillers in the entrie were foure with feete of braſſe, and their heads and gra-

(a) Theſe women watched there for deuotion, and it ſeemeth the ſame cuſtome continued til Chriſts time. For Anna the widow obſerued this ſtate of life. *Luc. 2.*

uings of ſiluer. 20. The pinnes alſo of the tabernacle and of the court round about he made of braſſe. 21. Theſe are the inſtruments of the tabernacle of teſtimonie, which were numbred according to the precept of Moyſes, in the ceremonies of the Leuites by the hand of Ithamar the ſonne of Aaron the Prieſt: 22. which Beſeleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iuda had accompliſhed, as our Lord commanded by Moyſes, 23. hauing ioyned to himſelfe for his companion Ooliab the ſonne of Achiſamech of the tribe of Dan: who was himſelf alſo an egregious artificer in wood, and a tapiſter, and embroderer of hyacinth, purple, ſcarlet, and ſilke. 24. Al the gold that was ſpent in the worke of the Sanctuarie, and that was offered in donaries, was nine and twentie talentes, and ſeuen hundred thirtie ſicles according to the meaſure of the Sanctuarie. 25. And it was offered of them that paſſed to the number, from twentie yeares and vpward, of ſix hundred three thouſand, & fiue hundred fiftie able men to beare armes. 26. There were moreouer an hundred talents of ſiluer, wherof were caſt the feete of the Sanctuarie, and of the entrie where the veile hangeth. 27. An hundred feete were made of an hundred talents, one talent being accounted for euerie foot. 28. And of the thouſand ſeuen hundred, and ſeuentie fiue he made the heads of the pillers, which themſelues he alſo plated with ſiluer. 29. Of braſſe alſo there were offered ſeuentie two thouſand talents, and foure hundred ſicles beſides, 30. of the which were caſt the feete in the entrie of the tabernacle of teſtimonie, and the altar of braſſe with the grate therof, and al the veſſels, that pertayne to the vſe therof, 31. and the feete of the court as wel in the circuite as in the entrie therof, and the pinnes of the tabernacle and of the court round about.

CHAP. XXXIX.

Al the ornaments of Aaron and his ſonnes are made. 31. and the whole worke of the Tabernacle is perfited.

MOREOVER of hyacinth and purple, ſcarlet and ſilke he made the veſtures, that Aaron ſhould weare when he miniſtred in the holie places, as our Lord commanded Moyſes. 2. He made therfore an Ephod of gold, hyacinth, and purple, and ſcarlet twice died, and twiſted ſilke, 3. with embrodered worke, and he did cut thinne plates of gold, and drew them ſmal into threeds, that they might be twiſted with the woufe the former colours, 4. and two edges coupled one to the other in the top on either ſide, 5. and

a bawdrike

a bawdrike of the ſame colours, as our Lord had commanded Moyſes. 6. He prepared alſo two Onyx ſtones, faſt ſet and cloſed in gold, & grauen by the art of a lapidarie, with the names of the children of Iſrael: 7. & he ſet them in the ſides of the Ephod for a monimēt of the children of Iſrael, as our Lord had commanded Moyſes. 8. He made alſo a Rationale with embrodered worke according to the worke of the Ephod, of gold, hyacinth, purple, and ſcarlet twice died, & twiſted ſilke: 9. foure ſquare, double, of the meaſure of a palme. 10. And he ſet foure rewes of precious ſtones. In the firſt rew was ſardius, topazius, an emeraud. 11. In the ſecond, a carbuncle, a ſaphire, and a iaſper. 12. In the third, a ligurius, an achates, and an amethiſt. 13. In the fourth a chryſolith, an onyx, and berillus, cōpaſſed & encloſed in gold by their rewes. 14. And the twelue ſtones themſelues were grauen with the names of the twelue tribes of Iſrael, euerie one with his ſeueral name. 15. They made alſo in the rationale litle cheynes linked one to an other of the pureſt gold, 16. and two hooks, and as manie rings of gold. Moreouer the rings they ſet on either ſide of the Rationale, 17. on the which the two golden cheynes ſhould hang, which they put into the hooks, that ſtood out in the corners of the Ephod. 18. Theſe both before and behind did ſo agree with themſelues, that the Ephod and the Rationale might be knit one to the other, 19. tyed to the bawdrike & with rings ſtrongly coupled, which a lace of hyacinth ioyned, leſt they ſhould flag looſely, and be moued one from the other, as our Lord commanded Moyſes. 20. They made alſo the tunike of the Ephod al of hyacinth, 21. and a hole for the head in the vpper part againſt the middes, and the border of the hole round about wouen: 22. and beneath at the feete pomegranats of hyacinth, purple, ſcarlet, and twiſted ſilke: 23. and litle belles of the pureſt gold, which they did put between the pomegranats in the vtmoſt part of the tunike round about: 24. to wit, a bel of gold, & a pomegranate, wherwith the high-Prieſt went adorned, when he executed his miniſterie, as our Lord had cōmanded Moyſes. 25. They made alſo ſilken tunikes with wouen worke for Aaron and his ſonnes: 26. and mitres with their litle crownes of ſilke: 27. linnen breeches alſo, of fine line: 28. & a girdle of twiſted ſilke, hyacinth, purple, & ſcarlet twice died, with the art of embrodering, as our Lord had commāded Moyſes. 29. They made alſo the plate of (a) ſacred veneration of moſt pure gold, & they wrote in it with the worke of a lapidarie: The Holie of our Lord: 30. and they tyed it to the mitre with a lace of hyacinth, as our Lord had cōmanded Moyſes. 31. Therfore al the worke of the tabernacle & of the roofe of teſtimonie was perfited: & the children of Iſrael did al things which our Lord had commāded Moyſes. 32. And they offered the tabernacle & the roofe & the whole furniture, rings, bords, barres, pillers and their feete, 33. the couer of rammes skinnes died red, and the other couer of ianthin skinnes, 34. the veile, the arke, the barres, the propitiatorie, 35. the table with the veſſel therof and the loaues of propoſition: 36. the candle-

(a) Alexander the Great ſeeing Iaddus the high-Prieſt, bearing this venerable plate on his forehead, with great reuerence went vnto him, and adored the name of God writen in the plate. *Ioſephus. li. 11. c. 8. Antiq.*

ſticke the lamps, and the furniture of them with the oyle: 37. the altar of gold, and the ointment, and the incenſe of ſpices: 38. and the hanging in the entrie of the tabernacle: 39. the altar of braſſe, the grate, the barres, and al the veſſel therof: the lauer with the foote therof: the hangings of the court, and the pillers with their feete: 40. the hanging in the entrie of the court, and the litle cords, and the pinnes therof. Nothing wanted of the veſſel, that was commanded to be made for the miniſterie of the tabernacle, and for the roofe of conuenant. 41. The veſtments alſo, which the Prieſtes vſe in the Sanctuarie, to wit, Aaron and his ſonnes, 42. the children of Iſrael offered, as our Lord had commanded. 43. Which things after that Moyſes ſaw al finiſhed, he bleſſed them.

CHAP. XL.

According to Gods commandment Moyſes erecteth the Tabernacle, with al things appertayning, the firſt day of the ſecond yeare after their deliuerie from Ægypt. 32. God replenisheth the ſame with his Maieſtie, a cloud remayning ouer it by day, and a piller of fire by night, but when they shal march, the ſame paſſeth before them.

(*a*) The Tabernacle, prepared in the firſt yeare and erected the firſt day of the ſecond yeare, ſignifieth the Church of Chriſt, prepared in the old Teſtament, & eſtabliſhed, exalted, and confirmed in the new.

(*b*) More holie then anie thing without the Sanctuarie, but the *Sancta Sanctorum* it ſelfe was then moſt holie of al places in this world.

AND our Lord ſpake to Moyſe, ſaying: 2. The (*a*) firſt month, the firſt day of the month, thou ſhalt erect the tabernacle of the teſtimonie, 3. & ſhalt put in it the arke, and ſhalt let downe before it the veile: 4. & bringing in the table, thou ſhalt ſet vpon it the things that are commanded after the rite. The candleſticke ſhal ſtand with the lamps therof, 5. and the altar of gold whereon the incenſe is burned, before the arke of teſtimonie. Thou ſhalt put the hanging in the entrie of the tabernacle, 6. and before it the altar of holocauſte: 7. the lauer between the altar and the tabernacle, which thou ſhalt fil with water. 8. And thou ſhalt compaſſe about the court with hangings, & the entrie therof. 9. And taking the oile of vnction thou ſhalt anoynt the tabernacle with the veſſel therof, that they may be ſanctified: 10. the altar of holocauſte and al the veſſel therof: 11. the lauer with the foote therof; al ſhalt thou conſecrate with the oile of vnctiō, that they may be (*b*) moſt Holie. 12. And thou ſhalt bring Aaron and his ſonnes to the doore of the tabernacle of teſtimonie, and hauing waſhed them with water, 13. thou ſhalt reueſt them with the ſacred veſtments, that they may miniſter to me, and the vnction of them may proſper to an euerlaſting prieſthood. 14. And Moyſes did al things which our Lord had commāded. 15. Therfore

fore the firſt month of the ſecond yeare, the firſt day of the month, the tabernacle was placed. 16. And Moyſes erected it, and put the bords and feete and barres, and reared the pillers, 17. and ſpred the roofe ouer the tabernacle, putting ouer it a couer, as our Lord had commanded. 18. He put alſo the teſtimonie in (b) the arke, thruſting barres vndearneth, and the oracle aboue. 19. And when he had brought the arke into the tabernacle, he drew before it the veile to fulfil the commandement of our Lord. 20. He ſet the table alſo in the tabernacle of teſtimonie at the north ſide without the veile, 21. ordering the bread of propoſition before it, as our Lord had commanded Moyſes. 22. He ſet the candleſticke alſo in the tabernacle of teſtimonie ouer againſt the table on the ſouth ſide, 23. placing the lamps in order, according to the precept of our Lord. 24. He ſet alſo the altar of gold vnder the roofe of teſtimonie againſt the veile, 25. and burned vpon it the incenſe of ſpices, as our Lord had commanded Moyſes. 26. He put alſo the hanging in the entrie of the tabernacle of teſtimonie, 27. and the altar of holocauſt in the entrie of the teſtimonie, offering on it the holocauſte, and the ſacrifices, as our Lord had commanded. 28. The lauer alſo he ſet between the tabernacle of teſtimonie and the altar, filling it with water. 29. And Moyſes and Aaron, and his ſonnes waſhed their hands and feete, 30. when they entred the roofe of couenant, and went to the altar, as our Lord had commanded Moyſes. 31. He erected alſo the court, round about the tabernacle and the altar, drawing the hanging in the entrie therof. After al things were perfited, 32. the colud couered the tabernacle of teſtimonie, and the glorie of our Lord filled it. 33. (c) Neither could Moyſes enter the roofe of couenant, the colud couering al things, and the maieſtie of our Lord shining, becauſe the cloud had couered al things. 34. If at anie time the cloud did leaue the tabernacle, the children of Iſrael went forward by their troups: 35. If it hong ouer, they remained in the ſame place. 36. For the cloud of our Lord hong ouer the tabernacle by day, and fire by night, in the ſight of al the children of Iſrael throughout al their manſions.

(b) A gomor of Manna was now put in the arke mentioned before. chap. 16.

(c) Without al doubt, ſaith S. *Auguſtin. q. 171. in Exod.* Moyſes prefigured other perſons when he entred into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenished with the glorie of God. In Sinai he ſignified thoſe that penetrate the profound myſteries of Chriſt, here the Iewes who vnderſtand not the ſame.

THE ARGVMENT OF LEVITICVS.

So ſoone as the Tabernacle was erected, God declared the offices of the Leuits, written in this book: wherof it is called Leuiticus.

The contents of this book.

Diuided into fiue parts.

WHEN *the Tabernacle was erected, nere to* Mount Sinai, *the* firſt day of the ſecond yeare, *after the children of Iſrael parted from Ægypt, and was ſo* repleniſhed *with Gods* Maieſtie, *that none, no* not Moyſes *himſelf* could enter in, *our Lord ſpeaking from thence, called Moyſes, and declared to him the offices of the Leuites; whom only, and no others, he deputed for the adminiſtration, and charge of ſacred things: wherof this booke (wherin they are written) is called Leuiticus.* In which, *ſaith S. Hierom,* al and euerie Sacrifice, yea almoſt euerie ſillable, and Aarons veſtments, and the whole Leuical order breath forth heauenlie ſacraments, *or myſteries. For firſt, God here preſcribeth what ſacrifices he wil haue, in what manner, and to what purpoſes. Then what parts and qualities he requireth in Prieſts; how they ſhal be veſted and conſecrated, ſeuerely punishing ſome that tranſgreſſed: with commandement neither to offer in ſacrifice, nor to eate things reputed vncleane, and the manner of purifying ſuch things, and perſons, as by diuers occaſions were polluted: Interpoſing alſo ſome moral and iudicial precepts, appointeth certaine ſolemne feaſts, times of reſt, and Iubilie yeare. Finally, promiſeth rewards and threatneth punishments to thoſe that keepe or breake his commandements: with particular admonition touching vowes and tithes. So this booke may be deuided into fiue ſpecial partes. The firſt, of diuers ſortes of Sacrifices: in the ſeuen firſt chapters. The ſecond, of conſecrating Prieſts, and their veſtments, with punishment for offering ſtrange fire, in the three next chapters. The third, of diſtinction between cleane and vncleane, with the manner of purifying certaine legal vncleannes, and other precepts moral and iudicial, from the 11. chap. to the 23. The fourth, of feaſts, times of reſt, and Iubilie, with priuiledges, rewards, and punishments, from the 23. chap. to the 27. The fifth, of vowes, and tithes, in the laſt chapter.*

Exod. vlt.

Num. 1.

Epiſt. ad Paulinum. Leuit. 1. 8. 11. 12. 18. 23. 26. 27.

THE BOOK LEVITICVS, IN HEBREW VAICRA.

CHAP. I.

Diuers rites in offering holocauſts, as wel of cattle, 14. as of brids.

AND our Lord called Moyſes, and ſpake to him out of the tabernacle of teſtimony, ſaying: 2. Speake to the children of Iſrael, & thou ſhalt ſay to them: " The man of you, that ſhal offer an hoſte to our Lord, of beaſts, that is of oxen & ſheep, offering victimes 3. if his oblation be " an holocauſte, and of the heard, he ſhal offer (a) a male, without ſpot, at the dore of the tabernacle of teſtimonie, to propitiate our Lord vnto him: 4. and he ſhal put his hands vpon the head of the hoſte, and it ſhal be acceptable, and profitable to his expiation. 5. And he ſhal immolate the calfe before our Lord, and the children of Aaron the Prieſts ſhal offer the bloud therof, powring it in the circuit of the altar, which is before the dore of the tabernacle. 6. And the skinne of the hoſte being plucked off, the ioynts they ſhal cut into peeces, 7. and ſhal put fire vnderneath in the altar, hauing before laid a pyle of wood in order: 8. and the ioynts that are cut out, laying in order thereupon, to wit, the head, & al things that cleaue to the liuer, 9. the entrailes and feete being washed with water, and the Prieſt ſhal burne them vpon the altar for an holocauſte, and " ſweet ſauour to our Lord. 10. And if the oblation be of flocks, an holocauſte of ſheep or of goats, a lambe of a yeare old without ſpot ſhal he offer: 11. and he ſhal immolate it at the ſide of the altar that looketh to the North, before our Lord: but the bloud therof the

The firſt part of this booke. Of diuers ſorts of Sacrifices.

(a) The beſt and perfecteſt of euerie kind is to be offered to God, not the blind, lame, or weake. *Gen. 4. Malach. 1.*

ſonnes

of Aaron ſhal powre vpon the Altar round about: 12. And they ſhal diuide the ioynts, the head, and al that cleaue to the liuer: and ſhal lay them vpon the wood, vnder which the fire is to be put: 13. but the entrailes & the feete they ſhal waſh with water. And the whole the Prieſt ſhal offer, and burne vpon the altar for an holocauſt, and moſt ſweet ſauour to our Lord. 14. But if the oblation of holocauſt to our Lord be of birds, of turtles and yong pigions, 15. the Prieſt ſhal offer it at the altar: and writhing the head to the necke, and breaking the place of the wound, he ſhal make the bloud to runne downe vpon the brimme of the altar: 16. but the crop of the throat, and the fethers he ſhal caſt nigh to the altar at the eaſt ſide, in the place where the aſhes are wont to be powred out, 17. & he ſhal breake the pinnions therof, and ſhal not cut nor diuide it with a knife, and ſhal burne it vpon the altar, putting fire vnder the wood. It is an holocauſt and oblation of moſt ſweete ſauour to our Lord.

ANNOTATIONS.

CHAP. I.

Sacrifice preſuppoſed to be neceſſary, God preſcribeth the rites to be obſerued therin.

2. *The man that shal offer.*] Sacrifice being the moſt ſpecial external ſeruice, whereby man acknowledgeth the ſupreme dominion of God, & his owne ſubiection and homage to his diuine Maieſtie, was ſo wel knowen to be neceſſarie (as being in moſt frequent vſe in the law of nature, and in al nations) that here needed not anie new precept in general, that the people of God ſhould offer ſacrifice, though for ſpecial purpoſes, certaine particular ſacrifices were ſometimes appointed, but this dutie & obligation preſuppoſed, our Lord firſt admoniſhing to offer the beſt & perfecteſt things in euerie kind, preſcribeth with what rites & ceremonies it shal be done. As in offering an holocauſt of the heard, it muſt be *a male without ſpot*; and be offered *at the dore of the tabernacle*, the offerer *putting his hands vpon the head of the hoſte; the Prieſts muſt offer the bloud, powring it in the circuite of the altar; plucke of the skinne; cut the ioynts in peeces; lay them in order; the entrailes and feete being waſhed, burne al vpon the Altar*: And the like in other ſacrifices, al for iuſt and reaſonable cauſes, without which the wiſdome of God doth nothing. Sap. 7. & Pſal. 103. v. 24.

Three kinds of Sacrifice. Holocauſte.

Sacrifice for ſinne. Pacifike Sacrifice. For benefits receiued, or deſired.

3. *An holocauſt.*) In reſpect of diuers things offered, the diuers manner, and cauſes of offering, there were manie ſorts of Sacrifices: but al are reduced to three kinds. The firſt was Holocauſt, in which al was burned in the honour of God, and reſolued into vapour, which aſcendeth vpwards in ſigne that al we haue is of God. The ſecond was Sacrifice for ſinne, & that of diuers ſorts, for the varietie of ſinnes and perſons; and part of this ſacrifice was burned, the other part belonged to the Prieſts. The third was Pacifike ſacrifice, wherof one part was burnt, an other pertayned to the Prieſts, and an other to them, that gaue the oblation. And of this kind there were two ſorts, one of thankſgiuing for benefits receiued: the other to procure fauour in anie good enterpriſe, or deſire. Al the which did prefigure and foreſhew one only Sacrifice of Chriſts bodie and bloud, offered by him in two manners; bloudie on the Croſſe once for euer, wherof S. Paul expreſly ſpeaketh [Heb. 9.) vnbloudie in formes of bread and wine, wherof the ſame S. Paul ſpeaketh [Heb. 13, v. 10.] ſhewing that Chri-

ſtians

ſtians *haue an Altar*, and conſequently a Sacrifice farre excelling thoſe of the Tabernacle; and our Sauiour himſelfe (*Matth. 26. v. 28.*) ſpeaking of the contents in the chalice, ſaid it was *his bloud of the new Teſtament*, which he then inſtituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confeſſion *in Heb. 9.*) generally vſe this diſtinction of the ſame Sacrifice offered in bloudie & in vnbloudie manner. They likewiſe teach that al lawful Sacrifices of the Law of nature, and of Moyſes did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libamente, our holocauſt, our ſinne, our Pacifike Sacrifice for al purpoſes, and inſtead of al old Sacrifice. So S. *Auguſtin lib. 8 c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Baptiſ. c. 19. lib. 1. cont. aduerſ. leg. & prophet. c. 18. & 20. S. Chryſoſt. in Pſal. 95. S. Leo. ſer. 8. de Paſſ.* and other fathers teach.

Al ſacrifices of the old Teſtament prefigured Chriſts Sacrifice on the Croſſe, and in the Euchariſt.

9. *Sweet ſauour*] Not that the ſauour of corporal things (though it were ſweeter then of burnt fleſh and bones) delighteth Gods moſt pure ſubſtance: but for that mans frailtie in ſome good ſort performing his dutie, is very acceptable to his diuine goodnes. For otherwiſe he required not theſe Sacrifices, nor other external Rites for himſelf, but he would haue his people for their owne good to be exerciſed therein: eſpecially for three cauſes. Firſt, to keepe them from Idolatrie, wherto they were very prone, as appeareth by their often falling, notwithſtanding continual admonitions to the contrarie. For being as it were burdened with manie ceremonies pertaining to Gods true ſeruice, they might haue leſſe mind, leyſure, and occaſion to ſerue Idols. Secondly, for ſo much as man conſiſteth of ſoule and bodie, as the ſoule muſt interiourly *worship God in ſpirit and veritie*; ſo the bodie muſt alſo honour him exteriourly, *ſeruing iuſtice vnto ſanctification*: that is by external good works to increaſe iuſtice, and ſanctitie, when by them the mind is inſtructed and inuited to know and honour God. For otherwiſe ſaith S. Dionyſe (*c. 1 cæleſt. Hierar.*) vnles mans vnderſtanding vſe the help of corporal things, diuine veritie can not be attained. And S. Auguſtin (*lib. 10. c. 5. ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his ſeruants vnto mortified ſpirits, contrite and humbled harts, to mercie and compaſſion towards others. In briefe (*c. 3. Enchir.*) to the true and perfect ſeruing of his Diuine power by faith, hope, and charitie. Thirdly, that theſe external Sacrifices and Rites might prefigure and ſignifie greater, more excellent, and more effectual Myſteries of the new Teſtament. For as S. Paul ſpeaketh (*Heb. 10.*) *the law* (of Moyſes) *hauing a ſhadow of good things to come, not the verie image of the things*, brought not to perfection: *nor tooke away ſinnes by the bloud of oxen or goats*, but being (as is ſaid) *a ſhadow*, rather ſhaded then perfectly ſhewed the great benefits, which the new law as a perfect image liuely repreſenteth: eſpecially Chriſts paſſion, which is the verie fountaine of grace and mercie. And wheras the old law could not iuſtifie (*Gal. 3.*) the law of Chriſt doth indeed iuſtifie, as the Ghoſpel witneſſeth, ſaying (Ioan. 1. v. 17.) *The law was giuen by Moyſes, grace and veritie was made by Ieſus Chriſt.*

Not the external worke for it-ſelfe but ſincere deuotion pleaſeth God. External ſacrifices were ordained:
1. to keep the people from Idolatrie.
2. To induce them to internal vertues.

3. To ſignifie greater Myſteries of the new Teſtament.

v. 4. v. 4. Num. 6. 19.

Pſa. 50.

CHAP. II.

How to offer flowre, 4. loaues, wafers, with oile and incenſe, without leauen or honie, 12. alſo firſt fruits. 13. And ſalt in euerie oblation.

WHEN a ſoule ſhal offer an oblation of ſacrifice to our Lord, (a) fine flowre ſhal be his oblation, and he ſhal powre oyle vpon it, and put frankincenſe, 2. and ſhal carie it to the ſonnes of Aaron the Prieſts: of whom one ſhal take a handful of the flowre, and the oile, and al the frankincenſe, and ſhal put it a memorial vpon the Altar for a moſt ſweet ſauour to our Lord. 3. And that which ſhal be left of the ſacrifice, ſhal be Aarons, & his ſonnes, Holie of holies among the oblations of our Lord. 4. But when thou offereſt a ſacrifice baked in the ouen: of flowre, to wit, loaues without leauen, tempered with oyle, and wafers vnleauened layd ouer with oyle. 5. If thine oblation be of the frying panne, of flowre tempered with oyle, and without leauen, 6. thou ſhalt diuide it into litle pieces, and ſhalt powre oyle vpon it. 7. And if the ſacrifice be from the gridiron, in like manner the flowre ſhal be tempered with oyle, 8. which offering to our Lord, thou ſhalt deliuer to the hands of the Prieſt. 9. Who hauing offered it ſhal take a memorie of the ſacrifice, and burne it vpon the altar for a ſweet ſauour to our Lord, 10. and whatſoeuer is left, ſhal be Aarons, and his ſonnes, Holie of holies among the oblations of our Lord. 11. Euerie oblation that is offered to our Lord, ſhal be made (b) without leauen, neyther ſhal any leauen and (b) honie be burned in the ſacrifice of our Lord. 12. The firſt fruits only of them and the guifts you ſhal offer: but vpon the altar they ſhal not be put, or a ſauour of ſweetnes. 13. What ſacrifice ſoeuer thou offereſt, thou ſhalt ſeaſon it with ſalt, neither ſhalt thou take away the ſalt of the couenāt of thy God from thy ſacrifice. In euerie oblation thou ſhalt offer (c) ſalt. 14. But if thou offer a guift of the firſt fruits of thy corne to our Lord, of the eares being yet green, thou ſhalt drie it at the fire, and bruiſe it in manner of meale, and ſo ſhalt thou offer thy firſt fruits to our Lord, 15. powring oyle vpon it, and putting on frankincenſe, becauſe it is the oblation of our Lord. 16. Wherof the Prieſt ſhal burne for memorie of the guift, part of the meale bruiſed, and of the oile, and al the frankincenſe.

a) Theſe oblations were ſpecially for the pooreſt ſort. So God tempered his law to the abilitie of euerie one. *Theod. q. 1. in Leuit.*

b) As literally no leauen nor honey might be offered in ſacrifice: ſo al ſinne and carnal delectatiō muſt be excluded in Chriſtian life.

(c) That ſalt ſignifieth diſcretion, appeareth by S. Paul exhorting to ſeaſon al our talke with ſalt. *Coloſ. 4. v. 6.*

CHAP. III.

How the pacifike hoſtes muſt be offered of beeues, 6. sheep, 7. lambes, 12. and goates.

AND if his oblation be an hoſte of pacifikes, and he wil offer of beeues, male or (a) female, without ſpot ſhal he offer them before our Lord. 2. And ſhal lay his hand vpon the head of his victime, which ſhal be immolated in the entrie of the tabernacle of teſtimonie, & the ſonnes of Aaron the Prieſt ſhal poure the bloud in the circuit of the alar. 3. And they ſhal offer of the hoſt of pacifikes, for an oblation to our Lord, the fat that couered the entrailes, and whatſoeuer fat is within: 4. the two kidneys with the fat wherwith the guts are couered, and the caule of the liuer with the two little kydneys. 5. And they ſhal burne them vpon the altar, for an (b) holocauſt, putting fire vnder the wood: for an oblation of moſt ſweet ſauour to our Lord. 6. But if his oblation, and the hoſte of pacifikes be of flocks, whether he offer male, or female, they ſhal be without ſpot. 7. If he offer a lambe before our Lord, 8. he ſhal put his hand vpon the head of his victime; which ſhal be immolated in the entrie of the tabernacle of teſtimonie: and the ſonnes of Aaron ſhal powre the bloud therof in the circuit of the altar. 9. And they ſhal offer of the hoſt of pacifikes, a ſacrifice to our Lord: the fat and the whole rump, 10. with the kidneys, and the fat that coureth the bellie and al the vital parts, and both litle kydneys, with the fat that is about the guts, and the caule of the liuer with the two little kidneys. 11. And the Prieſt ſhal burne them vpon the altar, to the food of the fire, and of the oblation of our Lord. 12. If his oblation be a goat, and he offer it to our Lord, 13. he ſhal put his hand vpon the head therof: and ſhal immolate it in the entrie of the tabernacle of teſtimonie. And the ſonnes of Aaron ſhal poure the bloud therof in the circuit of the altar. 14. And they ſhal take of it to the food of our Lords fire, the fat that coureth the bellie, and that couereth al the vital parts: 15. the two little kydneys with the caule, that is vpon them about the guts, and the tallow of the liuer with the little kidneys: 16. and the Prieſt ſhal burne them vpon the altar, to the food of the fire, and of a moſt ſweet ſauour. Al the fat ſhal be our Lordes 17. by a perpetual right in your generations, and in al your habitations: you ſhal eate no bloud nor fat at al.

(a) In holocauſt onlie the male was offered, *chap.* 1. in other ſacrifices both ſexes were acceptable.

(b) Theſe parts and the fat were burned as an Holocauſt, the reſt of the oblation being pacifike.

CHAP. IIII.

How a Prieſt, 13. the multitude, 22. a Prince, 27. or anie one of the people, ſinning of ignorance, muſt offer hoſtes.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to the children of Iſrael: The ſoule that ſinneth by (a) ignorance, & doth anie thing of al the commandments of our Lord, which he commanded not to be done: 3. If the Prieſt that is anointed ſinne, making the people to offend, he ſhal offer for his ſinne a calfe without ſpot to our Lord, 4. and he ſhal bring it to the dore of teſtimonie before our Lord, and ſhal put his hand vpon the head therof, and ſhal immolate it to our Lord. 5. He ſhal draw alſo of the bloud of the calfe, carying it into the tabernacle of teſtimonie. 6. And when he hath dipped his finger in the bloud he ſhal ſprinkle it (b) ſeuen times before our Lord, againſt the veile of the Sanctuarie. 7. and of the ſame bloud he ſhal put vpon the hornes of the altar of incenſe moſt acceptable to our Lord, which is in the tabernacle of teſtimonie. And al the reſt of the bloud he ſhal powre at the foot of the altar of holocauſt in the entrie of the tabernacle. 8. And the fat of the calfe he ſhal take away for the ſinne, as wel that which couereth the entrailes, as al the parts that are within. 9. The two little kidneys, and the caule that is vpon them beſide the guttes, & the fat of the liuer with the two litle kidneys, 10. as is taken away from the calfe which is an hoſt of pacifikes, and he ſhal burne them vpon the altar of holocauſt. 11. But the skinne and al the fleſh with the head and feet and bowels and dung, 12. and the reſt of the bodie he ſhal carie forth without the camp into a cleane place, where the aſhes are wont to be powred out: and he ſhal burne them vpon a pyle of wood, which ſhal be burnt in the place where the aſhes are powred out. 13. And if al the multitude of Iſrael be ignorant, and through ignorance doe that which is againſt the commandement of our Lord, 14. and afterward vnderſtand their ſinne, they ſhal offer for their ſinne (c) a calfe, and ſhal bring it to the doore of the tabernacle. 15. And the ancients of the people ſhal put their hands vpon the head therof before our Lord. And the calfe being immolated in the ſight of our Lord, 16. the Prieſt that is anoynted ſhal carie of the bloud into the tabernacle of teſtimonie, 17. dipping his finger, & ſprinkling ſeuen times againſt the veile. 18. and he ſhal put of the ſame bloud on the hornes of the altar, that is before our Lord, in the tabernacle of teſtimonie: and the reſt of the bloud, he ſhal poure at the foot of the altar of holocauſte, which is at the dore of the tabernacle of

teſtimonie.

(a) Ignorance of that we are bond to know is ſinne: and more in Prieſts then in others.

(b) We ſee here and in manie other places that numbers are myſtical, not alwayes ſuperſticious.

(c) A Prieſt, and the whole multitude offered the ſame ſacrifice of a calfe, for their ſinnes: the Prince offered a male goate, a priuate perſon a femal. *See Theodoret q. 1. in Leuit. verſus finem.*

teſtimonie. 19. And al the fat therof he ſhal take vp,& ſhal burne it vpō the altar: 20. doing ſo with this calfe, as he did alſo before:& the Prieſt praying for them, our Lord wil be propitious vnto them. 21. But the calfe it-ſelfe he ſhal carie forth without the campe, and ſhal burne it like as the former calfe: (d) becauſe it is for the ſinne of the multitude. 22. If a Prince ſinne, and by ignorance doe of manie things one, that by the law of our Lord is forbidden: 23. and afterward vnderſtandeth his ſinne, he ſhal offer an hoſte to our Lord, a bucke of the goates without ſpot. 24. And he ſhal put his hand vpon the head therof: and when he hath immolated it in the place where holocauſt is wont to be ſlaine before our Lord, becauſe it is for ſinne, 25. the Prieſt ſhal dip his finger in the bloud of the hoſte for ſinne, touching the hornes of the altar of holocauſte, and the reſt powring at the foote therof. 26. But the fat he ſhal burne vpon it, as is wont to be done in the victimes of pacifikes: and the Prieſt ſhal pray for him, and for his ſinne, and it ſhal be forgiuen him. 27. And if a ſoule of the people of the land ſhal ſinne through ignorance, doing anie of thoſe things that by the law of our Lord are forbidden, and offending, 28. and knoweth his ſinne, he ſhal offer a ſhe goate without ſpot. 29. And he ſhal put his hand vpon the head of the hoſt that is for ſinne, and ſhal immolate it in the place of holocauſt. 30. And the Prieſt ſhal take vp of the bloud with his finger: and touching the hornes of the altar of holocauſt, the reſt he ſhal powre out at the foote therof. 31. But taking away al the fat, as is wont to be taken away of the victimes of pacifikes, he ſhal burne it vpon the altar, for a ſweet ſauour to our Lord; and he ſhal pray for him, and it ſhal be forgiuen him. 32. But if he offer of the flocke a victime for his ſinne, to wit, an ewe without ſpot, 33. he ſhal put his hand vpon the head therof, and ſhal immolate it in the place where the hoſtes of holocauſts are wont to be ſlayne. 34. And the Prieſt ſhal take of the bloud therof with his finger, and touching the horns of the altar of holocauſt, the reſt he ſhal powre at the foote therof. 35. Al the fat alſo he ſhal take away, as the fat of the ramme, that is offered for pacifikes, is wont to be taken away: and ſhal burne it vpon the altar, a burnt ſacrifice of our Lord: and he ſhal pray for him, and for his ſinne, and it ſhal be forgiuen him.

(d) Though in ordinarie ſacrifices for ſinne, one part was alotted to the Prieſts (by whoſe miniſterie God remitted ſinnes) yet of the ſacrifice for a Prieſts ſinnes, or for the ſinnes of the multitude, the Prieſts had no part, leſt they ſhould ſaue coſt, or reape commoditie by ſacrifice for their owne or the whole peoples ſinnes, but al was burned as in a holocauſt. *Theodoret* q. 3. in Leuit. S. Tho. 1. 2. q. 102. a. 3. ad 8.

CHAP. V.

Of hoſtes, for the ſinne of concealing an others periurie. 2. for vncleannes 4. for vaine ſwearing, 14. for errour in exerciſing holie rites, 17. & for anie ſinne committed by ignorance.

IF a ſoule ſinne, and heare the voice of one ſwearing, and be witnes, becauſe either he himſelfe ſaw, or is priuie to it: (*a*) vnleſſe he vtter it, he ſhal beare his iniquitie. 2. The ſoule that toucheth anie vncleane thing, either that which was killed of a beaſt, or died of it-ſelfe, or anie other thing that creepeth: and forgeteth his vncleannes, is guiltie, and hath offended: 3. and if he touch anie thing of the vncleãneſſe of man, according to anie impuritie wherwith he is wont to be polluted, & hauing forgotten, doe know it afterward, he ſhal be guiltie of an offence. 4. The ſoule that ſweareth, and vttereth with his lips that he would doe (*b*) either il or wel, and bindeth the ſame with an oath, and his word, & hauing forgotten afterward vnderſtandeth his offence, 5. let him doe penance for his ſinne, 6. and offer of the flockes an ewe lambe, or a ſhe goat, and the Prieſt ſhal pray for him and for his ſinne: 7. but if he be not able to offer a beaſt, let him offer two turtles, or two yong pigions to our Lord, one for ſinne, and the other for an holocauſt, 8. and he ſhal giue them to the Prieſt: who offering the firſt for ſinne, ſhal wryth backe the head therof to the litle pinions, ſo that it ſticke to the necke, and be not altogether broken off. 9. And of the bloud therof he ſhal ſprinckle the wal of the altar, and whatſoeuer is left, he ſhal make it diſtil to the bottome therof, becauſe it is for ſinne. 10. And the other he ſhal burne for an holocauſte, as is wont to be done: and the Prieſt ſhal pray for him, and for his ſinne, and it ſhal be forgiuen him. 11. And if his hand be not able to offer two turtles, or two yong pigions, he ſhal offer for his ſinne of floure the tenth part of an ephi. He ſhal not put oyle vpon it, nor caſt anie frankincenſe theron, becauſe it is for ſinne, 12. and he ſhal deliuer it to the Prieſt: who taking therof a ful handful, ſhal burne it vpon the altar for a moniment of him that did offer it, 13. praying for him & making expiation: but the part that is left, himſelfe ſhal haue for a guift. 14. And our Lord ſpake to Moyſes, ſaying: 15. If a ſoule tranſgreſſing the ceremonies, by errour ſhal ſinne in thoſe things that are ſanctified to our Lord, he shal offer for his offence a ramme without ſpot out of the flockes, that may be bought for two ſicles, according to the weight of the Sanctuarie:

(*a*) When periurie doth preiudice an others cauſe, he that knoweth the truth is bõd to reueale it to the Iudges but with diſcretion to auoid ſcandal.

(*b*) Swearing to doe that is euil, or not doing that is lawfully ſworne, is ſinne.

16. and

16. and (c) the damage it-ſelfe which he did, he ſhal reſtore, and the fift part he ſhal adde beſides, deliuering it to the Prieſt, who ſhal pray for him, (d) offering the ramme, and it ſhal be forgiuen him. 17. If a ſoule ſinne by ignorance, and doe one of thoſe things which by the law of the Lord are forbidden, and being guiltie of ſinne, vnderſtand his iniquitie, 18. he ſhal offer a ramme without ſpot of the flockes to the Prieſt, according to the meaſure and eſtimation of the ſinne: who ſhal pray for him, becauſe he did it vnwitting: and it ſhal be forgiuen him, 19. becauſe by errour he offended againſt the Lord.

(c) For remiſſion of ſinne reſtitution is firſt required if iniurie was done.

(d) Beſides reſtitution ſatiſfaction is alſo neceſſarie for the offence to God. *Theodoret. q. 2. in Leuitic.*

CHAP. VI.

Oblation for ſinne wittingly committed. 8. The manner of offering holocauſt. 12. Continual fire to be kept in the Altar. 14. The ſacrifices which Prieſts ſhal offer at their Conſecration. 24. In general of hoſtes for ſinne, and who ſhal eate of the ſame, and where.



VR Lord ſpake to Moyſes, ſaying: 2. The ſoule that ſhal ſinne, and contemning the Lord, ſhal denie vnto his neighbour the thing deliuered to his cuſtodie, which was committed to his credit, or ſhal by force extort anie thing, or doe oppreſſion, 3. or ſhal find a thing loſt, and denying it, be alſo forſworne, and ſhal doe anie other thing of manie, wherin men are wont to ſinne, 4. being conuicted of the offence, 5. he ſhal render al things which by fraud he would haue obteyned, whole, and the fift part beſides to the owner vnto whom he did the damage. 6. But (a) for his ſinne he ſhal offer a ramme without ſpot out of the flocke, and ſhal giue it to the Prieſt, according to the eſtimation and meaſure of the offence: 7. who ſhal pray for him before the Lord, and he ſhal haue forgiuenes for euerie thing that in doing he ſinned. 8. And our Lord ſpake to Moyſes, ſaying: 9. Command Aaron and his ſonnes: This is the Law of an holocauſt: It ſhal be burnt vpon the altar, al night vntil morning: the fire ſhal be vpon the ſame altar. 10. The Prieſt ſhal be reueſted with the tunike and the linnen femorals: and he ſhal take vp the aſhes, which the deuouring fire burned, and putting them beſides the altar, 11. ſhal be vnueſted of his former veſtments, and being clothed with others, ſhal carie them forth, without the campe, and in a moſt cleane place ſhal cauſe them to be conſumed vnto duſt. 12. And the fire on the altar (b) ſhal alwaies burne, which the Prieſt ſhal nourith, putting wood vndearneth, in the morning euerie

(a) Such examples of penance of ſatisfaction for ſinne beſides reſtitution of that was wrongfully taken, are frequent in Moyſes Law.

(b) This fire was firſt ſent miraculouſly from God (*infra. c. 9. v. 14.*) and according to this commandment, was perpetually conſerued: from which al fire was to be taken that was vſed in the tabernacle.

day

day, and laying on the holocauſt, therupon ſhal burne the fat of the pacifikes. 13. This fire is continual which ſhal neuer faile on the altar. 14. This is the Law of the ſacrifice and libaments, which the children of Aaron ſhal offer before the Lord, and before the altar. 15. The Prieſt ſhal take vp a handful of the floure, that is tempered with oyle, and al the frankincenſe, that is put vpon the floure: and he ſhal burne it on the altar for a moniment of moſt ſweet odour to the Lord: 16. and the part of the floure that is left, ſhal Aaron eate with his ſonnes, without leauen: and he ſhal eate it in the Holie place of the court of the tabernacle. 17. And therefore it ſhal not be leauened, becauſe part therof is offered for the burnt ſacrifice of the Lord. It ſhal be moſt Holie, as that for ſinne, and for offence. 18. The males onlie of Aarons ſtocke ſhal eate it. It ſhal be an ordinance and euerlaſting in your generations of the ſacrifices of the Lord. Euerie one that toucheth them, ſhal be ſanctified. 19. And our Lord ſpake to Moyſes, ſaying: 20. This is the oblation of Aaron, and of his ſonnes, which they muſt offer to the Lord, in the day of their vnction. The tenth part of an ephi of floure ſhal they offer in a ſacrifice for euer, halfe therof in the morning, and halfe therof at euen: 21. which being tempered with oile ſhal be fried in a frying panne. 22. And the Prieſt that by right ſucceedeth his father, ſhal offer it hote, for a moſt ſweet odour to the Lord, and it ſhal wholy be burnt on the altar. 23. For euerie ſacrifice of the Prieſt ſhal be conſumed with fire, neither ſhal anie man eate therof. 24. And our Lord ſpake to Moyſes, ſaying: 25. Speake to Aaron and his ſonnes: This is the law of the hoſte for ſinne. In the place where the holocauſt is offered, ſhal it be immolated before our Lord. It is Holie of holies. 26. The Prieſt that doth offer it, ſhal eate it in a holie place, in the court of the tabernacle. 27. Whatſoeuer ſhal touch (c) the fleſh therof, ſhal be ſanctified. If of the bloud therof a garment be ſprinkled, it ſhal be waſhed in a holie place. 28. And the earthen veſſel, wherin it was ſodden, ſhal be broken, but if the veſſel be of braſſe, it ſhal be ſcoured, and waſhed with water. 29. Euerie male of the prieſtlie race ſhal eate of the fleſh therof, becauſe it is Holie of holies. 30. For the hoſte that is ſlaine for ſinne, whoſe bloud is caried into the tabernacle of teſtimonie to make expiation in the Sanctuarie, ſhal not be eaten, but ſhal be burnt with fire.

S. Aug. q. 31. & Theod q. 9. in Leuiticum. Myſtically it ſignified, that the fire of charitie being firſt kindled in mans hart by Gods grace, muſt be continually nourished and kept burning, from which al other good workes are deriued.

(c) By fleſh of penance is vnderſtood, faſting, watching, haircloth, teares, prayers, almes, which whoſoeuer duly toucheth shal be ſanctified. *Heſychius Hieroſol. li 2. in Leuit. c. 6.*

CHAP. VII.

Th manner of offering hoſtes for offences, 11. and of pacifike victimes, for thanks-giuing. 22. No fat, 26. nor bloud is to be eaten.

THIS alſo is the law of an hoſte for an offence, the moſt Holie: 2. therfore where the holocauſt is immolated, the victime alſo for an offence ſhal be ſlaine: the bloud therof ſhal be poured round about the altar. 3. They ſhal offer therof the rump and the fat that couereth the entrailes: 4. the two little kidneys, and the fat that is beſide the guttes, and the caule of the liuer with the two litle kydneys. 5. And the Prieſt ſhal burne them vpon the altar: it is the burnt ſacrifice of our Lord for an offence. 6. Euerie male of the Prieſts ſtocke, in a holie place ſhal eate this fleſh, becauſe it is moſt Holie. 7. As the hoſte for (*a*) ſinne is offered, ſo alſo that for an (*a*) offence: the law of both hoſtes ſhal be one: to the Prieſt that offereth it, it ſhal pertaine. 8. The Prieſt that offereth the victime of holocauſt, ſhal haue the skinne therof. 9. And euerie ſacrifice of flowre, that is baked in the one, & whatſoeuer is prepared vpon the grediron, or in the frying panne, it ſhal be that Prieſtes by whō it is offered. 10. Whether they be tempered with oyle, or drie, to al the ſonnes of Aaron equal meaſure ſhal be diuided to euerie one. 11. This is the law of the hoſte of pacifikes that is offered to our Lord. 12. If the oblation be for thankes-giuing, they ſhal offer loaues without leauen tempered with oyle, and wafers vnleauened laid ouer with oyle, and fryed floure, and manchets tempered with the mingling of oyle: 13. loaues alſo leauened with the hoſte of thankes, which is offered for pacifikes: 14. wherof one for firſt fruits ſhal be (*b*) offered to our Lord, and ſhal be the Prieſts that ſhal poure out the bloud of the hoſte. 15. the fleſh wherof ſhal be eaten the ſame day, neither ſhal anie of it remaine vntil morning. 16. If anie man by vow, or of his owne accord offer an hoſte, it ſhal in like manner be eaten the ſame day: but if ought remaine vntil the morrow, it is lawful to eate it: 17. but whatſoeuer the third day ſhal find, fire ſhal conſume it. 18. If anie man eate of the fleſh of the victime of pacifikes the third day, the oblation ſhal be of none effect, neither ſhal it profite the offerer: yea rather whatſoeuer ſoule ſhal defile it-ſelfe with ſuch meate, ſhal be guiltie of preuarication. 19. The fleſh that hath touched any vncleane thing, ſhal not be eaten, but ſhal be burnt with fire: he that is cleane, ſhal eate therof. 20. A ſoule being polluted that eateth of the fleſh of the hoſte of pacifikes, which is offered to our Lord, ſhal periſh from his people. 21. And

(*a*) This text ſheweth there is difference in the nature of a fault *committed*, commonly called *ſinne*, & of dutie *omitted* here called *offence*, in latin *peccatum* and *delictum*. Yet both are alike offenſiue to God, in matter of equal importance. As appeareth, for that the ſame ſacrifice was offered for both. *S. Aug. q. 20. in Leuit.*

(*b*) Giuen or preſented to our Lord, not offered vpon the Altar, for no leauē could be offered in ſacrifice, cap. 2. v. 11.

that which hath touched the vncleannes of man, or of beaſt, or of anie thing that can pollute, & eateth of ſuch kind of fleſh, ſhal periſh from his people. 22. And our Lord ſpake to Moyſes, ſaying: 23. Speake to the children of Iſrael: The fat of a ſheep, and of an oxe, and of a goate you ſhal not eate. 24. The fat of the carcaſſe of carraine, & of the beaſt that was caught of an other beaſt, you ſhal haue for diuers vſes. 25. If anie man eate the fat that ſhould be offered for the burnt ſacrifice of our Lord, he ſhal periſh out of his people. 26. The bloud alſo of whatſoeuer beaſt you ſhal not take in meate, aſwel of birds as of cattel. 27. Euerie ſoule that eateth bloud, ſhal periſh out of his people. 28. And our Lord ſpake to Moyſes, ſaying: 29. Speake to the children of Iſrael, ſaying: He that offereth a victime of pacifikes to our Lord, let him offer therwith a ſacrifice alſo, that is, the libaments therof. 30. He ſhal hold in his hands the fat of the hoſte, and the breſt: & when he hath offered and conſecrated both to our Lord, he ſhal deliuer them to the Prieſt, 31. who ſhal burne the fat vpon the altar, but the breaſt ſhal be Aarons, and his ſonnes. 32. The right ſhoulder alſo of the pacifike hoſtes ſhal fal for firſt fruits of the Prieſt. 33. He of the ſonnes of Aaron, that offereth the bloud, and the fat, himſelfe ſhal haue the right ſhoulder alſo for his portion. 34. For the breſt of eleuation and the ſhoulder of ſeparation I haue taken of the children of Iſrael, from their pacifike hoſtes, and haue giuen them to Aaron the Prieſt, and to his ſonnes, by a law for euer, of al the people of Iſrael. 35. This is the anoynting of Aaron and his ſonnes, in the ceremonies of our Lord, in the day when Moyſes offered them, that they might doe the function of prieſthood, 36. and the things that our Lord commanded to be giuen them of the children of Iſrael, by a perpetual religion in their generations. 37. This is the law of holocauſte, and of the ſacrifice for ſinne, and for an offence, and for conſecration, and the victimes of pacifikes: 38. Which our Lord appointed to Moyſes in mount Synai when he commanded the children of Iſrael, that they ſhould offer their oblations to our Lord in the deſert of Synai.

CHAP. VIII.

Moyſes conſecrateth Aaron high-Prieſt, 13. and his ſonnes Prieſts, 33. continuing in the tabernacle ſeuen dayes and nights.

The ſecond part. Of conſecrating Prieſts, & their veſtments: with puniſhment of ſome that tranſgreſſed.

AND Our Lord ſpake to Moyſes, ſaying: 2. Take Aaron with his ſonnes, their veſtments, and the oyle of vnction, a calfe for ſinne, two Rammes, a basket with azymes, 3. and thou ſhalt gather al the aſſemblie to the dore of the tabernacle. 4. And Moyſes did as our Lord had commanded. And al the multitude being gathered before the

dore

dore of the tabernacle, 5. he ſaid: This is the word, that our Lord hath commanded to be done. 6. And immediately he " offered Aaron & his ſonnes: and when he had (a) waſhed them, 7." he (b) reueſted the high-Prieſt with the ſtrait linnen garment, girding him with a bawdrike, & reueſting him with the tunike of hyacinth, and ouer it he put the Ephod, 8. which he ſtraitning with the girdle, fitted it to the Rationale, wherin was (c) Doctrine and Veritie. 9. with the mitre alſo he couered his head: and vpon it, againſt the forehead, he put the plate of gold conſecrated in ſanctification, as our Lord had cõmanded him. 10. He " tooke alſo the oyle of vnction, wherwith he anoynted the tabernacle, with al the furniture therof. 11. And ſanctifying them, and hauing ſprinkled the altar ſeuen times, he anoynted it, and al the veſſel therof, and the lauer with the foote therof he ſanctified with the oyle. 12. The which pouring vpon Aarons head, he anoynted, & conſecrated him: 13. his ſonnes alſo after he had offered them, he reueſted with linnen tunikes and girded them with bawdrikes, and put mitres on them, as our Lord had commanded. 14. He " offered alſo the calfe for ſinne: and when Aaron and his ſonnes had put their hands vpon the head therof, 25. he did immolate it: drawing the bloud, & dipping his finger, touched the hornes of the altar round about. Which being expiated, and ſanctified, he poured the reſt of the bloud at the botome therof. 16. But the fat that was vpon the entrailes, and the caule of the liuer, & the two little kidneys, with their little tallow he burnt vpon the altar: 17. the calfe with the skinne, and the fleſh, and the dung, he burnt without the campe, as our Lord had commanded. 18. He offered alſo a ramme for an holocauſt: vpon the head wherof when Aaron and his ſonnes had put their hands, 19. he did immolate it, and poured the bloud therof in the circuite of the altar. 20. And cutting the ramme it-ſelfe into pieces, the head therof, and the ioynts, and the fat he burnt with fire, 21. hauing firſt waſhed the entrailes, & the feete, & the whole ramme together he burnt vpon the altar, becauſe it was an holocauſt of moſt ſweet odour to our Lord, as he had commanded him. 22. He offered alſo the ſecond ramme, for the conſecration of Prieſts: and Aaron and his ſonnes did put their hands vpon the head therof: 23. which when (d) Moyſes had immolated, taking of the bloud therof, he touched the tip of Aarons right eare, and the thumb of his right hand, in like manner alſo of his foote. 24. He offered alſo the ſonnes of Aaron: and when of the bloud of the ramme, being immolated, he had touched the tip of the right eare of euerie one, and the thumbs of the right hand and feote, the reſt he poured on the altar, round about: 25. but the fat, and the rump, and al the fat that coureth the entrailes, and the caule of the liuer, and the two kidneies with their fat, and with the right ſhoulder, he ſeperated. 26. And taking out of the basket of azymes, which was before our Lord, a loafe without leauen, and a manchet tempered with oile, and a wafer, he put them vpon the fat, and the right ſhoulder, 27. deliuering

(a) Waſhing ſignified puritie required in Prieſts.

(b) Precious veſtemẽts their dignitie: and holie oile their authoritie.

(c) When the high-Prieſt at any time put the Ephod to the Rationale, God gaue anſwers to his demands, in matters of *doctrine & veritie*: which King Dauid willed Abiathar to doe 1. Reg. 23. v. 9. Neuer could anie woman weaue *doctrine & veritie*, but diuine *wiſdõ* did make ſuch garments. *S. Cyril. lib. 6. in Leuit.*

(d) As wel by the function of conſecrating Prieſts, as of offering Sacrifice, it appeareth that Moyſes was a Prieſt. Yea the chiefe and higheſt Prieſt (*ſaith S. Aug.*) for his more excellent miniſterie and extraordinarie calling: Aaron was high-Prieſt for his Põtifical inueſture, & ordinarie vocation, which ſhould continue in his ſucceſſors. *q. 23. in Leuit.*

al to Aaron, and to his ſonnes. Who hauing lifted them vp before our Lord, 28. he tooke them againe of their hands, and burnt them vpon the altar of holocauſt, becauſe it was the oblation of conſecration, for a ſweet odour, of the ſacrifice to our Lord. 29. And he tooke of the rãme of conſecration, the breſt for his portion, eleuating it before our Lord, as our Lord had commanded him. 30. And taking the oyntment, and the bloud that was vpon the altar, he ſprinkled it vpon Aaron, and his veſtiments, & vpon his ſonnes and their veſtiments. 31. And when he had ſanctified them in their veſtiments, he commanded them, ſaying: Boile the fleſh before the dore of the tabernacle, and there eate it. Eate ye alſo the loaues of conſecration, that are laid in the basket, as our Lord commanded me, ſaying: Aaron and his ſonnes ſhal eate them: 32. and whatſoeuer ſhal be left of the fleſh, and the loaues, fire ſhal conſume. 33. Out of the dore alſo of the tabernacle you ſhal not goe forth ſeuen daies, vntil the day wherein the time of your conſecration ſhal be expired, for in ſeuen dayes the conſecration is finiſhed: 34. as at this preſent it hath been done, that the rite of the ſacrifice might be accompliſhed. 35. Day & night ſhal you tarie in the tabernacle obſeruing the watches of our Lord, leſt you die: for ſo it hath been commanded me. 36. And Aaron, and his ſonnes did al things which our Lord ſpake by the hand of Moyſes.

ANNOTATIONS.

CHAP. I.

Particular calling and conſecration neceſſarie to prieſtlie offices, & authoritie in ſpiritual cauſes.

6. *Offered Aaron*] By this manner of *taking*, *offering*, and *conſecrating* Aaron High-Prieſt, S. Paul ſheweth that none may chalenge to themſelues, nor preſume to exerciſe prieſtlie offices, or anie authoritie in ſpiritual cauſes, but ſuch as be orderly called therto. Yea that Chriſt himſelf would not haue exerciſed this function, but that he was alſo called of God vnto it, ſaying: Eueric High-Prieſt taken from among men, is appointed for men, *in thoſe things that pertaine to God*. Neither doth anie man take the honour to himſelf, but he that is called of God, as Aaron. So Chriſt alſo did not glorifie himſelf, that he might be made a High-Prieſt: but he that ſpake to him: *Thou art a Prieſt for euer, according to the order of Melchiſidech* Aarons ſonnes were alſo called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and conſecrated by a peculier Sacrament, to wit, by certaine determinate external ceremonies and rites, ſignifying grace giuen them by God, for the due performing of their function. For firſt, they were taken from the common ſtate of men, wherby is deſigned their ordinarie vocation; then purified by certaine waſhings and ſacrifice for ſinne, ſignifying ſpecial puritie required in them; afterwards inueſted with holie and precious garments, which ſignified their ſacred function, and great dignitie, excelling al temporal dominion and principalitie; finally, conſecrated in ſolemne manner with holie ointment,

Heb. 5.

Pſal. 109.

Ordering of Prieſts was a Sacrament in the law of Moyſes.

and

and bloud of pacifike ſacrifice offered for this purpoſe, other ſacrifice of holocauſt alſo offered in the ſame ſolemnitie.

7. *Reuested.*) The high-Prieſt had ſeuen ſpecial ornaments in his veſture. First, a ſtrait *linnen white garment*; ſignifying puritie of life moſt ſpecially required in Prieſts. Secondly, a girdle or *Bawdrike* of twiſted ſilke and gold, of embrodered worke, in colours yelow, blew, purple, and ſcarlet; ſignifying diſcrete moderat on of his actes, to the ſpiritual profite of al ſorts of people. Thirdly, a *Tunike* or long robe downe to the foote, of hyacinth, or blew ſilke, at the skirt therof like pomegranates wrought of twiſted ſilke, blew, purple and ſcarlet, and litle belles of pureſt (yelow) gold interpoſed one by the other rownd about, of each ſort ſenentie two; ſignifying heauenlie conuerſation vpon earth, alſo vnion and concord in faith and manners, with edification by good workes. Fourthly, an ornament vpon his ſhoulders, called an *Ephod*, of gold and twiſted ſilke, embrodered of the former colours, reaching before to the girdle, with two precious Onyx ſtones cloſed in gold, one hauing engrauen ſix names of the tribes of Iſrael, ſet on one ſhoulder, the other hauing the other ſix names on the other ſhoulder, for a remembrance that he muſt ſupport and meekly beare the infirmities of the people. Fiftly, a breaſt-plate called *Rationale*, of the ſame precious matter, the meaſure of a palme, foure ſquare, embrodered with the ſame foure colours, with foure rewes of twelue precious ſtones, and therin engrauen the names of the twelue tribes. Beſides which were engrauen alſo VRIM and THVMMIM, *Illuminations* and *Perfections*, or *Doctrine* and *Veritie*, becauſe the high-Prieſt muſt haue knowledge of the truth, and ſincere intention. Likewiſe in the Ephod and Rationale were rings, hooks, and chaines of pureſt gold, to ioyne them faſt together. Al ſignifying the perpetual ſolicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly ſerue God, to his honour and their own ſaluation. Sixtly, a *Mitre* of twiſted ſilke, with little crownes of embrodered worke, ſet on his head, to ſignifie that he muſt direct al his actions to Gods glorie, that ſitteth aboue al. Seuenthly, *A plate of ſacred veneration*, made of the fineſt gold, with the moſt holie name of God engraven, ſet on his forehead; to put him ſtil in remembrance to contemplate God and his workes.

Seuen precious veſtments for the high-Prieſt ſignifiing:
1. Puritie.
2. Diſcretion.
3. Good works of edification.
4. Toleration of others infirmities.
5. Knowledge and ſinceritie.
6. Intention directed to God.
7. Contemplation of God & his workes.

S. Hierom. epiſt ad Fabiol.

13. *His ſonnes.*) The other Prieſts had three ſpecial ornaments: a *Linnen white garment*, a Bawdrike, and a *Mitre*, for glorie and beautie; to ſignifie the qualities aboue mentioned, *puritie, diſcretion*, and *direct intention* alſo required in them.

Other Prieſts had alſo three ornaments.

10. *Tooke oile.*) A third thing that Moyſes was bid to take, beſides the men and veſtiments, was the *holie oile of vnction*, which he poured only vpon the high-Prieſts head, not on other Prieſts; to ſignifie that power deſcended from him to the reſt. But both he and they, and their holie veſtiments were ſprinkled with this oile, and with bloud taken from the altar; their right eares alſo were touched with the bloud of a ramme, ſacrificed, and their right thumbs, and great toes of their right hands, and feete; to ſignifie prompt obedience, and right intention, in offering ſacrifice, according to Gods ordinance, and not after the manner of infidels, or humane inuention, nor ro anie ſiniſter intent or purpoſe.

Aaron annointed high-Prieſt

His ſonnes alſo conſecrated.

14. *He offered the calfe.*) Other things which Moyſes was here commanded to take, at the conſecration of Prieſts, were a calfe, to be offered in ſacrifice for ſinne; two rammes, the one in holocauſt, the other in pacifike ſacrifice, for the conſecration of Prieſts; and a basket of vnleauened bread, to be offered with the two rammes. Al for the greater ſolemnitie of this Sacrament of Orders. By which Aaron and his ſonnes were made the lawful and ordinarie Prieſts of the law newly deliuered by Moyſes. And ſo Prieſthood was changed from the firſt borne of euerie familie, and eſtabliſhed only in Aaron and his ſonnes, and their iſſue male, to be in like ſort conſecrated. And the reſt of the Leuites to aſſiſt them. By this alſo was prefigured the Sacrament of holie Orders in the Church of Chriſt, with an other change of Prieſthood from the familie & order of Aaron,

Al three kinds of ſacrifice offered at the conſecration of Prieſts.

Num. 3.

Prieſthood and Law changed together.

The Sacremẽt of holie Orders prefigured and the new Law.

to Prieſts of the new Teſtament, of what familie or nation ſoeuer. And withal an other change of the law. *For the Prieſthood being translated, it is neceſſarie (* ſaith S. Paul) *that a tranſlation of the Law be alſo made.* And this Sacrament indeed giueth grace (as by the other it was only ſignified) to thoſe that are rightly ordered. As the ſame Apoſtle teſtifieth, willing Timothie to *reſuſcitate the grace giuen him by impoſition of hands.* 2. Timot. 1. S. Ambroſe in 1. Timot. 4. S. Auguſt. *lib. de bono coniugali c. 24. & lib. 2. contra Epiſt. Parmen.* Theodoret q. 48. *in lib. Num.* Heb. 7.

CHAP. IX.

Sacrifices for ſinne, 12. and of holocauſte, 18. and pacifikes are offered: 22. and Aaron ſtretching forth his hand bleſſeth the people.

(a) The people before worſhipped a calfe for God, Exod. 32. Now therfore they offer a calfe in ſacrifice to God, for their ſinne, and to keep them from idolatrie. S. *Hieron. in Hierem.* 7.

AND when the eight day was come, Moyſes called Aaron and his ſonnes, and the ancients of Iſrael, and ſaid to Aaron: 2. Take of the heard (*a*) a calfe for ſinne, and a ramme for an holocauſt, both without ſpot, and offer them before our Lord. 3. And to the children of Iſrael thou ſhalt ſpeake: Take ye a buck goat for ſinne, and a calfe, and a lambe, of a yeare old, & without ſpot for an holocauſt, 4. an oxe and a ramme for pacifikes: and immolate them before our Lord, offering in the ſacrifice of euerie one flowre tempered with oile; for to day our Lord wil appeare to you. 5. They tooke therfore al things that Moyſes had commanded before the dore of the tabernacle: where when al the multitude ſtood, 6. Moyſes ſaid: This is the word, which our Lord hath commanded: doe it, (*b*) and his glorie wil appeare to you. 7. And he ſaid to Aaron: Approch to the altar, & immolate for thy ſinne: offer the holocauſt, and pray for thy ſelf and for the people, and when thou haſt ſlaine the peoples hoſte, pray for them, as our Lord hath commanded. 8. And forthwith Aaron approching to the altar, immolated the calfe for his ſinne: 9. the bloud wherof his ſonnes brought to him: wherin dipping his finger, he touched the hornes of the altar, and poured the reſt at the foote therof. 10. And the fat, and the litle kidneys, and the caule of the liuer, which are for ſinne, he burnt vpon the altar, as our Lord had commanded Moyſes: 11. but the fleſh and skinne therof he burnt with fire without the campe. 12. He immolated alſo the victime of holocauſt: and his ſonnes brought him the bloud therof, which he poured in the circuite of the altar. 13. The hoſte alſo it-ſelfe being cut into pieces, they brought with the head and euerie member. Al which he burnt with fire vpon the altar, 14. hauing firſt waſhed the entrailes and the feete with water. 15. And offering for the ſinne of the people, he ſlew the bucke goat: and

(*b*) God appeared in his worke by ſending fire to burne the ſacrifice, without mans induſtrie. v. 24.

expiating

expiating the altar: 16. he made the holocauſt, 17. adding in the ſacrifice the libaments, which are offered withal, and burning them vpon the altar, beſide the ceremonies of the morning holocauſt. 18. He immolated alſo the oxe, and the ramme, the pacifike hoſtes of the people: and his ſonnes brought him the bloud, which he poured vpon the altar round about. 19. The fat alſo of the oxe, and the rump of the ramme, and the two little kindneys with their fat, and the caule of the liuer, 20. they put vpō the breſts, & after the fat was burnt vpō the altar, 21. their breſts, & the right ſhoulders, Aaron did ſperate, eleuating them before our Lord, as Moyſes had commanded. 22. And (c) ſtretching forth his hand to the people, he bleſſed them. And ſo the hoſtes for ſinne, and the holocauſtes, and the pacifikes being finiſhed, he deſcended. 23. And Moyſes and Aaron going into the tabernacle of teſtimonie, & afterward cōming forth, bleſſed the people. And the glorie of our Lord appeared to al the multitude: 24. & behold (d) a fire cōming forth from our Lord, deuoured the holocauſt, and the fat that was vpon the altar: Which thing, when the multitude had ſeen, they praiſed our Lord, falling on their faces.

(c) This did ſignifie that Chriſt, in whom al nations are bleſſed, ſhould be ſtretched on the Groſſe where he redeemed vs, in memorie wherof we now make the ſigne of the Croſſe

(d) The Prieſts were commandod to nouriſh and keepe this fire petpetually that it ſhould not be extinguiſhed. *cha. 6. v. 12.*

CHAP. X.

Nadab and Abiu the ſonnes of Aaron, for offering ſtrange fire, are burnt to to death, and caſt out of the campe: 6. for whom the people mourne, but not the Prieſts. 8. Prieſts are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eate the reſidue of oblations in the holie place, 16. which this time in part they omitted, and are excuſed, being ſorowful for that which happened to Nadab and Abiu.

AND Nadab and Abiu the ſonnes of Aaron catching cenſors, did put in fire, and incenſe therupon, offering before our Lord ſtrange fire, which was not commāded them. 2. And fire comming forth from our Lord, (a) deuoured thē, & they dyed before our Lord. 3. And Moyſes ſaid to Aaron: This is it which our Lord hath ſpokē: I wil be ſanctified in them, that approch to me, and in the ſight of al the people I wil be glorified. Which Aaron hearing held his peace. 4. And Moyſes calling Miſael and Eliſaphan, the ſonnes of Oziel, the vncle of Aaron, ſaid to them: Goe and take away your brethren from the ſight of the Sanctuarie, and carie them without the campe. 5. And going forthwith they tooke them as they lay, reueſted with linnen tuniks, and did caſt them forth, as it had been commanded them. 6. And Moyſes ſpake to Aaron, & to Eleazar, and Ithamar his ſonnes:

(a) Such as receiued more at Gods hand, are more ſeuerely puniſhed if they tranſgreſſe. *S. Aug. q. 21. in Leuit.* By this alſo al are warned to be content with the doctrine of the Holie Ghoſt, to abhorre hereſies, the fautors wherof adde falſehood to Gods word, & preferre their owne wicked innentions before the true ſenſe of holie Scripture. *Theod. q. 9. in Leui.*

Vncouer not your heads, and rent not your veſtiments, leſt perhaps you die, & indignation come vpon al the aſſemblie. Let your brethren, & al the houſe of Iſrael, lament the burning that our Lord hath raiſed, 7. and your ſelues ſhal not goe out of the dore of the tabernacle, otherwiſe you ſhal periſh: for the oyle of holie vnction is vpon you. Who did al things according to the precept of Moyſes. 8. Our Lord alſo ſaid to Aaron: 9. Wine, and anie thing that may make drunke, you ſhal not drinke, thou and thy ſonnes, (*b*) when you enter into the tabernacle of teſtimonie, leſt you die: becauſe it is an euerlaſting precept through your generations. 10. And that you may haue knowledge to diſcerne between the holie and prophane, between the polluted and cleane: 11. and may teach the children of Iſrael al my ordinances, which the Lord hath ſpoken to them by the hand of Moyſes. 12. And Moyſes ſpake to Aaron and to Eleazar, and Ithamar his ſonnes, that were left: Take the ſacrifice, that is remayning of the oblation of our Lord, and eate it without leauen beſide the altar, becauſe it is Holie of holies. 13. And you ſhal eate it in a holie place: which is giuen to thee and thy ſonnes of the oblations of our Lord, as it hath been commanded me. 14. The breſt alſo that is offered, and the ſhoulder that is ſeperated, you ſhal eate in a moſt cleane place, thou and thy ſonnes, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hoſts of the children of Iſrael: 15. becauſe the ſhoulder and the breſt, and the fat that is burnt on the altar, they haue eleuated before our Lord, and they pertaine to thee, and to thy ſonnes by a perpetual law, as our Lord hath commanded. 16. Among theſe things, when Moyſes ſought for the bucke goate, that had been offered for ſinne, he found it burnt: and being angrie againſt Eleazar, and Ithamar the ſonnes of Aaron that remained, he ſaid: 17. Why did you not eate the hoſte for ſinne, in a holie place, which is moſt Holie, and giuen to you, that you may beare the iniquitie of the multitude, and may pray for it in the ſight of our Lord, 18. eſpecially wheras of the bloud therof, there hath not been caried within the holie places, and you ought to haue eaten it in the Sanctuarie, as it was commanded me? 19. Aaron anſwered: This day hath been offered the victime for ſinne, and the holocauſt before our Lord: and to me that is chanced which thou ſeeſt, how could I eate it, or pleaſe our Lord in ceremonies hauing (*c*) a ſorowful hart? 20. Which when Moyſes had heard, he was ſatisfied with his anſwer.

(*b*) Abſtinence from wine commanded to Prieſts when they ſerued in the tabernacle, not at other times: for the ſerued at certaine times by turnes. *Theod. q. 10. in Leuit.* As for drunkennes it is forbid to al men, and at al times.

(*c*) Natural griefe of mind made Aaron both vnwilling to eate & leſſe apt to cõplete al the ceremonies: ſo without ſinne he omitted that pertained to his commoditie, offering it to God.

CHAP. XI.

The distinction of cleane and vncleane in beastes, fish, birdes, and other things, 43. with commandment to be holie and impolluted.

AND our Lord spake to Moyses & (a) Aaron, saying: 2. Say to the children of Israel: These are the beasts which you ought to eate of al the liuing things of the earth. 3. Euerie one that hath the hoofe diuided, and cheweth the cud among the cattel, you shal eate. 4. But whatsoeuer indeed cheweth the cud, and hath an hoofe, but diuideth it not, as the camel, and others, that you shal not eate, and among the " vncleane you shal repute it. 5. Cherogryl which cheweth the cud, and diuideth not the hoofe, is vncleane. 6. The hare also: for that also cheweth the cud, but diuideth not the hoofe. 7. And the swine: which though it diuideth the hoofe, cheweth not the cud. 8. The flesh of these you shal not eate, nor touch their carcasses, because they are vncleane to you. 9. These are the things that breed in the waters, and which it is lawful to eate. Al that hath finnes, and scales, aswel in the sea, as in the riuers, and the pooles, you shal eate. 10. But whatsoeuer hath not finnes and scales, of those that moue and liue in the waters, shal be vnto you abhominable, 11. and execrable, their flesh you shal not eate, and their carcasses you shal avoid. 12. Al that haue not finnes and scales in the waters, shal be polluted. 13. Of birds these are they which you must not eate, and are to be auoided of you: The Eagle, and the griffon, and the osprey, 14. and the kite, and the vulture according to his kind, 15. and euerie one of the rauens kind, according to their similitude, 16. the ostrich, and the owle, and the sterne, and the hauke according to his kind, 17. the scritchowle, & the diuer, and the storke, 18. and the swanne, and the onocratal, and the porphirion, 19. the herodian, & the charadrion according to his kind, the lapwing also, and the bat. 20. Of foules euerie one that goeth vpon foure feete, shal be abhominable to you. 21. And whatsoeuer walketh vpon foure feete, but hath the legs behind longer, wherwith he hoppeth vpon the earth, 22. that you shal eate, as is the bruke in his kind, the attake, and the ophiomach, and the locust, euerie one according to their kind. 23. But of foule whatsoeuer hath foure feete onlie, shal be execrable to you: 24. and whatsoeuer shal touch the carcasses of them, shal be polluted, and shal be vncleane (b) vntil euen: 25. and if it be necessarie that he carie ani e of these that be dead, he shal wash his cloths, and shal be vncleane vntil sunne set. 26. Euerie beast that hath a hoofe, but diuideth it not, neither cheweth the cud, shal be vn-

The third part Of things cleane and vncleane, with the maner of purifying: & other precepts moral and iudicial.

(a) Hitherto God reuealed his Law to Moyses onelie, and by him to the people. Now also to Aaron after he was consecrated high-Priest: yet not alwayes, for Moyses was stil superior, *chap.* 12. 14. 16. 17. *&c.*

(b) If indeed this vncleanes were a sinne, it should be cleansed by contrition, & neither necessarily remaine til night, nor then be taken away without other meanes.

cleane: and whatſoeuer toucheth it, ſhal be defiled. 27. That which walketh vpon hands of al beaſts, which goe on foure feete, ſhal be vncleane: he that toucheth their carcaſſes ſhal be polluted vntil euen. 28. And he that carieth ſuch carcaſſes, ſhal waſh his clothes, and ſhal be vncleane vntil euen: becauſe al theſe things are vncleane to you. 29. Theſe alſo ſhal be reputed among polluted things, of al that moue vpon the earth, the weeſel and the mouſe and the crocadile, euerie one according to their kinde, 30. the migale, and the camelean, and the ſtellion, and the lizard, and the moule: 31. al theſe are vncleane. He that toucheth their carcaſſes, ſhal be vncleane vntil euen: 32. and that wherupon anie thing of their carcaſſes falleth, ſhal be polluted, as wel veſſel of wood and rayment, as skinnes and haire-clothes: and in whatſoeuer veſſel anie worke is done, thy ſhal be dipped in water, and ſhal be polluted vntil euen, and ſo afterward ſhal be cleane. 33. But the earthen veſſel, wherinto anie of theſe falleth within it, ſhal be polluted, and therfore is to be broken. 34. Al meate, which you ſhal eate, if the water be poured vpon it, ſhal be vncleane; and al liquor that is drunke of al veſſel, ſhal be vncleane. 35. And vpon whatſoeuer ought of ſuch carcaſſes falleth, it ſhal be vncleane: whether ouens, or pots with feete, they ſhal be diſtroyed, and ſhal be vncleane. 36. But the fountaines and the ceſternes, and al collection of waters ſhal be cleane. He that toucheth their carcaſſe, ſhal be polluted. 37. If it fal vpon ſeede corne it ſhal not pollute it. 38. But if any man poure water vpon the ſeed, and afterward it be touched with the carcaſſes, it ſhal be forthwith polluted. 39. If a beaſt be dead, of which it is lawful for you to eate, he that toucheth the carcaſſe therof, ſhal be vncleane vntil euen: 40. and he that eateth or carieth anie thing therof ſhal waſh his clothes, & ſhal be vncleane vntil euen. 41. Al that creepeth vpon the earth, ſhal be abhominable, neither ſhal it be taken for meate. 42. Whatſoeuer goeth vpō the breſt on foure feete, & hath manie feete, or traileth on the earth, you ſhal not eate, becauſe it is abhominable. 43. Doe not contaminate your ſoules, nor touch ought therof, leſt you be vncleane. 44. For I am the Lord your God: be holie, becauſe I am holie. Pollute not your ſoules in anie creeping beaſt, that moueth vpō the earth. 45. For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God. You ſhal be holie becauſe I am holie. 46. This is the law of beaſts and fouls, and of euerie liuing ſoule, that moueth in the waters, and creepeth on the earth, 47. that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refuſe.

ANNOTATIONS.

CHAP. XI.

Gen. 7 et. 8. 1. Tim 4.

4. *Vncleane you shal repute it.*] In the first age of the world, before Noes flood, and so forward by tradition: and after by the written Law, some liuing creatures were reputed vncleane, and forbid to be eaten or offered in sacrifice. Not as euil of themselues, *for euerie creature of God is good*, by nature and creation: but this distinction and prohibition was made in the old Testament, for iust causes, as the ancient fathers note specially three. First, for instruction of the people much inclined to idolatrie, God distinguished al beasts, birds, and fishes into cleane and vncleane, wherby al men might know, that none of them is God. *For how can anie man of reason* (saith learned Theodoret q. 11. *in Leuit.*) *think that to be God, which either he abhorreth as vncleane, or offereth in sacrifice to the true God, and eateth therof himself?* Secondly, God commanded this obseruance to exercise his people in obedience, with precepts not otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and euil. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redeemed vs. For obseruation of this law old Eleazarus, and the seuen brethren with their mother, did giue their liues, rather then they would eate swines flesh, and for the same are glorious Martyrs, as testifie S. Cyprian *Epist. 56. ad Thibaritanos, & li. de exhort. Mart. c. 11.* Gregorie Nazianzen *orat. 20. de Machab.* S. Chrysostom *de natiuitate septem Machab.* S. Ambrose *li. 1. de offic. c. 4 & li. 2. de Iacob. c. 10. & 11.* and the whole Church celebrating their feast the first day of August. Thirdly, and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be auoided. Such beasts therfore were holden for cleane, and allowed for mans food, as diuide the hoofe, and ruminate, or chew the cud, signifying discretion betwixt good and euil; and diligent consideration, or meditation of Gods law: and the beasts which lack those two properties of diuiding the hoofe, and chewing the cud, or either of them, were reputed vncleane, signifying such men as care not whether they doe wel or euil, or doe not ruminate, and meditate good things, which they heare or read, forgetting or neglecting what is taught them. Likewise, the fishes that haue finnes and scales, which signifie cleuating of the mind, and austeritie of life, were counted cleane: but those that want either of the same were vncleane and prohibited. Also certaine birds were esteemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, signifying pride; the griffon, tyrannie; the osprey, oppression; the kite, fraud; the vultar, sedition; al kinds of rauens, carnal voluptuosnes; the ostrich, worldlie cares; the owle, slouth, or dulnes in spiritual things; the sterne, double dealing; al kinds of haukes, crueltie; the schrich-owle, luxurie; the diuer, gluttonie; the storke, enuie; the swanne, hypocrisie; the onocratal, auarice; the porphirion, selfe-wil; the herodian, a bloudie mind; the caladrion, much babling; the lapwing, desolation of mind, or desperation; the bat, earthlie policie; and the like in other birds, beasts, and fishes. Al agreable to that time, in which (saith S. Augustin. *li. 6. c. 7. cont. Faust.*) those things were to be foreshewed, not only in words, but also in facts, which should be reuealed in latter time; and

Some things counted vncleane in the law of nature & of Moyses. Three causes of this obseruance.
1. For instruction.
2. For exercise of obedience.

Rom. 5. 2. Mach 6. & 7.

1. For signification.

The things holden for cleane signified vertues. The vncleane signified vices.

Christians are not bound to the obseruances of the old law, but to that which they signified.

being now reuealed by Christ, and in Christ, the burdenous obseruances are not imposed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect *li. cont. Adimant. c. 15. & li. 10. homil. ho. 45.* S. Hierome. *in Mat. 15.* Origenes, *ho 7.* S. Cyril. *li. 7. in Leuit.* S. Gregorie, *in Cant. 7.* Procopius *in Leuit. 11.* Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted, *1. 2. q. 102. a. 6.*

CHAP. XII.

The law of womens purification that beare children.

The second & third Lessons on Chandlemas day.

(a) The most pure VIRGIN MOTHER, was not subiect to this law. For she conceiued not by the seed of man, yet obserued the custome of other women *Luc. 2.* as Christ also would be baptized by S. Iohn Baptist *Mat. 3.* to giue example of humilitie. *S. Cyril. li. 8. in Leuit. S. Bernard. Ser. 3. de Purific.*

AND our Lord spake to Moyses, saying: 2. Speake to the children of Israel, and thou shalt say to them: A woman if (a) receauing seed she beare a man child, shal be vncleane seuen daies, according to the daies of the separation of her flowers. 3. And the eight day the litle infant shal be circumcised: 4. but her self shal remaine three & thirtie daies in the bloud of her purification: No holie thing shal she touch, neither shal she enter into the Sanctuarie, vntil the daies of her purification be expired. 5. But if she beare a woman child, she shal be vncleane two weeks, according to the custome of the fluxe of her flowers, and sixtie six daies she shal remaine in the bloud of her purification. 6. And when the daies of her purification are expired, for a sonne, or for a daughter, she shal bring a lambe of a yeare old for an holocaust, and a yong pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shal deliuer them to the Priest, 7. who shal offer them before our Lord, and shal pray for her, and so she shal be cleansed from the fluxe of her bloud. this is the law for her that beareth a man child or woman child. 8. And if her hand find not, neither is able to offer a lambe, she shal take two turtles, or two yong pigeons, one for an holocaust, & an other for sinne, and the Priest shal pray for her, and so she shal be cleansed.

CHAP. XIII.

The law concerning leprosie in men, 47. and in garments.

(a) It pertained to the Priests to discerne of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. *S. Chrysost. li. 3. de Sacerdotio.*

AND our Lord spake to Moyses and Aaron, saying: 2. The man, in whose shinne and flesh shal arise a diuers colour or a blister, or any thing as it were shining, that is to say the plague of the leprosie, shal be brought (a) to Aaron the Priest, or any one of his sonnes. 3. Who seeing the leprosie in his skinne, & the haire turned into a white colour, and the forme it-self of the leprosie lower then the skinne,

and

and the other flesh: it is the plague of the leprosie, and at his arbitrement he shal be separated. 4. But if there be a shining whitnesse in the skinne, and not lower then the other flesh, and the haire of the old colour, the Priest shal shut him vp seuen dayes, 5. and the seuenth day he shal vew him: and if the leprosie be growne no farder, nor hath passed the former limites in the skinne, againe he shal shut him vp other seuen daies. 6. And the seuenth day he shal behold: if the leprosie be somewhat obscure, and not growne in the skinne, he shal cleanse him, because it is a scab: and the man shal wash his clothes, and shal be cleane. 7. And if the leprosie grow againe, after that he was seen of the Priest and restored to cleannesse, he shal be brought vnto him, 8. and shal be condemned of vncleannesse. 9. If the plague of the leprosie be in a man, he shal be brought to the Priest, 10. and he shal view him. And when there is (*b*) a white colour in the skinne, and hath changed the looke of the haire, and the flesh also it-selfe appeare quicke: 11. it shal be iudged a verie old leprosie, and growne into the skinne. The Priest therfore shal contaminate him, and shal not shut him vp, because he is vncleane euidently. 12. But if the leprosie spring forth running about in the skinne, and couer al the flesh from the head to the feete, whatsoeuer falleth vnder the sight of the eies, 13. the Priest shal vew him, and shal iudge that he is taken with a (*c*) most cleane leprosie: for that it is al turned into whitenesse, and therfore the man shal be cleane. 14. But when there shal appeare in him quicke flesh, 15. then by the iudgement of the Priest he shal be polluted, and shal be reputed among the vncleane, for quick flesh if it be spotted with leprosie, is vncleane. 16. And if againe it be turned into whitenesse, and couer al the man, 17. the Priest shal vew him, and shal iudge him to be cleane. 18. And the flesh and the skinne wherin a boile is risen, and healed, 19. and in the place of the boile there appeare a white scarre, or somewhat red, the man shal be brought to the Priest: 20. and when he shal see the place of the leprosie lower then the other flesh, and the haire turned into whitnes, he shal contaminate him: for the plague of leprosie is risen in the boile. 21. But if the haire be of the old colour, and the scarre somewhat obscure, & be not lower then next flesh, he shal shut him vp seuen dayes. 22. And if it be growne farder, he shal iudge him to haue the leprosie: 23. but if it stay in his place, it is the scarre of a boile, and the man shal be cleane. 24. And the flesh and skinne, that fire hath burnt, and being healed hath a white or a red scarre, 25. the Priest shal consider it, and loe it is turned into whitenesse, and the place therof is lower then the other skinne: he shal contaminate him, because the plague of leprosie is risen in the scarre. 26. But if the colour of the haire be not changed, nor the blemish lower then the other flesh, and the forme it-self of the leprosie be somewhat obscure, he shal shut him vp seuen daies, 27. & the seuenth day he shal behold him; if the leprosie be growne farder in the skinne, he shal contaminate him, 28. but if the

(*b*) Leprosie making spots in the skinne of an other colour, signifieth heresie, that mixeth falshood with truth. *S. Aug. li. 2. question. Euangel. c. 40.*

(*c*) Sometimes that seemeth leprosie, or heresie, which is not: wherof the Priests is to iudge. *Deut. 17.*

whitenes ſtay in his place, not very cleare, it is the plague of a burning, and therfore he shal be cleanſed, becauſe it is the ſcarre of a burning. 29. Man, or woman, in whoſe head or beard the leproſie riſeth, the Prieſt ſhal ſee them. 30. and if the place be lower then the other fleſh, and the haire yelow, and thinner then it was wont; he ſhal contaminate them, becauſe it is the leproſie of the head and the beard. 31. But if he perceiue the place of the ſpot equal with the fleſh neer vnto it, and the haire blacke: he ſhal ſhut him vp ſeuen daies, 32. and in the ſeuenth day he ſhal looke vpon it. If the ſpot be not growne, and the haire be of his owne colour, and the place of the plague euen with the other fleſh: 33. the man ſhal be shauen ſauing the place of the ſpot, and ſhal be ſhut vp other ſeuen daies. 34. If the ſeuenth day the plague ſeeme to haue ſtayd in his place, & not lower then the other fleſh, he ſhal cleanſe him, and his clothes being waſhed he ſhal be cleane. 35. But if after his cleanſing the ſpot be growne againe in the skinne, 36. he ſhal no more ſeeke whether the haire be changed into a yelow colour, becauſe he is euidently vncleane. 37. Moreouer if the ſpot be ſtaid, & the haire be blacke, let him know that the man is healed, and let him boldly pronounce him cleane. 38. Man, or woman, in whoſe skinne appeareth whitneſſe, 39. the Prieſt ſhal vew them. If he find that whiteneſſe ſomewhat obſcure ſhineth in the skinne, let him know that it is not the leproſie, but a ſpot of white colour and that the man is cleane. 40. The man whoſe haire falleth of from his head, is bald and cleane: 41. and if the haire fal from his forehead, he is bald before and cleane. 42. But if in the baldneſſe or in the baldneſſe before there be riſen a white or reddiſh colour, 43. and the Prieſt perceiue this, he ſhal condemne him vndoubtedly of leproſie, which is riſen in the baldneſſe. 44. Whoſoeuer therfore ſhal be defiled with leproſie & is ſeparated at the arbitrement of the Prieſt, 45. ſhal haue his clothes hanging looſe, his head bare, his mouth couered with a cloth, he ſhal crie himſelf polluted and vncleane. 46. Al the time that he is a lepre & vncleane, he ſhal dwel alone without the campe. 47. A wollen or linnen garment, that ſhal haue the leproſie 48. in the warpe, and the woufe, or els a skinne, or whatſoeuer is made of a skinne, 49. if it be a white or reddiſh ſpot, it ſhal be reputed infected with leproſie, and ſhal be ſhewed to the Prieſt. 50. Who hauing conſidered it ſhal ſhut it vp ſeuen daies: 51. and the ſeuenth day againe beholding it, if he find that it is growne, it is a leproſie that continueth: he ſhal iudge the garment polluted, and euerie thing wherin it ſhal be found, 52. and therfore it ſhal be burnt with fire. 53. But if he ſee that it is not growne, 54. he shal command, and they ſhal waſh that, wherin the leproſie is, and he ſhal ſhut it vp other ſeuen daies. 55. And when he ſhal ſee that the old shape is not returned, neither yet that the leproſie is growen farder, he ſhal iudge it vncleane, and burne it with fire, for that the leproſie is ſpred in the outſide of the garment or through the whole. 56. But if the place of the leproſie be

somewhat obscure, after that the garment is washed, he shal breake it off, and diuide it from that which is sound. 57. And if besides in those places, that before were without spot, there appeare a flying and wandring leprosie: it must be burnt with fire: 58. if it be ceassed, he shal wash with water the parts that be pure, the second time, and they shal be cleane. 59. This is the law of the leprosie of a wollen and linnen garment, of the warpe and the woufe, and of al stuffe of skinnes, how it ought to be cleansed or contaminated.

CHAP. XIIII.

Sacrifices for cleansing leprosie in men, 33. the manner of viewing whether leprosie be in a house or no, 40. and of cleansing it.

AND our Lord spake to Moyses, saying: 2. This is the rite of a lepre, when he is to be cleansed. 3. He shal be brought to the Priest: who going out of the campe, when he shal find that the leprosie is cleansed, 4. he shal command him that is purified, that he (*a*) offer for himsefe two liue sparowes, which it is lawful to eate, and cedar-wood, and scarlet & hyssop. 5. and he shal command that one of the sparowes be immolated in an earthen vessel ouer * liuing water: 6. but the other being aliue, with the cedar-wood, and scarlet and the hyssop, he shal dip in the bloud of the sparow that is immolated, 7. wherwith he shal sprinkle him, that is to be cleansed, seuen times, that he may be rightly purged: and he shal let goe the liue sparow, that it flie into the field. 8. And when the mā hath washed his clothes, he shal shaue al the haire of his bodie, and shal be washed with water: & being purified he shal enter into the campe, yet so for al that, that he tarie without his owne tent seuē daies, 9. & the seuēth day he shal shaue the haire of his head, & his beard & eye-browes, and the haire of his whole bodie. And hauing washed againe his clothes, and his bodie, 10. the eight day he shal take two lambes without spot, and an ewe of a yeare old without spot, and three tenths of floure tempered with oyle for a sacrifice, and a sextarie of oyle apart. 11. And when the Priest that purifieth the man, hath set him and al these things before the Lord in the dore of the tabernacle of testimonie, 12. he shal take a lambe, and offer it for offence, & the sextarie of oyle, and hauing offered al before the Lord, 13. he shal immolate the lambe, where the hoste for sinne is wont to be immolated, and the holocaust, that is, in a holie place. For as for sinne, so also the hoste for offence pertaineth to the Priest: it is Holie of holies. 14. And the Priest taking of the bloud of the hoste, that was immolated for offence, shal put it vpon the tip of the right eare of him that is cleansed, and vpon the thumbs of his right hand and foote:

15. and

* *of wel or riuer, not of a cesterne, poole, or marrish.*

(*a*) This guift & sacrifice were commanded (saith S. Augustin) because the Sacrifice of Christs bodie was not yet ordained, which now seruet [illegible] ther sacrifices. *li 1. ca. 19. & 20 cont. aduersar. leg. & Prophet.*

15. and of the ſextarie of oile he ſhal poure into his owne left hand, 16. and ſhal dip his right finger in it and ſhal ſprinkle before the Lord ſeuen times. 17. and the reſidue of the oile in his left hand, he ſhal poure vpon the tip of the right eare of him that is cleanſed, and vpon the thumbs of his right hand and foote, and vpon the bloud that was ſhed for offence, 18. and vpon his head. 19. And he ſhal pray for him before the Lord, and ſhal make the ſacrifice for ſinne, then ſhal he immolate the holocauſt, 20. and put it on the altar with the libaments therof, and the man ſhal orderly be cleanſed. 21. But if he be poore, and his hand can not find the things aforeſaid, for offence he ſhal take a lambe for an oblation, that the Prieſt may pray for him, and a tenth part of floure tempered with oile for a ſacrifice, and of oile a ſextarie, 22. and two turtles or two yong pigeons, of the which let one be for ſinne, & the other for an holocauſt: 23. & he ſhal offer thē the eight day of his purification to the Prieſt, at the dore of the tabernacle of teſtimonie before the Lord: 24. who receiuing the lambe for offence, and the ſextarie of oile, ſhal eleuate them together: 25. and the lambe being immolated, of the bloud therof he ſhal put vpon the tip of the right eare of him that is cleanſed, and vpon the thumbs of his right hand and foote: 26. but part of the oile he ſhal poure into his owne left hand, 27. wherin dipping the finger of his right hand, he ſhal ſprinkle it ſeuen times before the Lord: 28. and he ſhal touch the tip of the right eare of him that is cleanſed, and the thumbs of his right hand & foote, in the place of the bloud that was ſhed for offence: 29. & the other part of the oyle, that is in his left hand, he ſhal poure vpon the head of the purified perſō, that he may propitiate the Lord for him, 30. & a turtle, or yong pigeon he ſhal offer, 31, one for offence, & the other for an holocauſt, with their libaments. 32. This is the ſacrifice of a lepre, that is not able to haue al things for the cleāſing of himſelf. 33. And our Lord ſpake to Moyſes and Aaron, ſaying: 34. When you ſhal be entred into the Land of Chanaan, which I wil giue you in poſſeſſion, if there be the plague of leproſie in a houſe, 35. he whoſe houſe it is, ſhal goe and tel the Prieſt, ſaying: It ſeemeth to me, that there is as it were the plague of leproſie in my houſe. 36. But he ſhal command that they carie forth al things out of the houſe, before he goe into it, and ſee whether it haue the leproſie, leſt al things become vncleane that are in the houſe. And afterward he ſhal goe in to conſider the leproſie of the houſe: 37. & if he ſee in the walles therof as it were litle dintes, diſfigured with paleneſſe or redneſſe, and lower then al the reſt, 38. he ſhal goe out of the dore of the houſe, and forthwith ſhut it ſeuen daies. 39. And returning the ſeuenth day, he ſhal conſider it. If he find that the leproſie is growne, 40. he ſhal command the ſtones wherin the leproſie is to be pucked out, and to be throwen without the citie into an vncleane place: 41. and the houſe it-ſelf to be ſcraped on the inſide round about, and the duſt of the ſcraping to be diſperſed without the citie into

an vncleane place, 42. and other ſtones to be laid in their places, that were taken away, and the houſe to be playſtered with other morter. 43. But if after the ſtones be plucked out, and the duſt ſcraped off, & it playſtered with other earth, 44. the Prieſt going in perceiue that the leproſie is returned, and the walles ful of ſpottes, it is a laſting leproſie, and the houſe vncleane: 45. the which forthwith they ſhal deſtroy, and the ſtones and timber therof, and al the duſt they ſhal caſt without the towne into an vncleane place. 46. He that entreth into the houſe when it is ſhut, ſhal be vncleane vntil euen: 47. and he that ſleepeth in it, & eateth any thing, ſhal waſh his clothes. 48. But if the Prieſt going in perceiue that the leproſie is not growne farder in the houſe, after it was playſtred againe, he ſhal purifie it being made whole againe: 49. and for the purification therof he ſhal take two ſparowes, and ceder-wood, and ſcarlet, and hyſſop: 50. and when one ſparow is immolated in an earthen veſſel ouer liuing waters, 51. he ſhal take the ceder-wood, and the hyſſop, and the ſcarlet, and the liue ſparow, and ſhal dippe al in the bloud of the ſparow that is immolated, and in the liuing water, and he ſhal ſprinkle the houſe ſeuen times, 52. and ſhal purifie it as wel with the bloud of the ſparow as with the liuing water and with the liue ſparow, and with the ceder-wood and the hyſſop and the ſcarlet. 53. And when he hath let goe the ſparow to flie freely away into the field, he ſhal pray for the houſe, & it ſhal be rightly cleanſed. 54. This is the law of al leproſie and percuſſion, 55. of the leproſie of garments and houſes, 56. of a ſcarre and of bliſters breaking forth, of a ſhining ſpot, and when the colours are changed into diuers kindes, 57. that it may be knowen at what time anie thing is cleane or vncleane.

CHAP. XV.

The law of vncleane iſſues in men, 19. and in women.

AND our Lord ſpake to Moyſes and Aaron, ſaying: 2. Speake to the children of Iſrael, and ſay to them: The man that hath a fluxe of ſeed, ſhal be (a) vncleane. 3. And then he ſhal be iudged ſubiect to this fault, when the filthie humour at euerie moment cleaueth to his fleſh, and is congealed. 4. Euerie bed wheron he ſleepeth ſhal be vncleane, and whereſoeuer he ſitteth. 5. If anie man touch his bed, he ſhal waſh his clothes: and himſelf being waſhed with water, ſhal be vncleane vntil euen. 6. If he ſit where that man had ſitten, he alſo ſhal waſh his clothes: and being waſhed with water, ſhal be vncleane vntil euen. 7. he that toucheth his fleſh, ſhal waſh his clothes: and himſelf being waſhed with water ſhal be vncleane vntil euen. 8. If ſuch a man caſt his ſpittle vpon him that is cleane, he ſhal waſh his clothes: and being

(a) If natural infirmities brought vncleanes, much more laſciuiouſnes of the mind. *Theod. q. 11. & 20. in Leuit.*

and being waſhed with water he ſhal be vncleane vntil euen. 9. The padde wherupon he ſitteth ſhal be vncleane: 10. and whatſoeuer hath been vnder him, that hath the fluxe of ſeed, ſhal be polluted vntil euen. He that carieth any of theſe things, ſhal waſh his clothes: and himſelf being waſhed with water, ſhal be vncleane vntil euen. 11. Euerie one, whom he toucheth that is ſuch an one, hauing not waſhed his hands before, ſhal waſh his clothes, and being waſhed with water, ſhal be vncleane vntil euen. 12. The earthen veſſel that he toucheth ſhal be broken: but the wodden veſſel ſhal be waſhed with water. 13. If he be healed that hath ſuch a diſeaſe, he ſhal number ſeuen daies after his cleanſing, and hauing waſhed his clothes and al his bodie in liuing water, he ſhal be cleane. 14. And the eight day he ſhal take two turtles, or two yong pigeons, and he ſhal come into the ſight of our Lord, to the dore of the tabernacle of teſtimonie, & ſhal giue them to the Prieſt, 15. who ſhal (*b*) make one for ſinne, and the other for an holocauſt, & he ſhal pray for him before our Lord, that he may be cleanſed of the fluxe of his ſeed. 16. The man from whō iſſueth the ſeed of copulation, ſhal waſh with water al his bodie: and he ſhal be vncleane vntil euen. 17. The garment & skinne that he weareth, he ſhal waſh with water, and it ſhal be vncleane vntil euen. 18. The woman with whom he companieth ſhal be waſhed with water and ſhal be vncleane vntil euen. 19. The woman that monthly hath the fluxe of bloud, ſhal be ſeparated ſeuen daies. 20. Euerie one that toucheth her, ſhal be vncleane vntil euen: 21. and that whereon ſhe ſleepeth or ſitteth in the daies of her ſeparation ſhal be polluted. 22. He that toucheth her bed ſhal waſh his clothes: & himſelf being waſhed with water, ſhal be vncleane vntil euen. 23. Whoſoeuer ſhal touch any veſſel wherupon ſhe ſitteth, he ſhal waſh his clothes: and himſelf being waſhed with water ſhal be polluted vntil euen. 24. If a man cōpanie with her in the time of her menſtrual bloud, he ſhal be vncleane ſeuen daies: and euerie bed wheron he ſleepeth ſhal be polluted. 25. The woman that hath a fluxe of bloud many daies not in her menſtrual time, or that ceaſeth not to haue a fluxe after the menſtrual bloud, as long as ſhe is ſubiect to this diſeaſe, ſhe ſhal be vncleane, as if ſhe were in her menſtrual time. 26. Euerie bedde, whereupon ſhe ſleepeth, and veſſel wheron ſhe ſitteth, shal be polluted. 27. Whoſoeuer toucheth thē ſhal waſh his clothes: and himſelf being waſhed with water, ſhal be vncleane vntil euen. 28. If the bloud ſtay and ceaſe to runne, ſhe ſhal count the ſeuen daies of her purification: 29. and the eight day ſhe ſhal offer for her ſelfe to the Prieſt, two turtles, or two yong pigeons, at the dore of the tabernacle of teſtimonie: 30. who ſhal make one for ſinne, and the other for an holocauſt, and he ſhal pray for her before our Lord, and for the fluxe of her vncleanneſſe. 31. You ſhal teach therfore the children of Iſrael, that they take heed of (*c*) vncleanneſſe, and die not in their filthineſſe, when thy ſhal pollute my tabernacle that is among them. 32. This is the law of him

(*b*) To make, offer, and ſacrificean hoſte, is al one.

(*c*) S. Hierome (*in cap. 5. ad Galat.*) vnderſtandeth this place of the abominablenes that may not be named.

that

that hath the fluxe of ſeed and that is polluted by copulation, 33. and the woman that is ſeparated in her menſtrual times, or that hath a continual fluxe of bloud, and of the man that ſleepeth with her.

CHAP. XVI.

When and how the high-Prieſt muſt enter into the Sanctuarie. 14. *How he shal expiate (or reconcile) the ſame,* 16. *and the Tabernacle,* 18. *and the Altar.* 20. *How he shal offer a liue goate, and ſend him into the wildernes.* 29. *And al muſt celebrate the feaſt of expiation or cleanſing from ſinnes.*

AND our Lord ſpake to Moyſes, after the death of the two ſonnes of Aaron, when they were ſlaine offering ſtrange fire: 2. and he commanded him, ſaying: Speake to Aaron thy brother, that he (*a*) enter not at al times into the Sanctuarie, that is within the veile before the propitiatorie, wherwith the arke is couered, leſt he die (for in a cloud wil I appeare ouer the oracle),. vnleſſe he doe theſe things before: He ſhal offer a calfe for ſinne, and a ramme for an holocauſt. 4. He ſhal be reueſted with a linnen tunike, he ſhal hide his priuities with linnen femorals: he ſhal be girded with a linnen girdle, a linnen mitre shal he put vpon his head: for theſe are holie veſtments: with al which, when he is waſhed, he shal be reueſted. 5. And he ſhal receiue of the whole multitude of the children of Iſrael two bucke goats for ſinne, and one ramme for an holocauſt. 6. And when he hath offered the calfe, and praied for himſelf, and for his owne houſe, 7. he shal make the two bucke goats to ſtand before the Lord in the dore of the tabernacle of teſtimonie: 8. and caſting lottes vpon both, one for the Lord, & an other for the goate of diſmiſſion: 9. that, whoſe lot fel to the Lord, he ſhal offer for ſinne: 10. but that, whoſe lotte was to be the goate of diſmiſſion, he ſhal ſet aliue before the Lord that he may (*b*) poure out prayer vpon him, and diſmiſſe him into the wildernes. 11. After that theſe things be duly celebrated, he ſhal offer the calfe, & praying for himſelf and for his houſe he ſhal immolate it: 12. and taking the thurible, which he hath filled of the burning coales of the altar, and taking vp with his hand of the compounded perfume for incenſe, he ſhal goe in beyond the veile into the Holie place: 13. that when the incenſe is put vpon the fire, the cloude therof and the vapour may couer the oracle, which is ouer the teſtimonie, and he die not. 14. He ſhal take alſo of the bloud of the calfe, and ſprinkle with his finger ſeuen times againſt the propitiatorie to the eaſt. 15. And when he hath killed the bucke goate for the ſinne of the people, he ſhal carie in the bloud therof within the veile, as hath been

(*a*) Only once in the yeare the high-Prieſt, and no other, entred into *Sancta Sanctorum*, v. 14. ſignifiing that he auen was not open to anie Saint, before Chriſts paſſion. *Heb.* 9. v. 8.

(*b*) Praying that al their ſinnes may be remitted.

commanded of the bloud of the calfe, that he may ſprinkle it againſt the oracle, 16. and (c) expiate the Sanctuarie from the vncleanneſſe of the children of Iſrael, and from their preuarications, and al their ſinnes. According to this rite ſhal he doe to the tabernacle of teſtimonie, which is fixed among them in the middeſt of the filth of their habitation. 17. Let no man be in the tabernacle whē the high-Prieſt goeth into the Sanctuarie, to pray for himſelf and for his houſe, & for the whole aſſemblie of Iſrael, vntil he come forth. 18. And when he is come forth to the altar that is before the Lord, let him pray for himſelf, and taking the bloud of the calfe, and of the bucke goate, let him poure it vpon the hornes therof round about: 19. and ſprinkling with his finger ſeuen times, let him expiate, and ſanctifie it from the vncleanneſſe of the children of Iſrael. 20. After he hath cleanſed the Sanctuarie, and the tabernacle, and the altar, then let him offer the liue goate: 21. and putting both hands vpon his head, let him confeſſe al the iniquities of the children of Iſrael, and al their offences and ſinnes: which praying to light on his head, he ſhal ſend him forth by a man ready therto, into the deſert. 22. And (d) whē the goat hath caried al their iniquities into the ſolitarie ground, and ſhal be let goe into the deſert, 23. Aaron ſhal returne into the tabernacle of teſtimonie, and putting off the veſtiments, which he had on him before when he entred into the Sanctuarie, and leauing them there, 24. he ſhal waſh his fleſh in a holie place, and ſhal be clothed with his owne garmēts. And after that he hath gone forth & offered his owne holocauſt, and the peoples, he ſhal pray as wel for himſelf, as for the people: 25. and the fat, that is offered for ſinnes, he ſhal burne vpon the altar, 26 but he that hath let goe the goate of diſmiſſion, ſhal waſh his clothes and bodie with water, and ſo ſhal enter into the campe. 27. But the calfe & the bucke goate, that were immolated for ſinne, and whoſe bloud was caried into the Sanctuarie, to accompliſh the expiation, they ſhal carie forth without the campe, and ſhal burne with fire as wel the skinnes as their fleſh, and the dung: 28. and whoſoeuer burneth them ſhal waſh his clothes and his fleſh with water, & ſo ſhal enter into the cāpe. 29. And this ſhal be to you an euerlaſting ordinance. The (e) ſeuenth month, the tenth day of the month you ſhal afflict your ſoules, and no worke ſhal you doe, whether he be of the ſame countrie, or a ſtranger that ſeiourneth amōg you. 30. Vpon this day ſhal be the expiation of you, and cleanſing from al your ſinnes: before the Lord you ſhal be cleanſed. 31. for it is a ſabbath of reſt, & you ſhal afflict your ſoules by a perpetual religion. 32. And the Prieſt ſhal expiate, that is annoynted, & whoſe hands are cōſecrated to doe the functiō of prieſthood for his father: & he ſhal be reueſted with the linnē ſtole & the holie veſtments, 33. & he ſhal expiate the Sāctuarie & the tabernacle of teſtimonie & the altar, the Prieſts alſo & al the people. 34. And this ſhal be an ordināce for euer, that you pray for the children of Iſrael, and for al their ſinnes once in a yeare. He did therfore as our Lord had commanded Moyſes.

(b) Sinnes doe ſo defile the ſoule that the very holieſt of al places is accounted as cōtaminate therby. *Theod. q. 22. in Leuit. in fine.*

(d) God ſo remitteth ſinnes to thoſe that are truly penitent, as that which is caried into a wildernes and neuer returneth.

(e) Beſides particular ſacrifices for euerie ones ſinnes, once in the yeare was inſtituted a general expiation of al.

CHAP.

CHAP. XVII.

Al Sacrifices muſt be offered at the doore of the Tabernacle. 7. with ſpecial prohibition of Idolatrie. 10. None muſt eate bloud. 15. Whoſoeuer eateth carraine fleſh is contaminate, and muſt be waſhed.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to Aaron and his ſonnes, and to al the children of Iſrael, ſaying to them: This is the word which our Lord hath commanded, ſaying: 3. Anie man whoſoeuer of the houſe of Iſrael, if he (a) kil an oxe or a sheep, or a goate in the campe or without the campe, 4. and offer it not at the doore of the tabernacle an oblation to the Lord, ſhal be guiltie of bloud: as if he had ſhed bloud, ſo ſhal he periſh out of the middes of his people. 5. Therfore ſhal the children of Iſrael bring to the Prieſt their hoſts, which they kil in the field, that they may be ſanctified to our Lord before the doore of the tabernacle of teſtimonie, & they may immolate them pacifike hoſtes to our Lord. 6. And the Prieſt ſhal poure the bloud vpon the altar of our Lord, at the dore of the tabernacle of teſtimonie, and ſhal burne the fat for a ſweet odour to our Lord: 7. and they ſhal no more immolate their hoſts to diuels, with whom they haue committed fornication. It ſhal be an ordinance for euer to them and to their poſteritie. 8. And to them thou ſhalt ſay: The man of the houſe of Iſrael, and of the ſtrangers, which ſeiourne with you, that offereth an holocauſt or victime, 9. and bringeth it not to the doore of the tabernacle of teſtimonie, that it may be offered to our Lord, ſhal periſh out of his people. 10. Anie man whoſoeuer of the houſe of Iſrael, and of the ſtrangers that ſeiourne among them, if he eate bloud, I wil ſet my face againſt his life, and wil deſtroy it out of his people, 11. becauſe the life of the fleſh is in the bloud: and I haue giuen it to you, that vpon the altar you may make expiation with it for your ſoules, and the bloud may be for an expiation of the ſoule. 12. Therfore haue I ſaid to the children of Iſrael: No ſoule of you ſhal eate bloud, nor of the ſtrangers, that ſeiourne with you. 13. Anie man whoſoeuer of the children of Iſrael, and of the ſtrangers that ſeiourne with you, if by hunting or fouling he take wild beaſt or foule, which it is lawful to eate, let him poure out the bloud therof, and couer it with earth. 14. For the life of al fleſh is in the bloud: wherupon I ſaid to the children of Iſrael: The bloud of no fleſh ſhal you eate, becauſe the life of the fleſh is in the bloud: and whoſoeuer eateth it ſhal die. 15. The ſoule that eateth carraine, or that which is taken of a beaſt, aſwel of them of the ſame countrie as of ſtrangers, ſhal waſh his clothes, and himſelf with water, and

(a) If anie killed for ſacrifice, he muſt offer it at the doore of the the tabernacle, that a Prieſt might offer it on the Altar, for no other man, nor place was allowed, without ſpecial diſpenſation of God. And ſo Samuel offered ſacrifice in an other place, 1. Reg. 7. Elias 3. Reg. 18. and Dauid alſo being no Prieſt. 2. Reg. 24. So S. Aug. explicateth this text. q. 56. *in Lenit.*

ſhal be contaminated vntil euen: and in this order he ſhal be made cleane. 16. And if he doe not waſh his clothes, and his bodie, he ſhal beare his iniquitie.

CHAP. XVIII.

Mariage prohibited in certaine degrees of conſanguinitie and affinitie. 18. *And diuers carnal and execrable ſinnes committed in other nations, are ſtrictly forbidden.*

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to the children of Iſrael, and thou ſhalt ſay to them: I the Lord your God, 3. according to the cuſtome of the Land of Ægypt, wherin you haue dwelt, you ſhal not doe: and according to the manner of the Countrie of Chanaan, into the which I wil bring you, you ſhal not doe, nor walke in their ordinances. 4. You ſhal doe my iudgements, and ſhal obſerue my precepts, and ſhal walke in them. I the Lord your God. 5. Keepe my lawes and iudgements, which a man doing, ſhal liue in them. I the Lord. 6. No man ſhal approach to her that is " next of his bloud, to reueale her (a) turpitude. I the Lord. 7. The turpitude of thy father, and the turpitude of thy mother thou ſhalt not diſcouer: ſhe is thy mother, thou ſhalt not reueale her turpitude. 8. The turpitude of thy fathers wife thou ſhalt not diſcouer: for it is the turpitude of thy father: 9. The turpitude of thy ſiſter by father, or by mother, which was borne at home or abroad, thou ſhalt not reueale. 10. The turpitude of thy ſonnes daughter or of thy niece by thy daughter, thou ſhalt not reueale: becauſe it is thy turpitude. 11. The turpitude of thy fathers wiues daughter, which ſhe bare to thy father, and is thy ſiſter, thou ſhalt not reueale. 12. The turpitude of (b) thy fathers ſiſter thou ſhalt not diſcouer: becauſe ſhe is the fleſh of thy father. 13. The turpitude of thy mothers ſiſter thou ſhalt not reueale, becauſe ſhe is of the fleſh of thy mother. 14. The turpitude of thy fathers brother thou ſhalt not reueale, neither ſhalt thou approach to his wife, who is ioyned to thee by affinitie. 15. The turpitude of thy daughter in law thou ſhalt not reueale, becauſe ſhe is thy ſonnes wife, neither ſhalt thou diſcouer her ignominie. 16. The turpitude of thy brothers wife thou ſhalt not reueale: becauſe it is the turpitude of thy brother. 17. The turpitude of thy wife, and her daughter thou ſhalt not reueale. Her ſonnes daughter, and her daughters daughter, thou ſhalt not take, to reueale her ignominie: becauſe they are her fleſh, and ſuch copulation is inceſt. 18. Thou ſhalt not take thy wiues ſiſter for an harlote, to vexe her withal, neither ſhalt thou reueale her

turpitude

[a] It is then turpitude when the act is vnlawful. But honeſt in lawful Mariage. S. Aug. *li. 3. Conſtitutionum, & li. de bono coniugali.*

[b] See chap. 20. the difference of puniſhments, for violating theſe lawes in the firſt and ſecond degree. Alſo between conſanguinitie & affinitie, in the ſame collateral degree.

turpitude, whiles ſhe is yet liuing. 19. To a woman, hauing her flowers, thou ſhalt not approach, neither shalt thou reueale her turpitude. 20. With thy neighbours wife thou shalt not companie, nor be polluted with commixtion of ſeede. 21. Of thy ſeede thou shalt not giue to be conſecrated to the idol Moloch, nor pollute the name of thy God: I the Lord. 22. Companie not with mankind, as with womankind, becauſe it is abomination. 23. With no beaſt shalt thou companie, neither shalt thou be polluted with it. A woman shal not lie downe to a beaſt, nor companie with it: becauſe it is an hainous fact. 24. Neither be ye polluted in anie of the things wherwith al the nations haue been contaminated, which I wil caſt out before your ſight, 25. and wherwith the land is polluted: whoſe abominations I wil viſite, that it vomite out the inhabitants therof. 26. Keepe my ordinances and iudgements, and doe not any of theſe abominations, as wel the ſame countrieman as the ſtranger that ſeiourneth with you. 27. For al theſe execrable things did the inhabitants of the land, that haue been before you, and haue polluted it. 28. Beware therfore leſt in like manner it vomite out you alſo, when you ſhal doe the like things, as it vomited out the nation that was before you. 29. Euerie ſoule, that ſhal doe anie of theſe abominations, ſhal periſh from the middes of his people, 30. Keepe my commandements. Doe not the things which they haue done, that haue been before you, and be not polluted in them: I the Lord your God.

ANNOTATIONS.

CHAP. XVIII.

6. *Next of his bloud.*) Mariage is forbid firſt and moſt ſtrictly by the law of nature, in al degrees in the right line aſcending and decending, both in conſanguinitie and affinitie. S. Paul teſtifying that *among the heathen, no man could haue his fathers wife.* And in the right line God himſelfe (who onlie can) neuer diſpenſed. Secondarily, the firſt collateral degree in conſanguinitie, that is, between brother and ſiſter, by one parent, or by both, is alſo vnlawful by the law of nature, except in the beginning of the world, when Adams children muſt needs marie together, God ſo ordayning that al mankind ſhould be propagated by one man (for of him alſo the firſt woman was made) but after this beginning it was neuer allowed, nor perhaps can be diſpenſed withal, at leaſt neuer was by anie man. Though Beza [*li. de repudiis & diuortijs*] and ſome English Bezites charge Pope Martin the fifth, to haue diſpenſed with one, that had maried his owne natural ſiſter: which is a falſe report. For it was with one, who hauing committed fornication with one ſiſter, afterwards maried the other, from whom he could not be ſeparated without great ſcandal, the pretended mariage being publike, and the impedimēt ſecret: as S. Antoninus writeth *par. 3. ſum. Theol. ti. 1. c. 11.* But beſides the right line, & the firſt collateral degree in cōſāguinitie, no other collateral degrees are prohibited by the law of nature, but by poſitiue only. So this preſēt law, writtē

1. Cor. 5. v. 1.

Act 17. v. 26. S. Aug de bono cōiug. c. 1.

Mariage forbid in al degrees in the right line, by the law of nature.

Secondarily in the firſt collateral degree of conſanguinitie.

Beza belieth Pope Martin.

by

Al other degrees depend on positiue lawes: which haue been & may be altered

Proued by Scriptures, and reasons.

First proofe.

by Moyses, forbad to marie in the first collateral degree of affinitie, but the same law commanded (*Deut.* 25.) that in case a maried man died without issue, his brother should marie the widow. Wherby is cleare that this degree, and others more remote, were not prohibited by the law of nature. For then God would not haue made a contrarie general law in anie case, for the whole nation of the Iewes, his people; and that vnder penaltie to be obserued, which is contrarie to the qualitie of indulgence or dispensation, and no such necessitie, as in the beginning of the world. Wherfore al Protestants that say, the whole law written by Moyses concerning degrees of consanguinitie and affinitie is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a maried man die without issue, his brother must marie his wife. Which specially they denie. It is also proued that this and some other degrees expressed in this place, were not against the law of nature (which is common to al nations commonly, or easely knowne to al men by discourse of reason) because no common-wealth among the Gentiles did punish, nor modest men forbeare, or reprehend such mariages: as appeareth by Laban, who after he had deceiued Iacob by giuing him one sister for an other, offered him also the former promised, whom without difficultie of conscience he accepted (Gen. 29.) neither did that holie Patriarch thinke it vnlawful to keepe them both. And when Iudas matched his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place & time, Gen. 38. And Noemi spoke according to the same custome, Ruth 1. v. 11.

Arist. l. 2. Pol

2. proofe.

3. proofe.

Againe, where this law forbiddeth a man to marie, or companie with his wiues sister, it addeth, *whiles she is liuing*, not prohibiting mariage, when his first wife is dead. Yet his wiues sister is as nere in affinitie, as his brothers wife.

4. proofe.

Likewise, the diuersitie of punishments (*chap.* 20.) for transgression of this law, either in the right line, or in the first collateral degree of consanguitie, who were punished by death; and for transgressing in the first collateral degree of affinitie, or in the second either of consanguinitie or affinitie, who had lesse punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sinne, and punished alike.

5. proofe.

Finally, it is euident, that certaine of these degrees are not against the law of nature, by the example of holie Abraham, who in, and according to the law of nature, maried his brothers daughter called Sarai, otherwise Iescha, *Gen* 11. which mariage God approued by manie blessings. Also Iacob maried two sisters together. Two sonnes of Iudas maried the same woman successiuely. And Amram (Moyses father) maried his aunt, his fathers sister, *Exo* 6. v. 20 *Num* 26. v. 59. Wherfore seeing neither the first collateral degree in affinitie, nor the secõd collateral in consanguinitie or affinitie, is forbid by the law of nature but by positiue only, and that both ceremonial & iudicial lawes of the old Testament ceased in the New, and are abrogated by Christ, it resteth proued that the same bind not Christians, but as they are renewed and established by the Church, or Christian cõmon-wealths. And as this is done in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyses, as by punishing wilful murder by death, Exo. 21. v. 12. partly with alteration, as by punishing theft in some countries with death, but not adulterie, which were contrarie in the old Testament, *Gen.* 38 v. 24 44. 17. *Exod.* 22. v. 1. *Leuit.* 20 v. 10: in like sort the Church of Christ ordaineth lawes, altereth, & vpon iust occasions dispenceth, in al degrees of consanguinitie and affinitie, not forbid by the law of nature.

S. Hier. quæst. Heb. in Gen.

Ceremonial & iudicial lawes of Moyses are abrogated by Christ.

Aud new are established.

CHAP.

CHAP. XIX.

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.

OVR Lord ſpake to Moyſes, ſaying: 2. Speake to al the aſſemblie of the children of Iſrael, and thou ſhalt ſay to them: Be ye holie, becauſe I the Lord your God am holie. 3. Let euerie one feare his father, and mother. Keepe my Sabbaths. I the Lord your God. 4. Turne not your ſelues to idols, neither make you to your ſelues molten Gods. I the Lord your God. 5. If ye immolate an hoſte of pacifikes to the Lord, that it may be placable, 6. that day wherin it is immolated, ſhal you eate it, and the next day: and whatſoeuer ſhal be left vntil the third day, you ſhal burne with fire. 7. If after two daies anie man eate therof, he ſhal be profane, and guiltie of impietie: 8. and ſhal beare his iniquitie, becauſe he hath polluted the holie of the Lord, and that ſoule ſhal perish out of his people. 9. And when thou reapeſt the corne of thy land, thou ſhalt not sheare the face of the earth to the verie ground: neither ſhalt thou gather the eares that remaine. 10. Neither in thy vineyard ſhalt thou gather the cluſters and grapes that fal downe, but ſhalt leaue them to the poore, and the ſtrangers to take. I the Lord your God. 11. You ſhal not commit theft. You ſhal not lie, neither ſhal anie man deceaue his neighbour. 12. Thou ſhalt not forſweare thy ſelf in my name, nor pollute the name of thy God. I the Lord. 13. Thou ſhalt not calumniate thy neighbour, nor oppreſſe him by violence. The worke of thy hireling ſhal not abide with thee vntil morning. 14. Thou ſhalt not ſpeake euil of the deafe man, nor put a ſtumbling block before the blind: but thou ſhalt feare the Lord thy God, becauſe I am the Lord. 15. Thou ſhalt not doe that which is vniuſt, nor iudge vniuſtly. Conſider not the perſon of a poore man, neither honour thou the countenance of him that is mightie. Iudge iuſtly to thy neighbour. 16. Thou ſhalt not be a criminatour, nor a whiſperer among the people. Thou ſhalt not ſtand againſt the bloud of thy neighbour. I the Lord. 17. Thou ſhalt not hate thy brother in thy hart, but controle him openly, leſt thou incurre ſinne through him. 18. Seeke not reuenge, nor be mindeful of the iniurie of thy citizens. Thou ſhalt loue thy freind as thy ſelf. I the Lord. 19. Keepe ye my lawes. Thou ſhalt not make thy cattel to gender with the beaſts of an other kind. Thy field thou ſhalt not ſow with diuers ſeede. A garment (a) that is woouen of two ſorts, thou ſhalt not put on. 20. If a man lie with a woman by carnal copulation, that is a bondwoman alſo mariable, & yet not redeemed with a price, nor made

The Epiſtle on Wedneſday in Paſſion weeke.

(a) Theſe diuerſities are not prohibited for themſelues: for the ornaments of the tabernacle and of Prieſts were made of diuers things; but ſchiſme, and al participatiō with heretikes and other infidels is forbid. 2. Cor. 6. *Draw not in yoke with infidels. Theodoret. q. 27. in Leuit.*

free, both ſhal be beaten, and they ſhal not die, becauſe ſhe was not free. 21. And for his offence he ſhal offer to the Lord, at the dore of the tabernacle of teſtimonie a ramme: 22. and the Prieſt ſhal pray for him, and for his ſinne before the Lord, and he ſhal become propitious to him againe, and the ſinne ſhal be forgiuen. 23. When you ſhal be entred into the land, and haue planted in it fruit trees, you ſhal take away the prepuces of them: the fruits that come forth ſhal be vncleane to you, neither ſhal you eate of them. 24. But in the fourth yeare, al their fruit ſhal be ſanctified, laudable to the Lord. 25. And the fifth yeare you ſhal eate the fruits, gathering the offſpring that they bring forth. I the Lord your God. 26. You ſhal not eate with bloud. You ſhal not diuine, (*b*) nor obſerue dreames. 27. Neither ſhal you cut your haire roundwiſe: nor ſhaue your beard. 28. And for the dead you ſhal not cut your fleſh, neither ſhal you make in your ſelues any figures or markes. I the Lord. 29. Make not thy daughter a common ſtrumpet, leſt the land be contamined and filled with wickedneſſe. 30. Keepe ye my Sabbaths, & feare my Sanctuarie. I the Lord. 31. Decline not to magicians, neither aske any thing of ſoothſayers, to be polluted by them. I the Lord your God. 32. Before the hoare head riſe vp, and honour the perſon of an old man: and feare the Lord thy God. I am the Lord. 33. If a ſtranger dwel in your land, and abide among you, doe not vpbraid him: 34. but let him [illegible] among you as the ſame countrie man: and you ſhal loue him as your ſelues: for you alſo haue been ſtrangers in the Land of Ægypt. I the Lord your God. 35. Doe not anie vniuſt thing in iudgement, in rule, in weight, or meaſure. 36. Let the balance be iuſt, and the weights equal, the buſhel iuſt, and the ſextarie equal. I the Lord your God, that brought you out of the Land of Ægypt. 37. Keepe al my precepts, and al my iudgements, and doe them. I the Lord.

(*b*) See Gen. 40. v. 8.

CHAP. XX.

Whoſoeuer giueth of his ſeed to Moloch muſt be ſtoned to death. 6. Al that decline to Magicke, 9. curſe their parents, 10. commit aduterie, certaine inceſt, or beſtialitie, ſhal die. 19. Other inceſt is deprined of children. 22. The Iſraelites alſo ſhal be caſt out of the Land, if they commit ſuch ſinnes.

AND our Lord ſpake to Moyſes, ſaying: 2. Theſe things thou ſhalt ſpeake to the children of Iſrael: If anie man of the children of Iſrael, & of the ſtrangers, that dwel in Iſrael, giue of his ſeede to the idol Moloch, dying let him dye: the people of the land ſhal ſtone him. 3. And I wil ſet my face againſt him: and wil cut him off from the middes of his

people, becauſe he hath giuen of his ſeed to Moloch, and hath contaminated my Sanctuarie, and polluted my holy name. 4. And if the people of the land neglecting, and as it were litle eſteeming my commandment, let alone the man that hath giuen of his ſeed to Moloch, and wil not kil him: 5. I wil ſet my face vpon that man, & his kinred, and wil cut off both him, and al that conſented with him, to commit fornication with Moloch, out of the middes of their people. 6. The ſoule that ſhal decline to Magicians and ſouthſayers, and ſhal commit fornication with them, I wil ſet my face againſt it, and deſtroy it out of the middes of his people. 7. Sanctifie your ſelues, and be holie, becauſe I am the Lord your God. 8. Keepe my precepts, & doe them. I the Lord that ſanctifie you. 9. He that curſeth his father, or mother, dying let him die: he hath curſed father, and mother, his bloud be vpon him. 10. If any man commit adulterie with an other mans wife, and commit aduoutrie with his neighbours wife, dying let them dye, both the adulterer and the aduoutreſſe. 11. He that lieth with his ſtepmother, and reuealeth the ignominie of his father, dying let both die: their bloud be vpon them. 12. If anie man lie with his daugther in law, let both die, becauſe they haue done an hainous fact: their bloud be vpon them. 13. He that lieth with man as if he ſhould companie with woman, both haue committed abomination, dying let them die: their bloud be vpon them. 14. He that beſides his wife the daughter, (*a*) marieth her mother, hath done wickednes: he shal burne aliue with them, neither ſhal there ſo great abomination remaine in the middes of you. 15. He that ſhal companie with beaſt & cattel, dying let him die: the beaſt alſo doe ye kil. 16. The woman that ſhal lie vnder anie beaſt, shal be killed together with the ſame: their bloud be vpon thē. 17. He that taketh his ſiſter the daughter of his father, or the daughter of his mother, & ſeeth her turpitude, & ſhe beholdeth her brothers ignominie, they haue committed a ſhameful thing: they ſhal be ſlaine in the ſight of their people, becauſe they haue reuealed one an others turpitude, & they ſhal beare their iniquitie. 18. He that companyeth with a woman in her menſtrual fluxe, & reuealeth her turpitude, & ſhe openeth the fountaine of her bloud, both ſhal be deſtroyed out of the middes of their people. 19. The turpitude of thy aunt by thy mother, and of thy aunt by thy father, thou ſhalt not diſcouer: he that doth this, hath diſcloſed the ignominie of his fleſh, both ſhal beare their iniquitie. 20. He that companyeth with the wife of his vncle by the father, or of his vncle by the mother, & reuealeth the ignominie of his kinred, both ſhal beare their ſinne: without children they ſhal die. 21. He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they ſhal be without children. 22. Keepe my lawes, and iudgements, and doe them: leſt the land which you ſhal enter into and inhabite, vomite out you alſo. 23. Walke not in the ordinances of the natiōs, which I wil expel before you. For (*b*) al theſe things haue they done, and I haue abhorred them. 24. But to you I ſpeake:

(*a*) Violating this law in anie degree in the right line, either of conſanguinitie, or affinitie, or in the firſt collateral degree of conſanguinitie was puniſhed with death; but in the firſt collateral of affinitie, and in the ſecond collateral degree as wel of conſanguinitie, as affinitie, with leſſe puniſhment. Which ſheweth greater obligation, & greater ſinne, cōcerning the right line, then the collateral; alſo in the firſt degree of conſanguinitie then in the ſecond; and more in conſanguinitie then in affinitie.

(*b*) Not for euerie kind of ſinne (though euerie one is puniſhable) but for the more hainous, & for al together the Chananites were caſt out of their land.

Poſſeſſe their land, which I wil giue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue ſeperated you from other peoples. 25. Therfore doe you alſo ſeparate the cleane beaſt, from the vncleane, and the cleane foule from the vncleane: pollute not your ſoules in beaſts, and birds, and al things that moue on the earth, and which I haue ſhewed vnto you to be polluted. 26. You ſhal be holie vnto me, becauſe I the Lord am holie, and I haue ſeparated you from other peoples, that you ſhould be mine. 27. Man, or woman, in whom is a pythonical or diuining ſpirit, dying let them die: they ſhal ſtone them: their bloud be vpon them.

CHAP. XXI.

At what funerals Prieſts may not be preſent. 7. What women they may not marie. 9. A Prieſts daughter committing fornication muſt be burned. 10. The high-Prieſt shal not vncouer his head, nor rent his garment, nor be preſent at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he muſt take a virgin. 16. None that hath a blemish in his bodie (though he be of Aarons ſtock) shal miniſter in the Sanctuarie, nor approach to the Altar.

AND the Lord ſaid alſo to Moyſes: Speake to the Prieſts the ſonnes of Aaron, and thou ſhalt ſay to them: Let not a Prieſt be contaminated in the deaths of his citizens, 2. but onlie in his kinne, and nigh of bloud, that is to ſay, vpon his father and mother, and ſonne, and daughter, brother alſo, 3. and ſiſter, being a virgin which hath not been maried to a huſband: 4. but neither in (*a*) the Prince of his people ſhal he be contaminated. 5. Neither ſhal they ſhaue their head nor beard, nor make inciſions in their fleſh. 6. They ſhal be holie to their God, and ſhal not pollute his name: for the burnt ſacrifice of the Lord, and breads of their God doe they offer, and therfore they ſhal be holie. 7. A whore and a vile ſtrumpet he shal not take to wife, nor her, that is put away from her husband: becauſe they are conſecrated to their God, 8. and offer the breads of propoſition. Be they holie therfore, becauſe I alſo am holie, the Lord, that ſanctifie them. 9. The daughter of a Prieſt, if ſhe be taken in whordome, & diſhonour the name of her father, ſhal be burnt with fire. 10. The Grand Biſhop, that is to ſay the Prieſt that is greateſt among his brethren, vpon whoſe head hath been poured the oyle of vnction, and whoſe hands were conſecrated in prieſthood, and who was reuceſted with the holie veſtiments, ſhal not vncouer his head, he ſhal (*b*) not rent his garments: 11. and to no dead perſon ſhal he

(*a*) By the Prince S. Paul vnderſtood the high-Prieſt. Act. 23.

(*b*) Caiphas rêt his garments (*Mat.* 26.) contrarie to this law, malice making him neglect his owne dignitie.

he enter in at al. vpon his father alſo, and mother ſhal he not be contaminated. 12. Neither ſhal he goe forth out of the holie places, leſt he pollute the Sanctuarie of the Lord, becauſe the oyle of the holie vnction of his God is vpon him. I the Lord. 13. He ſhal take a virgin vnto his wife: 14. but a widow and her that is put away, and a filth, and a whore he ſhal not take, but a maid of his owne people: 15. that he mingle not the ſtocke of his kinred with the common people of his nation: becauſe I am the Lord that ſanctifie him. 16. And our Lord ſpake to Moyſes, ſaying: 17. Speake to Aaron: The man of thy ſeed throughout their families, that hath (c) a blemish, ſhal nor offer breads to his God, 18. neither ſhal he approach to his miniſterie: If he be bliade, if lame, if he haue a litle, or a great, or a crooked noſe, 19. if his foote be broken, if his hand, 20. if he be crook backed, or blere-eyed, or haue a pearle in his eye, or a continual ſcabbe, or drie ſcurffe in his bodie, or be burnt. 21. Euerie one that hath a blemiſh of the ſeed of Aaron the Prieſt, ſhal not approach to offer the hoſts to the Lord, nor the breads to his God. 22. He ſhal eate notwithſtāding of the breads that are offered in the Sanctuarie, 23. yet ſo that he enter not within the veile, or approach to the altar, becauſe he hath a blemish, and he muſt not contaminate my Sanctuarie. I the Lord that ſanctifie them. 24. Moyſes therfore ſpake to Aaron, and to his ſonnes, and to al Iſrael, al things that had been commanded him.

(c) If ſuch deformities and defects made men irregular, and vnmeet to exerciſe Prieſtlie function in the old teſtament, how much more in the Church of Chriſt?

CHAP. XXII.

Who may eate of ſanctified things. 17. And what things may be offered.

VR Lord alſo ſpake to Moyſes, ſaying: 2. Speake to Aaron and to his ſonnes, that they beware of thoſe that are the conſecrated things of the children of Iſrael, and contaminate not the name of the things ſanctified to me, which they offer. I the Lord. 3. Say to them, and to their poſteritie: Euerie man of your ſtocke, that approacheth to thoſe things that are conſecrated, & which the children of Iſrael haue offered to the Lord, in whom there is vncleanneſſe, ſhal perish before the Lord. I am the Lord. 4. The man of the ſeed of Aaron that is a lepre, or hath a fluxe of ſeed (a) ſhal not eate of thoſe things that are ſanctified to me vntil he be healed. He that toucheth a thing vncleane by occaſion of that is dead, and he from whom iſſueth ſeed as it were of copulation, 5. and he that toucheth a creeping beaſt, and whatſoeuer vncleane thing the touching wherof is filthie, 6. ſhal be vncleane vntil euen, and ſhal not eate thoſe things that are ſanctified: but when he hath washed his flesh with water, 7. and the ſunne is downe, then being cleanſed he ſhal eate of

(a) By theſe accidental vncleannes was prefigured the cenſure of ſuſpenſion in clergie men.

the ſanctified things, becauſe it is his meate. 8. Carrien and that which was taken of a beaſt, they ſhal not eate, nor be polluted in them. I am the Lord. 9. Let them keep my precepts, that they be not ſubiect to ſinne, and die in the Sanctuarie, when they ſhal haue polluted it. I the Lord that ſanctifie them. 10. No ſtranger ſhal eate of the ſanctified things, the Prieſts gueſt and hireling ſhal not eate of them. 11. But whom the Prieſt hath bought, and he that is his ſeruant borne in his houſe, theſe ſhal eate of them. 12. If the daughter of a Prieſt be maried to anie of the people: of thoſe things that are ſanctified, and of the firſt fruits ſhe ſhal not eate. 13. But if ſhe be a widow, or put away, and without children returne to her fathers houſe: as ſhe was wont being a maid, ſhe ſhal be fed with her fathers meats. No ſtrãger hath power to eate of them. 14. He that eateth of the ſanctified things by ignorance, ſhal adde the fifth part with that which he did eate, and ſhal giue it to the Prieſt into the Sanctuarie. 15. Neither ſhal they contaminate the ſanctified things of the children of Iſrael, which they offer to the Lord: 16. leſt perhaps they ſuſtaine the iniquitie of their offence, when they ſhal haue eaten the ſanctified things. I the Lord that ſanctifie them. 17. And our Lord ſpake to Moyſes, ſaying: 18. Speake to Aaron, and to his ſonnes, and to al the children of Iſrael, and thou ſhalt ſay to them: The man of the houſe of Iſrael, and of the ſtrangers which dwel with you, that offereth his oblation, either paying his vowes, or offering of his owne accord, whatſoeuer that be which he preſenteth for an holocauſt of the Lord, 19. to be offered by you, it ſhal be a male without ſpot, of beeſes, & muttons, & of goats. 20. If it haue a blemiſh, you ſhal not offer it, neither ſhal it be acceptable. 21. The man that offereth a victime of pacifikes to the Lord, either paying his vowes, or offering of his owne accord, as wel of beeſes as of muttons, ſhal offer it without blemiſh, that it may be acceptable: there ſhal be no blemiſh in it. 22. If it be blind, if it be broken, if it haue a ſcarre, if bliſters, or a ſcab, or a drie ſcurfe: you ſhal not offer them to the Lord, nor burne of them vpon the Lordes altar. 23. An oxe and a ſheep, hauing the eare and the taile cut off, thou maiſt offer voluntarily, but a vow can not be paied of them. 24. No beaſt that hath the ſtones bruiſed, or cruſhed, or cut and taken away, shal you offer to the Lord, & in your land make not this at al. 25. Of the hand of a ſtranger you ſhal not offer breads to your God, and what other thing ſoeuer he would giue: becauſe they are al corrupted, & blemiſhed: you ſhal not receiue thē. 26. And our Lord ſpake to Moyſes, ſaying: 27. An oxe, a ſheep, and a goat, when they are brought forth, ſhal be ſeuen dayes vnder the vdder of their damme: but the eight day and ſo forward they may be offered to the Lord. 28. Whether it be a beeſe, or a ſheep, they ſhal not be immolated in one day with their yong ones. 29. If you immolate an hoſte for thankes-giuing to the Lord, that he may be placable, 30. the ſame day you ſhal eate it, there ſhal not ought remaine vntil the morning of the next day. I the Lord. 31. Keep my

com-

cõmandments,& doe them. I the Lord. 32. Pollute not my holie name that I may be ſanctified in the middes of the children of Iſrael. I the Lord that ſanctifie you,33. and brought you out of the Land of Ægypt, that I might be your God. I the Lord.

CHAP. XXIII.

The ſolemnities of the Sabbath, 5. of Paſch and firſt fruits, 15. of Pentecoſt, 23. of Trumpets, 26. of Expiations, 33. of Tabernacles; and with what rites the ſame shal be celebrated.

The fourth part. Of feaſts, times of reſt,& Iubilee, with priuiledges,rewards & puniſhments.

AND our Lord ſpake to Moyſes,ſaying: 2.Speake to the children of Iſrael, and thou ſhalt ſay to them: Theſe are the feſtiuities of our Lord,which you ſhal cal holie. 3.Six dayes ye shal doe worke:(a)the ſeuenth day,becauſe it is the reſt of the ſabbath, shal be called holie.No worke ſhal you doe in it:it is (b)the Sabbath of the Lord in al your habitations. 4.Theſe therfore are the holie feſtiuities of the Lord, which you muſt celebrate in their times. 5. The firſt month, the fourteenth day of the month at euen,is the (c)Phaſe of the Lord: 6. and the fifteenth day of this month is the ſolemnitie of the Azymes of the Lord.Seuen daies ſhal you eate azymes. 7. The firſt day shal be moſt ſolemne vnto you, & holie: no ſeruile worke ſhal you doe in it: 8. but you shal offer ſacrifice in fire to the Lord ſeuen daies, but the ſeuenth day ſhal be more ſoléne, & more holie: and you ſhal doe no ſeruile worke in it. 9. And our Lord ſpake to Moyſes,ſaying: 10.Speake to the children of Iſrael, and thou ſhalt ſay to them. When you ſhal be entred into the land, which I wil giue you,and ſhal reape your corne, you ſhal bring ſheaues of eares,the firſt fruits of your haruеſt to the Prieſt: 11. who ſhal elevate the bundle before the Lord,the next day after the Sabbath,that it may be acceptable for you,and ſhal ſanctifie it. 12. And in the ſelf-ſame day that the ſheafe is conſecrated,ſhal be killed a lambe without ſpot of a yeare old for an holocauſt of the Lord.13.And the libaments ſhal be offered with it, two tenths of floure tempered with oile, for a burnt ſacrifice of the Lord, and a moſt ſweete odour: libaments alſo of wine, the fourth part of an hin. 14.Bread,and fried barlie,& frumentie, you ſhal not eate of the corne,vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. 15. You ſhal number therfore from the morow after the Sabbath, wherin you did offer the ſheafe of the firſt fruits, ſeuen ful weekes, 16. vnto the morow after the ſeuenth weeke be expired,that is to ſay (d)fiftie daies, and ſo you ſhal offer a new ſacrifice to the Lord, 17. out of al your habi-

(a)There were eight ſeueral, feaſts commanded by this law (beſides the dailie ſacrifice) mẽtioned *Num.*28.& 29.of which only ſeuen are here expreſſed.

1.

(b) The Sabbath in memorie that God created al things in ſix daies & reſted the ſeuenth.

2.

(c) Paſch in memorie of their deliuerie from Ægypt.

(d)Pentecoſt in remembrãce of receiuing the law.

habitations, two loaues of first fruits, of two tenths of floure (e) leauened, the which you shal bake for the first fruits of the Lord. 18. And you shal offer with the breads seuen lambs without spot of a yeare old, and one calfe from the heard, & two rammes, and they shal be for an holocaust with their libaments, for a most sweet odour to the Lord. 19. You shal make a buck goat also for sinne, and two lambs of a yeare old for hosts of pacifikes. 20. And when the Priest hath eleuated them with the breads of the first fruits before the Lord, they shal turne to his vse. 21. And you shal cal this day most solemne, and most holie: no seruile worke shal you doe in it. It shal be an euerlasting ordinance in al your habitations, and generations. 22. And after you reape the corne of your land, you shal not cut it to the verie ground: neither shal you gather the eares that remaine, but you shal let them alone for the poore & for strangers. I am the Lord your God. 23. And our Lord spake to Moyses, saying: 24. Speake to the children of Israel: The seuenth month on (e) the first day of the month, shal be a Sabbath, a memorial, by sounding of trumpets, and shal be called holie: 25. no seruile worke shal you doe in it, and you shal offer holocaust to the Lord. 26. And our Lord spake to Moyses, saying: 27. vpon the tenth day of this seuenth month shal be the day of (f) expiations most solemne, and it shal be called holie: and you shal afflict your soules in it, and shal offer holocaust to the Lord. 28. No seruile worke shal you doe the time of this day: because it is a day of propitiation, that the Lord your God may become propitious vnto you. 29. Euerie soule, that is not afflicted this day, shal perish out of his people: 30. and which shal doe anie worke, the same wil I destroy out of his people. 31. No worke therfore shal you doe in it: it shal be an euerlasting ordinance vnto you in al your generations, and habitations. 32. It is a Sabbath of resting, and you shal afflict your soules the ninth day of the month: from euen vntil euen you shal celebrate your sabaths. 33. And our Lord spake to Moyses, saying: 34. Speake to the children of Israel: From the fifteenth day of this seuenth month, shal be the feastuitie of (g) tabernacles seuen daies to the Lord. 35. The first day shal be called most solemne and most holie: no seruile worke shal you doe in it. And seuen daies you shal offer holocausts to the Lord. 36. The eight day also shal be most solemne and most holie, and you shal offer holocausts to the Lord: for it is of (h) assemblie and collection: no seruile worke shal you doe in it. 37. These are the festiuities of the Lord, which you shal cal most solemne and most holie, and shal offer in them oblations to the Lord, holocausts and libaments according to the rite of euerie day: 38. beside the sabbaths of the Lord, and your guifts and those that you shal offer by vow, or which you shal giue to the Lord voluntarily. 39. Therfore from the fifteenth day of the seuēth month, when you shal haue gathered al the fruits of your land, you shal celebrate the festiuitie of the Lord seuen daies, on the first day and the eight shal be a sabbath, that is rest. 40. And you shal take to you the

first

(e) See chap. 7. v. 14.

4
(e) Feast of trumpets, in memorie that a ramme sticking by the hornes was offered by Abraham in stead of Isaac.

5.
(f) Feast of Expiation on in memorie of the sinne in worshipping the calfe, and for al sinnes forgotten, or vnknowen.

6.
(g) Feast of Tabernacles, to remember Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.

7.
(h) Feast of Assemblie and collection, in memorie of peace giuen in the land of promise.

to you the first day the fruits of a moſt faire tree, and the branches of palmes, and boughs of the tree with thicke leaues, and willowes of the brook, and you ſhal reioice before the Lord your God. 41. And you ſhal celebrate the ſolemnitie therof ſeuen daies in the yeare. It ſhal be an (*i*) euerlaſting ordinance in your generations. The ſeuenth month ſhal you celebrate the feſtiuitie, 42. and ſhal dwel in bowers ſeuen daies, euerie one that is of the ſtocke of Iſrael ſhal abide in tabernacles: 43. that your poſteritie may learne that I made the children of Iſrael to dwel in tabernacles, when I brought them out of the Land of Ægypt. I the Lord your God. 44. And Moyſes ſpake concerning the ſolemnities of our Lord to the children of Iſrael.

i) Theſe feaſts were euerlaſting to the Iewes in their generations that is, neuer to be altered by them, nor during their ſtate. S. Aug. q. 43. in Exod.

ANNOTATIONS.

CHAP. XXIII.

2. *The feſtiuities.*] As other lawes written by Moyſes concerning Sacrifices, Sacraments, Degrees hindering mariage, puniſhments of ſinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: ſo this law of feſtiuities is partly maral, for that al men are bound to keep ſome feſtiual dayes in honour of God, partly ceremonial, and ſo the Sabbath day was kept holie in the old Teſtament, the ſeuenth day of the weeke, and other feaſts, the dayes here preſcribed. But theſe particular feaſts and times are abogated by Chriſt, whom they prefigured. In ſo much that now it is not lawful to keep them, for it would ſignifie that Chriſt were not come, as S. Paul teacheth (*Rom. 14. Galat 4. Colloſſ. 2.* and in other places) and it were plaine Iudaiſme, and Hereſie condemned by the Councel of Laodicia *cap. 29. accurſing them that Iudaize al ſtaying that day from works.* S. Gregorie alſo refuteth this hereſie, li. 11. Epiſt. 3. ſhewing that Antichriſt wil embarce it fauouring the Iewes: In places where of the next day (which we cal ſunday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica, our Lords day* (*Apoc. 1.*) And this change the Proteſtants confeſſe to be lawful and neceſſarie, though we haue no other expreſſe ſcripture, when, or by whom it was done, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Chriſtians know, that the day after the ſabbath is our weeklie holie day, in memorie of Chriſts Reſurrection the ſame day, and in figure of the general reſurrection of al men, and of life euerlaſting to the bleſſed. *S. Aug. li. 22. c. 30. ciuit. & Epiſt. 119. c. 15.* and S. Hierome *Epiſt. ad Hedib.* The ſame reaſon and authoritie doe alſo warrant the change of other feaſts, and inſtitution of new, in honour of God, our Sauiour Ieſus Chriſt, his Mother, and other Saints, and in memorie of benefits receiued, as here we ſee in the old Teſtament diuers were commanded by God, ſome alſo inſtituted long after Moyſes, as by Mardocheus and other Iewes, Eſter 9. and the reſtauration with new dedication of the altar. 1. Machab. 4. obſerued by our Sauiour Ioan. 10. v. 22.

Feſtiual daies perteine to the ſeruice of God.

It is hereſie to keepe the Sabbath holie day.

In place therof we keep Sunday.

Other feaſts alſo changed, and new inſtituted by the ſame authoritie.

CHAP. XXIIII.

Prouiſion of oile for lamps in the Tabernacle. 5. *The making, and diſpoſing the loaues of propoſition.* 10. *The punishment of blaſphemie, and manſlaughter.* 18. *And the paine of equal reuenge.*

AND our Lord ſpake to Moyſes, ſaying: 2. Command the children of Iſrael, that they bring vnto thee oyle of oliues moſt pure, and cleare, to furniſh the lamps continually, 3. without the veile of the teſtimonie in the tabernacle of couenant. And Aaron ſhal ſet them from euen vntil morning before the Lord, by a perpetual ſeruice and rite in your generations. 4. Vpon the candlesticke moſt cleane ſhal they be put alwaies in the ſight of the Lord. 5. Thou ſhalt take alſo floure, & ſhalt bake therof twelue breads, which ſhal haue euerie one (*a*) two tenths: 6. which thou ſhalt ſet ſix one againſt an other vpon the moſt cleane table before the Lord, 7. and thou ſhalt put vpon them the cleareſt frankincenſe, that the bread may be for a moniment of the oblation of the Lord. 8. Euerie ſabbath they ſhal be changed before the Lord, receiued of the children of Iſrael by an euerlaſting couenant: 9. and they ſhal be Aarons and his ſonnes, that they may eate them in a holie place: becauſe it is moſt Holie of the ſacrifices of the Lord by a perpetual right. 10. And behold there went forth the ſonne of a woman of Iſrael, whom ſhe had borne of an Ægyptian among the children of Iſrael, and fel at words in the campe with a man of Iſrael. 11. And when he had blaſphemed the name, and had curſed it, he was brought to Moyſes: (And his mother was called Salumith, the daughter of Dabri of the tribe of Dan.) 12. And they did caſt him into priſon, til they might know what our Lord would command. 13. Who ſpake to Moyſes, 14. ſaying: Bring forth the blaſphemer without the came, and let al that heard him put their hands vpon his head, and let al the people ſtone him. 15. And to the children of Iſrael thou ſhalt ſpeake: The man that curſeth his God ſhal beare his ſinne: 16. and he that blaſphemeth the name of the Lord, dying let him dye: al the multitude of the people ſhal ſtone him, whether he be a natural, or ſtranger. He that blaſphemeth the name of the Lord, dying let him dye. 17. He that ſtriketh, and killeth a man, dying let him dye. 18. He that ſtriketh a beaſt, ſhal render one for it, that is to ſay, ſoule for ſoule. 19. He that giueth anie of his neighbours a blemiſh, (*b*) as he did, ſo ſhal it be done to him: 20. fracture for fracture, eye for eye, tooth for tooth he ſhal reſtore. What blemiſh he gaue, the like ſhal he

(*a*) Two tenths of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, ſufficed one man for a day. *Exo.* 16. v. 16. & 36. ſo that one of theſe loaues was as much as al the meate which two doe ordinarily eate in one day.

(*b*) This Law deſigning equalitie, was to put a limit, not to enforce to reuenge, for the partie damaged, if he would, might remit al or part. *S. Aug. l.* 19. *c.* 25. *cons. Fauſtum.*

be com-

be compelled to ſuſtaine. 21. He that ſtriketh a beaſt, ſhal render an other. He that ſtriketh a man, ſhal be punished. 22. Let there be equal iudgement among you, whether a ſtranger, or a natural ſinne: becauſe I am the Lord your God. 23. And Moyſes ſpake to the children of Iſrael: and they brought him forth that had blaſphemed, without the camp, and they ſtoned him. And the children of Iſrael did as our Lord had commanded Moyſes.

CHAP. XXV.

The law of the ſeuenth yeare, 8. and fiftieth yeare, which is the Iubilie, 13. when al inheritance ſold returneth to the former owner (24. as alſo it may in the meane time be redeemed.) 35. Vſurie prohibited, 39. and ſeruitude among the Iſraelites, only they may be hyred til the Iubilie yeare, 47. and may be redeemed from ſeruitude of ſtrangers: 54. at leaſt they shal be free in the yeare of Iubilie.

AND our Lord ſpake to Moyſes in the mount Sinai, ſaying: 2. Speake to the children of Iſrael, and thou ſhalt ſay to them: When you ſhal be entred to the land which I wil giue you, thou ſhalt ſabbatize the ſabbath to the Lord. 3. Six yeares thou ſhalt ſow thy field, and ſix yeares thou ſhalt cut thy vineyard, and ſhalt gather the fruits therof: 4. but in the ſeuenth yeare a ſabbath ſhal be to the earth, of the reſting of the Lord: the field thou ſhalt not ſow, and the vineyard thou ſhalt not cut. 5. The things that the ground ſhal bring forth of it-ſelf, thou ſhalt not reap: & the grapes of thy firſt fruits thou ſhalt not gather as a vintage: for it is a yeare of the reſting of the earth: 6. but they ſhal be vnto you for meate, to thee & thy man-ſeruant, to thy woman-ſeruant and hyreling, and to the ſtranger that ſojourneth with thee: 7. to thy beaſts & cattel al things that grow ſhal giue meate. 8. Thou ſhalt number thee alſo ſeuen weeks of yeares, that is to ſay, ſeuen times ſeuen, which togother make fourtie nine, yeares: 9. & thou (a) ſhalt ſound with the trumpet the ſeuenth month, the tenth day of the month, in the time of propitiation in al your land. 10. Thou ſhalt ſanctifie the fiftieth yeare, and ſhalt proclaime remiſſion to al the inhabitants of thy land: for it is the yeare of Iubilie. Euerie man ſhal returne to his poſſeſſion, & euerie one ſhal goe back to his old familie: 11. becauſe it is the Iubilie & the fiftieth yeare. You ſhal not ſow nor reape the things that grow in the field of their owne accord, & the firſt fruits of vintage you ſhal not gather, 12. becauſe of the ſanctification of the Iubilie, but forthwith as they grow you ſhal eate them. 13. In the yeare of Iubilie al ſhal returne to their poſſeſſions. 14. When thou ſhalt ſel anie thing to thy neighbour, or ſhalt buy of him, preſſe not thy brother, but according to the number of the yeares of

a) Of ſounding with trumpets, which is pleaſant & ioyful, commeth the name of Iubilie: the effect of it is remiſſiō of al bonds, reſtauration of former libertie, and recouerie of inheritance. In the old Teſtament of temporal things, in the new of ſpiritual, prafigured therby: as remiſſion of ſinne, deliuerie from bondage therof, recouerie of grace, and preparation to eternal glorie.

Iubilee thou ſhalt buy of him, 15. and according to the ſupputation of the fruits he ſhal ſel to thee. 16. The moe yeares remaine after the Iubilee, ſo much more ſhal the price increaſe: and the leſſe time that thou ſhalt account, ſo much the leſſe ſhal the purchaſe be valued, for the time of the fruits he ſhal ſel to thee. 17. Doe not afflict your countrimen, but let euerie one feare his God, becauſe I the Lord your God. 18. Doe my precepts, and keep my iudgements, and fulfil them: that you may dwel in the land without anie feare, 19. and the ground may yeald you her fruits, which you may eate vnto your fil, fearing no mans inuaſion. 20. But if you ſay: What ſhal we eate the ſeuenth yeare, if we ſow not, nor gather our fruits? 21. I wil giue you my benediction the ſixt yeare, and it ſhal yeald the fruits of three yeares: 22. and the eight yeare you ſhal ſow, and ſhal eate of the old fruits, vntil the ninth yeare: til new be growne, you ſhal eate the old. 23. The land alſo ſhal not be ſold for euer: becauſe it is mine, and you are my ſtrangers & ſeiourners. 24. For the which cauſe al the countrie of your poſſeſſion ſhal be ſold vnder the condition of redemption. 25. If thy brother impoueriſhed ſel his litle poſſeſſion, & his kinſeman wil, he may redeeme that which he had ſold. 26. But if he haue no kinſeman, and himſelf can find the price to redeeme it: 27. the fruits ſhal be accounted from that time when he ſold it, and the reſidue he ſhal reſtore to the buier, and ſo he ſhal receiue his poſſeſſion againe. 28. but if his hand find not to repay the price, the buier ſhal haue that he bought, vntil the yeare of Iubilee. For in it al ſale ſhal returne to the owner, & to the old poſſeſſour. 29. He that ſelleth a houſe within the walles of a citie, ſhal haue licence to redeeme it, vntil one yeare be expired. 30. If he redeeme it not, and the compaſſe of the yeare be fully out, the buier shal poſſeſſe it, & his poſteritie for euer, & it cā not be redeemed, no not in the Iubilee. 31. But if the houſe be in a village that hath not walles, it ſhal be ſold according to the law of fields, if it be not redeemed before, in the Iubilee it ſhal returne to the owner. 32. The houſes of Leuites, which are in cities, may alwaies be redeemed: 33. if they be not redeemed, in the Iubilee they ſhal returne to the owners, becauſe the houſes of the cities of the Leuites are for poſſeſſions among the children of Iſrael. 34. But let not their ſuburbs be ſold, becauſe it is a perpetual poſſeſſion. 35. If thy brother be empouerifhed, and weake of hand, & thou receiue him as a ſtranger and ſeiourner, and he liue with thee, 36. take not vſuries (*b*) of him, nor more then thou gaueſt: feare thy God, that thy brother may liue with thee. 37. Thou ſhalt not giue him thy money to vſurie, and an ouerplus of the fruits thou ſhalt not exact of him. 38. I the Lord your God, that brought you out of the Land of Ægypt, that I might giue you the Land of Chanaan, & might be your God. 39. If thy brother conſtrained by pouertie ſel himſelf to thee, thou ſhalt not oppreſſe him with the ſeruitude of ſeruants, 40. but he ſhal be as an hireling and a ſeiourner, vntil the yeare of Iubilee he ſhal worke with thee, 41. and afterward he ſhal goe out

(*b*) Iewes for their aduantage hold it lawful to take vſurie of ſtrangers, not obſeruing that it is alſo commanded often in ſcripture, *not to afflict, but to loue ſtrangers. Exod. 22. 23. Leuit. 19.*

with

with his chidren,& ſhal returne to his kinred & to the poſſeſſion of his fathers. 42. for they are my ſeruants,& I brought them out of the Land of Ægypt. let them not be ſold by the condition of ſeruãts: 43. afflict him not by might, but feare thy God. 44. Let your manſeruãt,& woman ſeruãt, be of the nations that are round about you. 45. And of the ſtrangers, that ſeiourne with you, or that were borne of them in your land, theſe you ſhal haue for ſeruants: 46. and by right of inheritance ſhal leaue them to your poſteritie,& ſhal poſſeſſe them for euer, but your brethren the children of Iſrael doe ye not oppreſſe by might. 47. If the hand of a ſtranger or ſeiourner grow ſtrong among you, and thy brother empouerished ſel himſelf to him, or to any of his ſtocke: 48. after the ſale he may be redeemed. He that wil of his brethren ſhal redeeme him, 49. both the vncle by father, and the vncles ſonne, and the kinſman, and the allied. But and if himſelf be able alſo, he ſhal redeeme himſelfe, 50. accounting onlie the yeares from the time of his ſelling vnto the yeare of Iubilee: and accounting the money, that he was ſold for, according to the number of the yeares and the reckning of an hireling. 51. If they be more yeares that remaine vntil the Iubilee, according to theſe alſo ſhal he repay the price. 52. if few, he ſhal make the reckning with him according to the number of the yeares, and shal repay to the buyer for that which remaineth of the yeares 53. his wages being allowed for the which he ſerued before: he shal not afflict him violently in thy ſight. 54. And if by theſe meanes he can not be redeemed, in the yeare of Iubilee he shal goe out with his children. 55. For the children of Iſrael are my ſeruants, whom I brought forth out of the Land of Ægypt.

CHAP. XXVI.

With new prohibition of Idolatrie, and commandement to keepe the Sabbath 3. rewards are promiſed to al that obſerue Gods precepts. 14. And manie miſerable punishments are threatned to al trangreſſours.

I THE Lord your God: you shal not make to your ſelues an idol and (a) thing grauen, neither shal you erect titles, nor ſet a notorious ſtone in your land, for to adore it, for I am the Lord your God. 2. Keep my ſabbaths, and dread my Sanctuarie. I the Lord. 3. If you walke in my precepts, and keepe my commandments, and doe them, I wil giue you raine in their ſeaſons, 4. and the earth shal bring forth her ſpring, and the trees shal be replenished with fruits. 5. The threshing of your harueſt shal reach vnto vintage, and the vintage shal reach vnto ſowing time: and you shal eate your bread to your fil, and without feare shal you dwel in your land. 6. I wil giue peace in your coaſts: you shal ſleepe, and there shal be none to make you

(a) Heretikes holding their corrupt courſe wil needs haue image of Chriſt, or Saint, to be the grauen thing, which is forbidden in holie Scriptures: & therfore falſly trãſlate *Peſel*, a *grauen image*, where indeed it ſignifieth an image,

afraid. I wil take away euil beaſts: and the ſword ſhal not paſſe through your quarters. 7. You ſhal purſue your enemies, and they ſhal fal before you. 8. Fiue of yours ſhal purſue an hundred ſtrangers, and an hundred of you ten thouſand: your enemies shal fal by the ſword in your ſight. 9. I wil reſpect you, and make you increaſe: you ſhal be multiplied, & I wil eſtabliſh my couenant with you. 10. You ſhal eate the eldeſt of the old ſtore, & new cõming vpon it you ſhal caſt forth the old. 11. I wil ſet my tabernacle in the middes of you, and my ſoule ſhal not caſt you off. 12. I wil walke among you, & wil be your God, & you ſhal be my people. 13. I the Lord your God, that haue brought you out of the Land of the Ægyptians, that you ſhould not ſerue them, and that haue broken the chaines of your necks, that you might goe vpright. 14. But if you wil not heare me, nor doe al my commandemẽts, 15. if you diſpiſe my lawes, and contemne my iudgements that you doe not thoſe things which are appointed by me, and bring my couenant to nothing worth, 16. I alſo wil doe theſe things to you: I ſhal quickly viſite you with pouertie, and burning heat, which ſhal waſt your eies, & conſume your liues, you shal ſow your ſeed in vaine, which ſhal be deuoured of the enemies. 17. I wil ſet my face againſt you, and you ſhal fal downe before your enemies, and ſhal be made ſubiect to them that hate you. You shal fly, when no man purſueth you. 18. But if you wil not obey me ſo neither, I wil increaſe your chaſtiſements ſeuen-fold for your ſinnes, 19. and wil breake the pride of your ſtubburneſſe. And I wil make to you the heauen from aboue as iron, and the earth as braſſe. 20. Your labour ſhal be ſpent in vaine, the earth ſhal not bring forth her ſpring, nor the trees yeald their fruits. 21. If you walke contrarie to me, & wil not heare me, I wil increaſe your plagues vntil ſeuen-fold for your ſinnes: 22. & I wil ſend in vpon you the beaſts of the field, which may conſume you, & your cattel, and may bring al things to a ſmal number, and that your waies may be made deſert. 23. And if you wil neither ſo receiue diſcipline, but walke rather contrarie to me: 24. I alſo wil goe oppoſite againſt you, and wil ſtrike you ſeuen times for your ſinnes. 25. and I wil bring in vpon you the ſword a reuenger of my couenant. And when you ſhal fly into the cities, I wil ſend the peſtilence in the middeſt of you, and you ſhal be deliuered in the hands of the enemies, 26. after I ſhal haue broken the ſtaffe of your bread: ſo that ten women ſhal bake your breads in one ouen, and ſhal render them by weight: and you ſhal eate, and shal not be filled. 27. But if you wil neither by theſe meanes heare me, but walke againſt me, 28. I alſo wil goe againſt you in contrarie furie, and wil chaſtice you with ſeuen plagues for your ſinnes, 29. ſo that you ſhal (b) eate the fleſh of your ſõnes & of your daughters. 30. I wil deſtroy your exceſſes, & breake your idols. You ſhal fal amõg the ruines of your idols, & my ſoule ſhal abhorre you, 31. in ſo much that I wil bring your cities into a wilderneſſe, and I wil make your Sanctuaries deſert, neither wil I receiue any more the moſt

(b) This extreme famine fel vpon ſome of them in Samaria, 4. Reg. 6. vpon others in Hieruſalem 4. Reg. 25. moſt ſpecially when they were beſieged by Titus *Ioſephus li. 7. c. 6. de bello Iudaico.*

ſweet

ſweet odour. 32. And I wil diſtroy your land, and your enemies ſhal be aſtoniſhed vpon it, when they ſhal be inhabitants therof. 33. And you I wil diſperſe into the Gentiles, and wil draw out the ſword after you, and your land ſhal be deſert, and your cities deſtroied. 34. Then ſhal the land take pleaſure in her ſabbaths al the daies of her deſolation: when you ſhal be 35. in the enemies land, ſhe ſhal ſabbatize, and reſt in the ſabbaths of her deſolation, becauſe ſhe did not reſt in your ſabbaths when you dwelt in it. 36. And they that ſhal remaine of you, I wil put feare in their harts in the countries of their enemies, the ſound of a flying leafe ſhal terrifie them, and they ſhal flie it as it were a ſword: they ſhal fal when no man purſueth, 37. and they ſhal euerie one fal vpon their brethren, as flying from warres, none of you ſhal be ſo hardie as to reſiſt your enemies. 38. You ſhal periſh among the Gentiles, and the enemies land ſhal conſume you. 39. And if of them alſo ſome remaine, they ſhal pine away in their iniquities in the land of their enemies, and for the ſinnes of their fathers and their owne they ſhal be afflicted: 40. vntil they confeſſe their owne & their anceſtours iniquities, wherby they haue preuaricated againſt me, and walked contrarie vnto me. 41. I alſo therfore wil walke againſt them, & bring them into their enemies land, vntil their vncircumciſed mind be aſhamed: then ſhal they pray for their impieties. 42. And I wil remember my couenant, that I made with (c) Iacob, and Iſaac, and Abraham. Of the land alſo I wil be mindful: 43. which when it ſhal be left of them, ſhal take pleaſure in her ſabbaths, being deſolate for them. But they ſhal pray for their ſinnes, for that they reiected my iudgements, and diſpiſed my lawes. 44. Howbeit euen when they were in the land of their enemies (d) I did not caſt them off altogether, neither did I ſo diſpiſe them, that they ſhould be conſumed, and I ſhould make my couenant with them fruſtrate. For I am the Lord their God, 45. and I wil remember mine old couenant, when I brought them out of the Land of Ægypt, in the ſight of the Gentiles, for to be their God. I the Lord. Theſe are the iudgements, and precepts, and lawes, which our Lord gaue between himſelf and the children of Iſrael in Mount Sinai by the hand of Moyſes.

(c) Iacob is firſt here named, becauſe he had no other children but this people, for Iſaac was alſo father of the Idumeans, and Abraham moreouer of the Iſmaelites and Madianites, and becauſe the great promiſes made to Abraham and Iſaac pertained only to the Iſraelites. *Theodoret. q. 16. in Leuit.*

(d) The Church neuer wholly decayeth.

CHAP. XXVII.

How ſome vowes of diuers perſones may be redeemed, but ſome may not be changed. 28. Al, one way or other, muſt be diſcharged. 30. Tithes alſo muſt be payed, either the ſame that are due or more.

The fifth part. Of vowes and Tithes.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to the children of Iſrael, and thou ſhalt ſay to them: The man that ſhal haue made a vow, and (a) bound his ſoule to God, by eſtimation he ſhal giue the price. 3. If it be a man

(a) Becauſe no other but the tribe of Leui could ſerue about the tabernacle, and yet others might deſire

from

to ſerue there, they might inſtead therof giue a price, & haue the reward of their good wil.

from the twentieth yeare vntil three ſcore, he ſhal giue fiftie ſicles of ſiluer, after the meaſure of the Sanctuarie: 4. if a woman, thirtie. 5. But from the fift yeare vntil the twentieth, a man ſhal giue twentie ſicles: a woman ten. 6. From one month vntil the fift yeare, for a man ſhal be giuen fiue ſicles: for a woman three. 7. One that is three ſcore & aboue, a man ſhal giue fifteen ſicles, a woman ten. 8. If he be poore, and not able to pay the eſtimation, he ſhal ſtand before the Prieſt: and as much as he ſhal eſteeme, and ſee him able to pay, ſo much ſhal he giue. 9. But the beaſt, that may be immolated to the Lord, if a man doe vow it,

(d) The thing that is vowed, if it may be pe formed, pleaſeth God better then a change.

ſhal be holie, 10. and can not be changed, that is to ſay, (b) neither a better for a bad, nor a worſe for a good, and if he change it, both it ſelf that was changed, and that for the which it was changed, ſhal be conſecrated to the Lord. 11. The vncleane beaſt, which can not be immolated to the Lord, if anie man vow it ſhal be brought before the Prieſt. 12. Who iudgeing whether it be good or euil, ſhal ſet the price: 13. which if he that offereth wil giue, he shal adde aboue the eſtimation the fift part. 14. If a man vow his houſe, and ſanctifie it to the Lord, the Prieſt shal conſider it, whether it be good or bad, and according to the price which he shal appoint, it shal be ſold. 15. But if he that had vowed wil redeeme it, he shal giue the fift part of the eſtimation beſides, and shal haue the houſe. 16. And if he vow the field of his poſſeſſion, and conſecrate it to the Lord, the price shal be eſteemed according to the meaſure of the ſeed. If the ground be ſowed with thirtie bushels of barly, let it be ſold for fiftie ſicles of ſiluer. 17. If he vow his field immediately from the yeare of Iubilee, that is beginning, how much it can be worth, at ſo much it shal be eſteemed: 18. but if ſome time after, the Prieſt shal account the money according to the number of yeares that remaine vntil the Iubilee, and there shal be diminished of the price. 19. And if he that had vowed wil redeeme his field, he shal adde the fift part of the eſteemed money, and shal poſſeſſe it. 20. And if he wil not redeeme it, but it be ſold to any other man, he that had vowed it can redeeme it no more: 21. for when the day of Iubilee commeth, it ſhal be ſanctified to the Lord, and the poſſeſſion conſecrated pertaineth to the right of the Prieſts. 22. If the field be bought, and being not of his anceſtors poſſeſsion be ſanctified to the Lord, 23. the Prieſt ſhal account the price according to the number of yeares, vnto the iubilee: and he that had vowed ſhal giue that to the Lord. 24. but in the Iubilee, it ſhal returne to the former owner that ſold it and had it in the lot of his poſſeſſion. 25. Al eſtimation ſhal be weighed by the (c) ſicle of the ſanctuarie. A ſicle hath twentie oboles. 26. The "firſt borne, which pertaine to the Lord, no man may ſanctifie and vow: whether it be oxe, or ſheep, they are the Lordes. 27. And if it be an vncleane beaſt, he that offereth it ſhal redeeme it, according to thy eſtimation, and ſhal adde the fift part of the price. If he wil not redeeme it, it ſhal be ſold to an other for how much ſoeuer it was eſteemed by

(c) A ſicle was about 15. d. obolus three farthings.

thee.

thee. 28. Anie thing that is (e) consecrated to the Lord, whether it be man, or beast, or field, shal not be sold, neither can it be redeemed. Whatsoeuer is once cõsecrated, shal be holie of holies to the Lord. 29. And any consecration, that is offered of a man, shal not be redeemed, but dying shal die. 30. Al tithes of the land, whether of corne, or of the fruits of trees, are the Lordes, and are sanctified to him. 31. And if ante man wil redeeme his tiths, he shal adde the fift part of them. 32. Of al the tithes of oxen, and sheep, and goats, that passe vnder the sheephards rod, euerie tenth that commeth shal be sanctified to the Lord. 33. It shal not be chosen neither good nor bad, neither shal it be changed for an other. If anie man change it, both that which was changed, and that for the which it was changed, shal be sanctified to the Lord, and shal not be redeemed. 54. These are the precepts, which our Lord commanded Moyses vnto the children of Israel in the mount Sinai.

e) A vow made approued and consecrated to God, can not be changed by anie man. *Theodoret. q. vlt. in Leuit.*

ANNOTATIONS.

CHAP. XXVII.

26. *The first-borne.*] God here forbiddeth to vow the first-borne, and giueth the reason, for that *they are the Lordes*, shewing that those things wherto we are already bound, are not properly matter of vow. But a vow properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie grateful to God, appeareth not only in this chapter, and in manie other places of Moyses law, but also in the law of nature. *Gen.* 28. Iacob vowed, and God accepted therof, *Gen.* 31. *v.* 13. And the royal Prophet in diuers Psalmes partaining to the new Testament commendeth vowes. It is certaine also and manifest. 1. Tim. 5. that widowes did lawfully vow chastitie in the primitiue Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most learned and most godlie fathers, haue euer from Christs time both taught and practised religious vowes, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chastitie, and voluntarie pouertie. It is likewise, and continually hath been, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Colledges, Hospitals, and the like, being no way bound therto but of mere deuotion. *See Annotations 1. Tim. 5.*

Vowes are properly of things not commanded. And are grateful to God also in the new Testament.

Num. 6. 30. *Deu* 23. *Psa* 21. 49. 75. 115. 131.

THE ARGVMENT OF NVMERI.

IN *this booke called* Numeri are contained (*ſaith S. Hierom*) the Myſteries of al Arithmetike, *or numbring*, of the Prophecie of Balaam, & of the fourtie two Manſions *of the Iſraelites, in the deſert. Which myſtical ſenſe the ſame Great Doctor, as alſo S. Auguſtine & other Fathers doe gather of the literal, written by Moyſes. Who here proſecuteth the ſacred hiſtorie after Geneſis & Exodus (Leuticus alſo containing one month) from the ſecond month of the ſecond yeare, after the deliuerie of the Iſraelites out of Ægypt, neer 39. yeares, to the laſt of Moyſes life. Firſt therfore he reporteth how al the men of twelue tribes, of the age of twentie yeares and vpward, were numbred. Likewiſe the tribe of Leui was numbred & imployed partly in prieſtlie function, the reſt to aſſiſt the Prieſts. He deſcribeth alſo the order of marching & encamping, the Leuites alwayes next & round about the Tabernacle: the other twelue tribes in circuite of them on al ſides. He moreouer recordeth certaine notable murmurings, tumults, ſchiſmes, and rebellions with the euents therof, and miſerable ends of chief ſeducers. Whoſe great iniuries Moyſes meekely ſuſtained with ſingular patience, ſtil executing his owne function with heroical fortitude. Among which, diuers precepts and lawes are partly repeated partly added, as wel concerning Religion and Gods ſeruice, as godlie policie and ciuil gouernment of the people, with chaſtiſment of offenders. How alſo their enemies endeauoured to annoy them, Balac King of Moab procuring Balaam the ſorcerer, ſo much as in him lay, to curſe them, but al in vaine. Yet by carnal fornication manie were drawen to ſpiritual. Both which being punished God againe proſpered his people, in diuers encounters and battailes againſt Infidels. Finally, the promiſed Land of Chanaan on both ſides Iordane is diſcribed by limits, which they ſhal part amongſt them by lot, the Leuites mingled in euerie tribe, with their appointed cities and commodities for habitation, and the tithes, firſt-fruits, oblations, and aboundant prouiſion for their maintenance. Cities alſo of refuge are deſigned for caſual manſlayers: and a law eſtablished that al ſhal marie within their owne tribes, to avoid confuſion of inheritances. So this booke may be diuided into three parts. In the firſt the principal and moſt perfect ſort of the people are numbred, and diſpoſed in order according to diuers ſtates and offices, before they depart from the deſert of Sinai. in the nine firſt chapters. Then are related ſundrie things, which happened vnto them in the reſt of their iourney, eſpecially manie and great impediments, through al which God punishing ſome, brought the reſidue to enioy the promiſed land from the 10. chap. to the end of the 33. Laſtly the countrie of Chanaan is againe promiſed, with order ſo to poſſeſſe and enioy it, that euerie tribe may haue and keepe their ſeueral parts. in the three laſt chapters.*

Epiſt. ad Paulin.

qq. in Num.

Myſteries conteined in theſe hiſtories.

The contents according to the letter.

Wicked life draweth to Idolatrie.

Three parts of this book.

THE

THE BOOK NVMERI (OR NVMBERS) IN HEBREW VAIEDABBER.

CHAP. I.

All the men of twelue tribes of Iſrael, of the Age of twentie yeares and vpwards (but not vnder, nor women,) are numbred: 20. and are found in al ſix hundred thirtie thouſand fiue hundred fiftie. The Leuites not yet numbred, are deſigned to ſerue about the Tabernacle.

The firſt part. Of thoſe which are numbred of the 12. Tribes fit for warre, & of the Leuites deſigned to ſerue the Tabernacle.

AND our Lord ſpake to Moyſes in the deſert of Sinai in the tabernacle of couenant, the firſt day of the ſecond month, the ſecond yeare of their going out of Ægypt, ſaying: 2. Take the ſumme of the whole aſſemblie of the children of Iſrael by their kinreds, & houſes, and the names of euerie one, whatſoeuer of the male ſexe, 3. from the twentith yeare and vpward, of al the ſtrong men of Iſrael, and you ſhal number them by their troups, thou and Aaron. 4. And there ſhal be with you the Princes of the tribes, and of the houſes in their kinreds, 5. whoſe names are theſe: Of Ruben, Elizur the ſonne of Sedeur. 6. Of Simeon, Salamiel the ſonne of Suriſaddai. 7. Of Iuda, Nahaſſon, the ſonne of Aminadab. 8. Of Iſſachar, Nathanael the ſonne of Suar. 9. Of Zabulon, Eliab the ſonne of Helon. 10. And of the ſonnes of Ioſeph: of Ephraim, Eliſama the ſõne of Ammiud. Of Manaſſes, Gamaliel, the ſõne of Phadaſſur. 11. Of Beniamin, Abidan the ſonne of Gedeon. 12. Of Dã, Ahiezer the ſõne of Ammiſaddai. 13. Of Aſer, Phegiel the ſõne

of Ochran. 14. Of Gad, Eliazaph the ſonne of Duel. 15. Of Nephthali, Ahira the ſonne of Enan. 16. Theſe are the moſt noble Princes of the multitude by their tribes & kinreds, and the heads of the hoſte of Iſrael: 17. whom Moyſes and Aaron tooke with al the multitude of the common people: 18. and aſſembled them the firſt day of the ſecond month, reckning them by the kinred, and houſes, and families, and heads, and names of euerie one from the twentith yeare and vpward, 19. as our Lord had commanded Moyſes. And they were numbred in the deſert of Sinai. 20. Of Ruben the firſt begotten of Iſrael, by their generations and families and houſes, and names of euerie head, al that is of the male ſexe, from the twentith yeare & vpward, of thē that goe forth to warre, 21. fourtie ſix thouſand fiue hundred. 22. Of the ſonnes of Simeon by the generations, and families, and houſes of their kinreds, were reckned by the names & heads of euerie one, al that is of the male ſexe from the twentith yeare and vpward, of them that goe forth to warre, 23. fiftie nine thouſand three hundred. 24. Of the ſonnes of Gad, by the generations and families and houſes of their kinreds were reckned by the names of euerie one from twentie yeares and vpward, al that went forth to warre, 25. fourtie fiue thouſand ſix hundred fiftie. 26. Of the ſonnes to Iuda by the generations and families and houſes of their kinreds, by the names of euerie one from the twentith yeare and vpward, al that could goe forth to warre, 27. were reckned ſeuentie foure thouſand ſix hundred. 28. Of the ſonnes of Iſſachar, by the generations and families and houſes of their kinreds, by the names of euerie one from the twentith yeare & vpward, al that went forth to warre, 29. were reckned fiftie foure thouſand foure hundred. 30. Of the ſonnes of Zabulō, by the generations & families and houſes of their kinreds, were reckned by names of euerie one from the twentith yeare and vpward, al that could goe forth to warre, 31. fiftie ſeuen thouſand foure hundred. 32. Of the ſonnes of Ioſeph, namely of the ſonnes of Ephraim by the generatiōs families and houſes of their kinreds were reckned by the names of euerie one, frō the twentith yeare & vpward, al that could goe forth to warre, 33. fourtie thouſand fiue hundred. 34. Moreouer of the ſonnes of Manaſſes, by the generations and families and houſes of their kinreds, were reckned by the names of euerie one from twentie yeares and vpward, al that could goe forth to warre, 35. thirtie two thouſand two hundred. 36. Of the ſonnes of Beniamin by the generations & families and houſes of their kinreds, were reckned by names of euerie one from the twentith yeare and vpward, al that could goe forth to warre, 37. thirtie fiue thouſand foure hundred. 38. Of the ſonnes of Dan, by the generations and families and houſes of their kinreds, were reckned by the names of euerie one from twentie yeares and vpward, al that could goe forth to warre, 39. ſixtie two thouſand ſeuen hundred. 40. Of the ſonnes of Aſer, by the generations and families and houſes of their kinreds, were reckned by the names of euerie

one from the twentith yeare and vpward, al that could goe forth to warre, 41. fourtie thouſand and a thouſand fiue hundred. 42. Of the ſonnes of Nephthali, by the generations, and families, and houſes of their kinreds were reckened by the names of euerie one from the twentith yeare and vpward, al that could goe forth to warre, 43. fiftie three thouſand foure hundred. 44. Theſe are they, whom Moyſes and Aaron numbred, and the twelue Princes of Iſrael, euerie one by the houſes of their kinreds. 45. And the whole number of the children of Iſrael by their houſes and families, from the twentith yeare and vpward, that could goe to warre, 46. were (*a*) ſix hundred three thouſand men fiue hundred fiftie. 47. But the Leuites in the tribe of their families were not numbred with them. 48. And our Lord ſpake to Moyſes, ſaying: 49. Number not the tribe of Leui, neither ſhalt thou put the ſumme of them with the children of Iſrael: 50. but appoint them ouer the tabernacle of teſtimonie, and al the veſſel therof, and whatſoeuer pertaineth to the ceremonies. They ſhal carie the tabernacle and al the furniture therof: and they ſhal be in the miniſterie, and ſhal pitch round about the tabernacle. 51. When you are to goe forward, the Leuites ſhal take downe the tabernacle: when you are to campe, they ſhal ſet it vp. What (*b*) ſtranger ſoeuer commeth to it, he ſhal be ſlaine. 52. And the children of Iſrael ſhal campe euerie man by his troups and bands and hoſte. 53. Moreouer the Leuites ſhal pitch their tents round about the tabernacle, leſt there come indignation vpon the multitude of the children of Iſrael, and they ſhal watch in the cuſtodies of the tabernacle of teſtimonie. 54. The children of Iſrael therfore did according to al things which our Lord had commanded Moyſes.

(*a*) Cõming into Ægypt they were but 70. *Exo.* 1. increaſed in 216. yeares vnto 603550. not counting the tribe of Leui, nor women, nor anie vnder 20. yeares, nor old men vnable to goe to warre.

(*b*) Al other tribes were in reſpect of ſeruing about the tabernacle called ſtrangers. *S. Aug. q. 3. in Num.*

CHAP. II.

At the eaſt ſide of the Tabernacle the tribe of Iuda, as chiefe, with Iſſachar and Zabulon doe pitch their tents, and march firſt: 10. on the ſouth Ruben, with Simeon and Gad (17. The Tabernacle is caried, & erected by the Leuites, who lodge & march round about it.) 18. On the weaſt ſide, Ephraim with Manaſſes and Beniamin: 25. on the north, Dan with Aſer and Nephthali.

AND our Lord ſpake to Moyſes and Aaron ſaying: 2. Euerie one of the children of Iſrael by the troups, enſignes, and ſtanderts, and houſes of their kinreds ſhal campe round about the tabernacle of couenant. 3. On the eaſt Iudas ſhal pitch his tents by the troups of his bande: and the Prince of his ſonnes ſhal be Nahaſſon the ſonne of Aminadab. 4. And the whole ſumme of the warriers of his ſtocke, ſeuentie foure thouſand ſix hundred. 5. Beſide

him camped they of the tribe of Iſſachar, whoſe Prince was Nathanael the ſonne of Suar. 6. and al the number of his warriers fiftie foure thouſand foure hundred. 7. In the tribe of Zabulon the Prince was Eliab the ſonne of Helon. 8. and al the hoſte of warriers of his ſtock, fiftie ſeuen thouſand foure hundred. 9. Al that were numbred in the cãpe of Iudas, were an hundred eightie ſix thouſand foure hundred: and they by their troups ſhal march firſt. 10. In the campe of the ſonnes of Ruben on the ſouth ſide the Prince ſhal be Eliſur the ſonne of Sedeur: 11. and the whole hoſte of his warriers, that were numbred, fourtie ſix thouſand fiue hundred. 12. Beſide him camped they of the tribe of Simeon: whoſe Prince was Salamiel the ſonne of Suriſaddai. 13. and the whole hoſte of his warriers, that were numbred, fiftie nine thouſand three hundred. 14. In the tribe of Gad, the Prince was Eliaſaph the ſonne of Duel. 15. and the whole hoſte of his warriers, that were numbred, fourtie fiue thouſand ſix hundred fiftie. 16. Al that were reckned in the campe of Ruben, an hundred fiftie thouſand and a thouſand foure hundred fiftie by their troups: they ſhal march in the ſecond place. 17. But the tabernacle of teſtimonie shal be lifted vp by the offices of the Leuites and their troups. As it ſhal be ſet vp, ſo ſhal it be taken downe. Euerie one ſhal march by their places, and orders. 18. On the weſt ſide shal be the campe of the ſonnes of Ephraim, whoſe Prince was Eliſama the ſonne of Ammiud. 19. the whole hoſte of his warriers, that were numbred, fourtie thouſand fiue hundred. 20. And with them the tribes of the ſonnes of Manaſſes, whoſe Prince was Gamaliel the ſonne of Phadaſſur. 21. and the whole hoſte of his warriers, that were numbred, thirtie two thouſand two hundred. 22. In the tribe of the ſonnes of Beniamin the Prince was Abidan the ſonne of Gedeon. 23. and the whole hoſt of his warriers, that were reckned, thirtie fiue thouſand foure hundred. 24. Al that were numbred in the campe of Ephraim, an hundred eight thouſand one hundred by their troups: they ſhal march the third. 25. On the north part camped the ſonnes of Dan: whoſe Prince was Ahiezar the ſonne of Ammiſaddai. 26. the whole hoſte of his warriers, that were numbred, ſixtie two thouſand ſeuen hundred. 27. Beſides him they of the tribe of Aſer pitched their tents: whoſe Prince was Phegiel the ſonne of Ochran: 28. the whole hoſte of his warriers, that were numbred, fourtie thouſand and a thouſand fiue hundred. 29. Of the tribe of the ſonnes of Nephthali the Prince was Ahira the ſonne of Enan. 30. the whole hoſte of his warriers, fiftie three thouſand foure hundred. 31. Al that were numbred in the campe of Dan, were an hundred fiftie ſeuen thouſand ſix hundred: and they ſhal march laſt. 32. This is the number of the children of Iſrael, by the houſes of their kinreds and troups of the hoſte being deuided, ſix hundred three thouſand fiue hundred fiftie. 33. And the Leuites were not numbred among the children of Iſrael: for ſo our Lord had commanded Moyſes. 34. And the children of Iſrael did according to al

things

things that our Lord had commanded. They camped by their troups, and marched by their families and houſes of their fathers.

CHAP. III.

The Leuites are aſſumed to the ſeruice of the Tabernacle, 14. numbred by their ſeueral families, and their offices diſtinguished, 45. They are taken to God in place of the firſt-borne of the children of Iſrael. The reſidue of the firſt-borne aboue the number of Leuites, are redeemed with price.

THESE are the generations of Aaron and Moyſes in the day that our Lord ſpake to Moyſes in Mount Sinai. 2. And theſe be the names of the ſonnes of Aaron: his firſt begotten Nadab, then Abiu, and Eleazar, and Ithamar. 3. Theſe are the names of the ſonnes of Aaron the Prieſts that were anointed, and whoſe hands were filled and conſecrated, to doe the function of prieſthood. 4. For Nadab and Abiu died, when they offered the ſtrange fire in the ſight of our Lord, in the deſert of Sinai, without children: and Eleazar and Ithamar did the function of prieſthood in the preſence of Aaron their father. 5. And our Lord ſpake to Moyſes, ſaying: 6. Bring the tribe of Leui, & make them ſtand in the ſight of Aaron the Prieſt to miniſter vnto him, and let them watch, 7. and obſerue whatſoeuer pertaineth to the ſeruice of the multitude before the tabernacle of teſtimonie, 8. and let them keep the veſſel of the tabernacle, ſeruing in the miniſterie therof. 9. And thou ſhalt giue the Leuites for a guift 10. to Aaron and to his ſonnes, to whom they are deliuered of the children of Iſrael. But Aaron and his ſonnes thou ſhalt appoint ouer the ſeruice of prieſthood. (*a*) The ſtranger, that approacheth to miniſter, ſhal die. 11. And our Lord ſpake to Moyſes, ſaying: 12. I haue taken the Leuites from the children of Iſrael, for euerie firſt borne, that openeth the matrice among the children of Iſrael, and the Leuites ſhal be mine. 13. For the firſt borne is mine: ſince I ſtrucke the firſt borne in the Land of Ægypt: I haue ſanctified to me what ſoeuer is firſt borne in Iſrael from man vnto beaſt, they are mine: I the Lord. 14. And our Lord ſpake to Moyſes in the deſert of Sinai, ſaying: 15. Number the ſonnes of Leui by the houſes of their fathers and their families, euerie male from one month & vpward. 16. Moyſes numbred, as our Lord had cõmanded, 17. & there were found the ſonnes of Leui by their names, Gerſon & Caath and Merari. 18. The ſonnes of Gerſon: Lebni & Semei. 19. The ſonnes of Caath: Amram, and Ieſaar, Hebron & Oziel. 20. The ſõnes of Merari: Moholi & Muſi. 21. Of Gerſon were two families, the Lebnitical, & Semeitical: 22. of whõ were numbred the people of male ſexe frõ one month & vpward, ſeuen thouſand fiue hundred. 23. Theſe ſhal pitch behind the tabernacle on the Weſt, 24. vnder their Prince Heliaſaph, the ſonne of Lael. 25. And their charge ſhal be in the tabernacle of couenant, 26. the tabernacle it-ſelfe and the couer therof,

(*a*) As none but Leuites might ſerue in the tabernacle: ſo none but of Aarons ſtock might doe the office of Prieſthood.

the

the hanging that is drawne before the dores of the roofe of couenant, and the curtines of the court: the hanging alſo that is hanged in the entrie of the court of the tabernacle, and whatſoeuer pertaineth to the rite of the altar, the cords of the tabernacle, and al the furniture therof. 27. The kinred of Caath ſhal haue the peoples of the Amramites, and Ieſaarites, and Hebronites, and Ozielites. Theſe are the families of the Caathites reckned by their names: 28. al of the male ſexe from one month and vpward, eight thouſand ſix hundred, they ſhal haue the gard of the Sanctuarie, 29. and ſhal campe on the ſouth ſide. 30. And their Prince ſhal be Elizaphan the ſonne of Oziel: 31. and they ſhal keep the arke, and table, and the candleſticke, the altars, and the veſſel of the Sanctuarie, wherin the miniſtration is, and the veile, and al ſuch kind of implements. 32. And (*b*) the Prince of the Princes of the Leuites, Eliazar, the ſonne of Aaron the Prieſt, ſhal be ouer them that watch for the cuſtodie of the Sanctuarie. 33. But of Merari ſhal be the peoples of the Moholites, and Muſites, reckned by their names: 34. al of the male kind frō one month & vpward, ſix thouſand two hundred. 35. Their Prince Suriel the ſonne of Abihaiel: they ſhal campe on the north ſide. 36. Vnder their cuſtodie ſhal be the bords of the tabernacle, and the barres, and the pillers and their feete, and al things that pertaine to his kind of ſeruice: 37. and the pillers of the court round about with their feete, and the pinnes with the cords. 38. Before the tabernacle of couenant, that is to ſay, on the eaſt ſide, ſhal (*c*) Moyſes and Aaron campe, with (*d*) their ſonnes, hauing the cuſtodie of the Sanctuarie, in the middes of the children of Iſrael. What ſtranger ſoeuer commeth therto, ſhal die. 39. Al the Leuites, that Moyſes and Aaron numbred, according to the precept of our Lord by their families in the male kind from one month and vpward, were twentie two thouſand. 40. And our Lord ſaid to Moyſes: Number the firſt-borne of the male ſex of the children of Iſrael, from one month and vpward, and thou ſhalt haue the ſumme of them. 41. And thou ſhalt take the Leuites vnto me for al the firſt-borne of the childrē of Iſrael, I am the Lord: & their cattel for al the firſt-borne of the cattel of the children of Iſrael. 42. Moyſes reckned, as our Lord had commanded, the firſt-borne of the children of Iſrael. 43. And the males by their names, from one month & vpward, were twentie two thouſand two hundred ſeuentie three. 44. And our Lord ſpake to Moyſes, ſaying: 45. Take the Leuites for the firſt-borne of the children of Iſrael, and the cattel of the Leuites for their cattel, & the Leuites ſhal be mine. I am the Lord. 46. But for the price of two hundred ſeuentie three of the firſt-borne of the children of Iſrael, (*e*) that exceed the number of the Leuites, 47. thou ſhalt take fiue ſicles for euerie head, after the meaſure of the Sanctuarie. A ſicle hath twentie oboles. 48. And thou ſhalt giue the money to Aaron and to his ſonnes the price of them that are aboue. 49. Moyſes therfore tooke their money, that were aboue, & whom he redeemed of the Leuites, 50. for the firſt borne

of

(*b*) One chiefe Monarch in the Church to whom al other Superiors are ſubordinate.

(*c*) Moyſes is ſtil counted, & hath chiefe place and office among the Prieſts, which were abſurd, ſaith S. Auguſtin *in Pſal. 98.* if he were not a Prieſt.

(*d*) The ſonnes of Moyſes were with him ſo long as he liued, but after his death they ſerued the Prieſts, as other Leuites did, and were numbred with the Caathites. 1. *Paral.* 23. *v.* 12,

(*e*) This number exceedeth the other by reaſon that 300. Leuites are omitted in the general ſumme, otherwiſe the number of Iſraelites ſhould exceed the firſt borne by 27. *See the Annotation.*

of the children of Iſrael, a thouſand three hundred ſixtie fiue ſicles, according to the weight of the Sanctuarie, 51. and gaue it to Aaron & his ſonnes, according to the word that our Lord had commanded him.

ANNOTATIONS.

CHAP. III.

39. *Twentie two thouſand.*] Immediately before were numbred of Gerſonites (*v.* 22.) 7500. of Caathites (*v.* 28.) 8600. and of Merarites (*v.* 34.) 6200. which make in al 22300. Why then are 300. left out of the total ſumme? eſpecially ſeeing by and by (*v.* 43.) a ſmaler, and other odde numbers of 273. are expreſſed, and therupon inferred (*v.* 46.) that the firſt borne of the Iſraelites did ſo much exceed the Leuites. Wheras if the whole number of Leuites had been alſo expreſſed in the general ſumme, as it is contained in the three particular ſummes, the Leuites ſhould exceed the firſt borne of Iſraelites by the number of 27. For anſwer to this difficultie, ſome ſuppoſe that the firſt borne of the Leuites were iuſt 300. and therfore ſo manie ſupplying only their owne places, there remained iuſt twentie two thouſand to ſupplie the places of the firſt borne of other Iſraelites, and ſo the Leuites were fewer then thoſe for whom they were taken vnto Gods ſeruice, by the number of 273. But that the firſt borne of Leuites were neither more nor fewer then 300. is not euident by the text. Howſoeuer therfore this doubt be ſolued, ſure it is, by S. Hieroms iudgement (*cited in the argument*) that theſe numbers are myſtical. And the iuſt number of 22. thouſand Leuites may ſignifie (*ſaith Origen homil. 4. in Num.*) perfection, required in thoſe that are deſigned to the particular ſeruice of God; as there be alſo iuſt 22. Hebrew letters, and 22. Patriarchs from Adam to Iacob, from whom the Iſraelites deſcended.

Why 300. are omitted in the total ſumme of the Leuites.

Perfect numbers ſignifie perfection.

CHAP. IIII.

Diſtinct offices are aſſigned to the families of Aaron, 15. of the other ſonnes of Caath, 21. of Gerſon, 29. and of Merari, 34. Who are al numbred from the age of thirtie yeares to ſiftie, and ſo imployed to their offices and burdens.

AND our Lord ſpake to Moyſes and Aaron, ſaying: 2. Take the ſumme of the ſõnes of Caath out of the middes of the Leuites, by their houſes and families, 3. from the thirtith yeare and vpward, vnto the fiftith yeare, of al that goe in to ſtand and to miniſter in the tabernacle of couenãt. 4. This is the ſeruice of the ſonnes of Caath: 5. when the campes remoue, Aaron and his ſonnes ſhal enter into the tabernacle of couenant, and (*a*) Sanctum Sanctorum, and ſhal take downe the veile that hangeth before the dore, and ſhal wrap in it the arke of teſtimonie,

a) In this caſe it was neceſſarie for the Prieſts to enter in, where otherwiſe none entered but the high-Prieſt, and that but once in the yeare. And al being folded vp, others alſo entered to carie it away. *v.* 15.

6. and ſhal couer it agayne with a couer of Ianthine skinnes, and ſhal ſpread ouer it a cloth al of hyacinth, and ſhal draw in the barres. 7. The tabel alſo of propoſition they ſhal wrap in a cloth of hyacinth, and ſhal put with it the cenſers and litle morters, the goblets and cups to powre the libaments: the breads ſhal be alwayes on it: 8. and they ſhal ſpread ouer it a cloth of ſcarlet, which againe they ſhal couer with a veile of ianthine skinnes, and ſhal put in the barres. 9. They ſhal take alſo a cloth of hiacinth wherwith they ſhal couer the candleſtick with the lamps and tongs therof and ſnuffers and al the veſſels of oyle, which are neceſſarie for the dreſſing of the lamps: 10. and ouer al they ſhal put a couer of ianthine skinnes, and put in the barres. 11. Moreouer the golden altar alſo they ſhal wrap in a cloth of hyacinth, and ſhal ſpread ouer it a couer of ianthine skinnes, and put in the barres. 12. Al the veſſels wherwith the miniſtration is done in the Sanctuarie, they ſhal wrap in a cloth of hiacinth and ſhal ſpread ouer it a couer of ianthine skinnes, and put in barres. 13. But the altar alſo they ſhal make cleane from the aſhes, & ſhal wrap it in a purple cloth, 14. and ſhal put with it al the veſſels, that they vſe in the miniſterie therof, that is to ſay, fire pannes, fleſh hooks & forkes, pot-hooks and ſhouels. Al the veſſels of the altar together they ſhal couer with a veile of ianthine ſhinnes, and ſhal put in the barres. 15. And when Aaron and his ſonnes haue wrapped vp the Sanctuarie & the veſſels therof in the remouing of the campe, then ſhal the ſonnes of Caath enter in to carie the things wrapped vp: and they ſhal not touch the veſſels of the Sanctuarie, leſt they die. Theſe are the burdens of the ſonnes of Caath in the tabernacle of couenant: 16. ouer whom ſhal be Eleazar the ſonne of Aaron the Prieſt, to whoſe charge perteyneth the oyle to dreſſe the lampes, and the incenſe of compoſition, and the ſacrifice, that is alwayes offered, and the oyle of vnction, and whatſoeuer perteyneth to the ſeruice of the tabernacle, and of al the veſſels, that are in the Sanctuarie. 17. And our Lord ſpake vnto Moyſes and Aaron, ſaying: 18. (a) Deſtroy not the people of Caath out of the middes of the Leuites: 19. but doe this to them, that they may liue, and not die, if they touch Sancta Sanctorum. Aaron and his ſonnes ſhal enter, and they ſhal diſpoſe the charges of euerie one, and ſhal diuide what euerie one muſt carie. 20. Let others by no curioſitie ſee the things that are in the Sanctuarie before they be wrapped vp, otherwiſe they ſhal die. 21. And our Lord ſpake to Moyſes, ſaying: 22. Take the ſumme of the ſonnes of Gerſon alſo by their houſes and families & kinreds, 23. from thirtie yeares & vpward, vnto fiftie yeares. Number them al that goe in & miniſter in the tabernacle of couenant. 24. This is the office of the familie of the Gerſonites, 25. for to carie the curtines of the tabernacle, & the roofe of the couenant the other couer, and ouer al the ianthine couer, and the hanging that hangeth in the entrie of the tabernacle of couenant, 26. the curtines of the court, and the veile in the entrie that is be-

(a) See that by your negligence thoſe that are next vnto you incurre not offence, for ſo none ſhal be excuſed.

fore

fore the tabernacle. Al things that pertayne to the altar, the cords, and veſſels of the miniſterie, 27. ſhal the ſonnes of Gerſon carie, by the commandement of Aaron and his ſonnes: and euerie one ſhal know to what burden they muſt be aſſigned. 28. This is the ſeruice of the familie of the Gerſonites in the tabernacle of couenant, and they ſhal be vnder the hand of Ithamar the ſonne of Aaron the Prieſt. 29. The ſonnes of Merari alſo by the families and houſes of their fathers thou ſhalt recken, 30. from thirtie yeares and vpward, vntil fiftie yeares, al that enter in to the office of their miniſterie, & to the ſeruice of the couenant of teſtimonie. 31. Theſe are their burdens: They ſhal carie the bords of the tabernacle and the barres therof, the pillers and the feete of them, 32. the pillers alſo of the court round about, with their feete and pinnes and cords. Al the veſſels and implements they ſhal receiue by account, and ſo ſhal carie them. 33. This is the office of the familie of the Merarites, and their miniſterie in the tabernacle of couenant: and they ſhal be vnder the hand of Ithamar the ſonne of Aaron the Prieſt. 34. Moyſes therfore and Aaron and the Princes of the ſynagogue reckned the ſonnes of Caath, by their kinreds and houſes of their fathers, 35. from thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to the miniſterie of the tabernacle of couenant: 36. and they were found two thouſand ſeuen hundred fiftie. 37. This is the number of the people of Caath that enter into the tabernacle of couenant: theſe did Moyſes and Aaron number according to the word of our Lord by the hand of Moyſes. 38. The ſonnes of Gerſon alſo were numbred by the kinreds and houſes of their fathers, 39. from thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to miniſter in the tabernacle of couenant: 40. and they were found two thouſand ſix hundred thirtie. 41. This is the people of the Gerſonites, whom Moyſes and Aaron numbred according to the the word of our Lord. 42. The ſonnes of Merari alſo were numbred by the kinreds & houſes of their fathers, 43. frō thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to accompliſh the rites of the tabernacle of couenant: 44. and they were found three thouſand two hundred. 45. this is the number of the ſonnes of Merari, whom Moyſes and Aaron reckned according to the commandment of our Lord by the hand of Moyſes. 46. Al that were reckned of the Leuites, and whom Moyſes and Aaron and the Princes of Iſrael tooke by name, by the kinreds and houſes of their fathers, 47. from thirtie yeares and vpward, vnto the fiftith yeare, entring in to the miniſterie of the tabernacle, and to carie the burdens, 48, were in al eight thouſand fiue hundred eightie. 49. According to the word of our Lord did Moyſes recken them, euerie one according to their office and burdens, as our Lord had commanded him.

CHAP. V.

Lepers and al polluted perſons muſt be caſt out of the campe. 5. Confeſſion of ſinne, and ſatisfaction for treſpaſſe. 9. Firſt fruits and oblations pertaine to the Prieſts. 11. The law of ielouſie.

AND our Lord ſpake to Moyſes, ſaying: 2. Command the children of Iſrael, that they caſt out of the campe (a) euerie leper, and whoſoeuer hath a fluxe of ſeed, & is polluted vpon the dead: 3. as wel man as woman caſt yee out of the campe, leſt whē they ſhal dwel with you, they contaminate it. 4. And the children of Iſrael did ſo, and they did caſt them forth without the campe, as our Lord had ſpoken to Moyſes. 5. And our Lord ſpake to Moyſes, ſaying: 6. Speake to the children of Iſrael: man, or woman, when they ſhal doe any of al the ſinnes, that are wont to chance to men, and by negligence heue tranſgreſſed the commandement of the Lord, and haue offended, 7. they" ſhal confeſſe their ſinne, & reſtore the principal it ſelf, & the fifth part ouer to him, againſt whom they ſinned. 8. But if there be none to receiue it, they ſhal giue it to the Lord, and it ſhal be the Prieſts, the ramme excepted, that is offered for expiation, to be a placable hoſte. 9. Al the firſt fruits alſo, which the children of Iſrael doe offer, pertaine to the Prieſt: 10. and whatſoeuer is offered into the Sanctuarie of euerie one, and is deliuered to the hāds of the Prieſt, it ſhal be his. 11. And our Lord ſpake to Moyſes, ſaying: 12. Speake to the children of Iſrael, and thou ſhalt ſay to them: The man, whoſe wife erreth, and contemning her huſband 13. hath ſlept with an other man, and her huſband could not find it, but the adulterie is ſecret, and can not be proued by witneſſes, becauſe ſhe was not found in the adulterous fact: 14. (b) if the ſpirit of ielouſie ſtir vp the huſband againſt his wife, which either is polluted or is charged with falſe ſuſpicion, 15. he ſhal bring her to the Prieſt, and ſhal offer an oblation for her, the * tenth part of a ſatum of barley meale: he ſhal not powre oile theron, nor put frankincenſe vpon it: becauſe it is a ſacrifice of ielouſie, and an oblation ſearching out adulterie. 16. The Prieſt therfore ſhal offer it, & ſet it before the Lord. 17. And he ſhal take (c) holie water in an earthen veſſel, and he ſhal caſt a little grauel of the pauement of the tabernacle into it. 18. And when the woman ſhal ſtand in the ſight of the Lord, he ſhal vncouer her head, and ſhal put vpon her hands the ſacrifice of recordation, and the oblation of ielouſie: and himſelfe ſhal hold the moſt bitter waters, wheron he heaped curſes with execration, 19. and he ſhal adiure her, and ſhal ſay: If an other man hath not ſlept

(a) Stil by the leſſe (ſaith Theodoret) God inſtructeth in the greater, *q. in Num.* If therfore lepers were caſt out of the campe, how much more iuſtly are heretikes caſt out of the Church?

(b) God ordained this law and miraculouſly concurred therin, to auoid wiue-ſlaughter, vpon vehement ielouſie. *Theod. q. 10. in Num.*

(c) Water ſanctified by ſpecial rites is called holie water, and ſerueth to holie vſes. *chap. 8. v. 7. c. 19. v. 9.*

* *about the eighth part of our peck.*

with thee, and if thou be not polluted by forſaking thy husbands bed, theſe moſt bitter waters ſhal not hurt thee, wherupon I haue heaped curſes. 20. But if thou haſt declined from thy husband, & art polluted, and haſt lien with an other man, 21. thou ſhalt be ſubiect to theſe maledictions: Our Lord giue thee for a malediction, and an example of al among his people: make he thy thigh to rot, and bellie ſwelling burſt aſunder. 22. The (*d*) curſed water enter into thy bellie, and thy wombe being ſwolne let thy thigh rot. And the woman ſhal anſwer, Amen, amen. 23. And the Prieſt ſhal write theſe curſes in a booke, and ſhal waſh them out with the moſt bitter waters, wherupon he heaped the curſes, 24. and he ſhal giue them her to drinke. Which when ſhe hath drunke vp, 25. the Prieſt ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate it before the Lord, and ſhal put it vpon the altar: yet ſo notwithſtanding that firſt 26. he take a handful of the ſacrifice of that which is offered, & burne it vpon the altar: and ſo giue the moſt bitter waters to the woman to drinke. 27. Which when ſhe hath drunke, if ſhe be polluted, and by contempt of her husband guiltie of adulterie, the waters of maledictiõ ſhal goe through her, and her bellie being puft vp her thigh ſhal rot withal: and the woman ſhal be for a maledictiõ, and an example to al the people. 28. But if ſhe be not polluted, ſhe ſhal be blameleſſe, and ſhal beare children. 29. This is the law of ielouſie. If the woman decline from her husband, and if ſhe be polluted, 30. and the husband ſtirred with the ſpirit of ielouſie brought her in the ſight of the Lord, and the Prieſt haue done to her according to al things that are written: 31. the husband ſhal be without fault, and ſhe ſhal beare her iniquitie.

(*d*) The water wheron the Prieſt laid curſes to light on the woman if ſhe were guiltie.

ANNOTATIONS.

CHAP. V.

7. *Shal confeſſe their ſinne.*) General confeſſion (ſuch as Proteſtants make) ſufficed not here for purging ſinnes; but whoſoeuer tranſgreſſed anie of Gods commandements, were bound by this diuine poſitiue law, to confeſſe expreſly and diſtinctly *their ſinne*, which in particular they had committed. Alſo to make reſtitution, if wrong were done to anie other, with a fifth part aboue the principal. And for further ſatisfaction to God they muſt offer ſacrifice. Al which did plainly prefigure & foreſhew the neceſſitie of particular confeſſion of ſinnes, and ſatisfaction, in the Sacrement of Penance, inſtituted by Chriſt *Ioan.* 20.

Particular confeſſion of ſinnes, & ſatisfaction, required by the law of God.

CHAP. VI.

Conſecration, 14. and oblation of Nazareites. 22. A ſet forme how the Prieſt ſhal bleſſe the people.

AND our Lord ſpake vnto Moyſes, ſaying: 2. Speake to the children of Iſrael, and thou ſhal ſay to them: Man, or woman, when they ſhal make a vow to be ſanctified, and " wil conſecrate themſelues to the Lord: 3. they ſhal abſteine from wine, & euerie thing that can make one drunke, vineger of wine, and of any other potion, and whatſoeuer is preſſed out of the grape, they ſhal not drinke: new grapes and drie they ſhal not eate 4. al the daies wherin they are by vow conſecrated to the Lord: whatſoeuer may be of the vineyard, from the reiſen to the kernel they ſhal not eate. 5. Al the time of his ſeparatiõ a raſour ſhal not paſſe ouer his head, vntil the day be expired, that he is conſecrated to the Lord. He ſhal be holie (*a*) whiles the bush of haire on his head doth grow. 6. Al the time of his conſecration he ſhal not enter in to the dead, 7. neither ſhal he be contaminated, no not on his fathers and mothers and brothers and ſiſters corps, becauſe the conſecration of his God is vpon his head. 8. Al the daies of his ſeparation he ſhal be holie to the Lord. 9. But if anie man die ſodenly before him, the head of his conſecration ſhal be polluted: which he ſhal ſhaue forthwith in the ſame day of his purgation, and againe the ſeuenth day: 10. and in the eight day he ſhal bring two turtles, or two yong pigeons to the Prieſt in the entrie of the couenant of teſtimonie. 11. And the Prieſt ſhal offer one for ſinne, and the other for an holocauſt, and ſhal pray for him, becauſe he hath ſinned by occaſion of the dead: and he ſhal ſanctifie his head that day: 12. and ſhal conſecrate to the Lord the daies of his ſeparation, offering a lambe of a yeare old for ſinne: yet ſo that the former daies be made fruſtrate, becauſe his ſanctification was polluted. 13. This is the law of conſecration. When the daies, that by vow he had determined, ſhal be expired: he ſhal bring him to the doore of the tabernacle of couenant, 14. and ſhal offer his oblation to the Lord, a male lambe of a yeare old without ſpot for an holocauſt, and an ewe lambe of a yeare old without ſpot for ſinne, and a ramme without ſpot, for a pacifike hoſte, 15. a basket alſo of vnleuened breads that are tempered with oile, and wafers without leuen anointed with oile, and the libaments of euerie one: 16. which the Prieſt ſhal offer before the Lord, and ſhal offer as wel for ſinne, as for an holocauſt. 17. But the ramme he ſhal immolate for a pacifike hoſte to the Lord, offering withal the basket of azymes, and the libaments that by cuſtome are due. 18. Then ſhal the Nazareite

(*a*) When Samſon was depriued of theſe haires he loſt his ſtrength. *Iudic. 16.*

be

be ſhauen before the dore of the tabernacle of couenant, from the buſh of the haire of his conſecration: and he ſhal take his haires, and lay them vpon the fire, that is put vnder the ſacrifice of pacifikes. 19. And a ſhoulder of the ramme boyled, and one cake without leuen out of the basket, and one wafer vnleuened, and he ſhal deliuer them into the hands of the Nazareite, after that his head be ſhauen. 20. And receiuing them againe from him, he ſhal eleuate them in the ſight of the Lord: and being ſanctified they ſhal be the Prieſts, as the breaſt, which was commanded to be ſeparated, and the ſhoulder. After theſe things the Nazareite may drinke wine. 21. This is the law of the Nazareite, when he ſhal vow his oblation to the Lord in the time of his conſecration, beſides thoſe things which his hand ſhal find, according to that which he had vowed in his mind, ſo ſhal he doe to the fulfilling of his ſanctification. 22. And our Lord ſpake to Moyſes, ſaying: 23. Speake to Aaron and his ſonnes: (*b*) Thus ſhal you bleſſe the children of Iſrael, and you ſhal ſay to them: 24. Our Lord bleſſe thee, and keep thee. 25. Our Lord ſhew his face to thee, and haue mercie vpon thee. 26. Our Lord turne his countenance vnto thee, and giue thee peace. 27. And (*c*) they ſhal inuocate my name vpon the children of Iſrael, and I wil bleſſe them.

(*b*) A ſpecial and determinate forme of bleſſing

(*c*) When the Prieſt vttereth the words God giueth the effect.

ANNOTATIONS.

CHAP. VI.

2. *Wil conſecrate themſelues.*) To ſuch as of their owne accord would bind themſelues by vow to certaine things not commanded, God preſcribeth a Rule containing three ſpecial obſeruations; not to drinke wine, or anie thing that may make drunk; not to cut their haire; and not to touch a dead corps. He appointeth likewiſe rites in making this profeſſion, & calleth the profeſſed *Nazareites*, that is *ſeg egated* or *ſeparated* from the ordinarie ſtate of people; though it was, for moſt part but for a time, to be limited by the parties themſelues, and in ſome perpetual, as in Samſon. *Iudic.* 13. Now *what doe Nazareites ſignifie*, ſaith S. Gregorie (*li.* 31. *c.* 23. *Moral.*] *but thoſe that abſtaine and containe voluntarily from things otherwiſe lawfull* As from eating fleſh, either for certaine daies and times, or altogether; from Mariage; from proprietie in worldlie goods, and the like.

God preſcribed the rule of Nazareites, & the rites of their conſecration. The ſame was a figure of vowes both temporal and

Aug. 52. in Iudic.

CHAP.

CHAP. VII.

In dedication of the Tabernacle the Princes of the twelue tribes offer iointly six waines, and twelue oxen. 11. Then euerie Prince seueral daies make other oblations. 89. And God speaketh to Moyses from the Propitiatorie.

AND it came to passe in the day that Moyses finished the tabernacle and erected it, he anoynted also and sanctified it with al the vessel therof, the altar likewise and al the vessel therof. 2. The Princes of Israel and the heads of the families, that were in euerie tribe, and the Rulers of them, that had been numbred, offered 3. guifts before our Lord, six waines couered, with twelue oxen. Two Princes offered one waine, and euerie man one oxe, and they offered them before the tabernacle. 4. And our Lord said to Moyses: 5. Take them of their hands to serue in the ministerie of the tabernacle, and thou shalt deliuer them to the Leuites according to the order of their ministerie. 6. When Moyses therfore had taken the waines and the oxen, he deliuered them to the Leuites. 7. Two waines & foure oxen he gaue to the sonnes of Gerson, according to that which was necessarie for them. 8. The other foure waines, and the eight oxen he gaue to the sonnes of Merari according to their offices and seruice, vnder the hand of Ithamar the sonne of Aaron the Priest. 9. But to the sonnes of Caath he gaue not waines and oxen: because they serue in the sanctuarie, and carie their burdens (*a*) vpon their owne shoulders. 10. The Princes therfore offered vnto the dedication of the altar, the daie wherin it was anoynted, their oblation before the altar. 11. And our Lord said to Moyses: Let the Princes one and one euerie day offer their guifts vnto the dedication of the altar. 12. The first day Nahasson the sonne of Aminadab of the tribe of Iuda offered his oblation: 13. and there were in it a siluer plate of an hundred and thirtie sicles weight, a phial of siluer hauing seuentie sicles according to the weight of the Sanctuarie, both ful of flower tempered with oyle for a sacrifice: 14. a little morter of ten sicles of gold ful of incense: 15. an oxe out of the heard, and a ramme, and a lambe of a yeare old for and holocaust: 16. and a bucke goat for sinne: 17. and for a sacrifice of pacifikes, two oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare old. This is the oblation of Nahasson the sonne of Aminadab. 18. The second day offered Nathanael the sonne of Suar, Prince of the tribe of Issachar, 19. a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles, according to the weight of the Sanctuarie, both ful of flowre tempered with oile for a sacrifice: 20. a

(*a*) Of great reuerence they caried the arke, and propitiatorie, and the holie vessel ordinarily vpon their shoulders, yet the same were sometimes caried on waines. 1. Reg. 6.

litle morter of gold hauing ten ſicles ful of incenſe : 21. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocauſt, 22. and a bucke goate for ſinne : 23. and for a ſacrifice of pacifikes two oxen, fiue rammes, fiue bucke goats, fiue lambes of a yeare old this was the oblation of Nathanael the ſonne of Suar. 24. The third day the Prince of the ſonnes of Zabulon Eliab the ſonne of Helon, 25. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a ſacrifice : 26. a litle morter of gold weighing ten ſicles ful of incenſe : 27. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocauſt : 28. and a bucke-goate for ſinne, 29. and for a ſacrifice of pacifikes, two oxen, fiue rammes, fiue bucke-goats, fiue lambes of a yeare old. this is the oblation of Eliab the ſonne of Helon. 30. The fourth day the Prince of the ſonnes of Ruben, Eliſur the ſonne of Sedeur, 31. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a ſacrifice : 32. a litle morter of gold weighing ten ſicles ful of incenſe : 33. an oxe out of the heard, and a ramme, and a lambe of a yeare old, for an holocauſt : 34. and a bucke-goate for ſinne : 35. and for pacifike hoſts two oxen, fiue rammes, fiue bucke-goats, fiue lambs of a yeare old. this was the oblation of Eliſur the ſonne of Sedeur. 36. The fifth day the Prince of the ſonnes of Simeon Salamiel the ſonne of Suriſaddai. 37. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a ſacrifice : 38. a litle morter of gold weighing ten ſicles ful of incenſe : 39. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocauſte : 40. and a bucke-goate for ſinne : 41. & for pacifike hoſtes, two oxen, fiue rammes, fiue bucke goats, fiue lambes of a yeare old. this was the oblation of Salamiel the ſonne of Suriſaddai. 42. The ſixt day the Prince of the ſonnes of Gad, Eliaſaph the ſonne of Duel 43. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a ſacrifice : 44. a litle morrer of gold weighing ten ſicles ful of incenſe: 45. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocauſt : 46. and a bucke-goate for ſinne : 47. and for pacifike hoſts, two oxen, fiue rammes, fiue bucke-goats, fiue lambs of a yeare old. this was the oblation of Eliaſaph the ſonne of Duel. 48. The ſeuenth day the Prince of the ſonnes of Ephraim, Eliſama the ſonne of Ammiud 49. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a ſacrifice : 50. a litle morter of gold weighing ten ſicles ful of

incenſe:51. an oxe out of the heard,and a ramme, and a lambe of a yeare old for an holocauſt: 52. and a bucke-goate for ſinne : 53. and for pacifike hoſts , two oxen , fiue rammes , fiue bucke-goats , fiue lambes of a yeare old. this was the oblation of Eliſama the ſonne of Ammiud. 54. The eight day the Prince of the ſonnes of Manaſſes , Gamaliel the ſonne of Phadaſſur , 55. offered a plate of ſiluer weighing an hundred thirtie ſicles , a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie , both ful of flowre tempered with oile for a ſacrifice : 56. a litle morter of gold weighing ten ſicles , ful of incenſe : 57. an oxe out of the heard , and a ramme , & a lambe of a yeare old for an holocauſt : 58. and a bucke-goate for ſinne: 59. and for pacifike hoſts , two oxen, fiue rammes , fiue bucke-goats , fiue lambes of a yeare old. this was the oblation of Gamaliel the ſonne of Phadaſſur. 60. The ninth day the Prince of the ſonnes of Beniamin, Abidan the ſonne of Gedeon 61. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuẽtie ſicles after the weight of the ſanctuarie,both ful of flower tempered with oile for a ſacrifice : 62. a litle morter of gold weighing ten ſicles ful of incenſe : 63. an oxe out of the heard , and a ramme, and a lambe of a yeare old for an holocauſt : 64. and a bucke-goate for ſinne : 65. and for pacifike hoſts , two oxen , fiue rammes , fiue bucke-goats , fiue lambes of a yeare old. this was the oblation of Abidan the ſonne of Gedeon. 66. The tenth day the Prince of the ſonnes of Dan, Ahiezer the ſõne of Ammiſaddai 67. offered a plate of ſiluer weighing an hundred thirtie ſicles, a phial of ſiluer hauing ſeuentie ſicles , after the weight of the Sanctuarie , both ful of flowre tempered with oile for a ſacrifice : 68. a litle morter of gold weighing ten ſicles ful of incenſe: 69. an oxe out of the heard , & a ramme , and a lambe of a yeare old for an holocauſt: 70. and a bucke-goate for ſinne: 71. & for pacifike hoſts two oxen,fiue rammes, fiue bucke-goats,fiue lambes of a yeare old. this was the oblation of Ahiezer the ſonne of Ammiſaddai. 72. The eleuenth day the Prince of the ſonnes of Aſer , Phegiel the ſonne of Ochran 73. offered a plate of ſiluer weighing an hundred thirtie ſicles , a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a ſacrifice : 74. a litle morter of gold weighing ten ſicles ful of inceuſe. 75. an oxe out of the heard,& a ramme, and a lambe of a yeare old for an holocauſt, 76. and a bucke goate for ſinne: 77. & for pacifike hoſts,two oxen,fiue rãmes,fiue bucke goats, fiue lambes of a yeare old. this was the oblation of Phegiel the ſonne of Ochran. 78. The twelfth day the Prince of the ſonnes of Nephthali,Ahira the ſõne of Enan 79. offered a plate of ſiluer weighing an hundred thirtie ſicles,a phial of ſiluer hauing ſeuentie ſicles after the weight of the Sanctuarie,both ful of flowre tẽpered with oile for a ſacrifice:80. a litle morter of gold weighing ten ſicles,ful of incenſe:81. an oxe out of the heard,& a ramme,& a lambe of a yeare old for an holocauſt:82. and a bucke goat for ſinne:83. and for pacifike hoſts,two oxen,

fiue rãmes, fiue bucke goats, fiue lãbes of a yeare old. this was the oblation of Ahira the ſonne of Enan. 84. Theſe things were offered of the Princes of Iſrael in the dedication of the altar, in the day wherin it was cõſecrated: plates of ſiluer twelue: phials of ſiluer twelue: litle morters of gold twelue: 85. ſo that one plate had an hundred and thirtie ſicles of ſiluer, & one phial had ſeuentie ſicles: that is, in the whole of al the veſſels of ſiluer two thouſand foure hundred ſicles, by the weight of the Sanctuarie: 86. litle morters of gold twelue ful of incenſe weighing ten ſicles a piece, by the weight of the Sanctuarie: that is, in the whole an hundred twentie ſicles of gold: 87. oxen out of the heard for an holocauſt, twelue, rammes twelue, lambes of a yeare old twelue, and their libaments: twelue bucke goats for ſinne. 88. For pacifike hoſts, oxen twentie foure, rammes ſixtie, bucke goats ſixtie, lambes of a yeare old ſixtie. Theſe things were offered in the dedication of the altar, when it was anointed. 89. And when Moyſes entred into the tabernacle of couenant, to conſult the oracle, he heard the voice of him that ſpake to him from the propitiatorie, that was ouer the arke between the two Cherubs, from whence alſo he ſpake to him.

CHAP. VIII.

Seuen lamps are ſo placed on the golden candleſticke, that they may ſhine towards the breads of propoſition. 5. The ordination of the Leuites. 24. And at what age they ſhal ſerue in the tabernacle.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to Aaron, and thou ſhalt ſay to him: When thou ſhalt place the ſeuen lamps, let the candleſticke be ſet vp in the ſouth part ouer againſt the north, toward the table of the breads of propoſition, ouer againſt that part toward which the candleſticke looketh, ſhal they ſhine. 3. And Aaron did ſo, and he put the lampes vpon the candleſticke, as our Lord had commanded Moyſes. 4. This was the making of the candleſticke, of beaten gold, as wel the middle ſhaft, as al things that aroſe out of both ſides of the branches: according to the example which our Lord ſhewed to Moyſes, ſo wrought he the candleſticke. 5. And our Lord ſpake to Moyſes ſaying: 6. Take the Leuites out of middes of the children of Iſrael, and thou ſhalt purifie them, 7. according to this rite: Let them be ſprinkled with (a) the water of luſtration, and ſhaue al the haires of their fleſh. And when they haue waſhed their garments, & are cleanſed, 8. they ſhal take an oxe out of the heards, & his libamẽt flowre tẽpered with oyle: & another oxe out of the heard thou ſhalt take for ſinne. 9. & thou ſhalt bring the Leuites before the tabernacle of couenant, calling

(a) This water was mixed with aſhes of a red cow ſacrificed without the campe, *chap.* 19.

together al the multitude of the children of Iſrael. 10. And when the Leuites are before the Lord, the children of Iſrael ſhal put their hands vpon them. 11. and Aaron ſhal offer the Leuites, a guift in the ſight of the Lord from the children of Iſrael, that they may ſerue in his miniſterie. 12. The Leuites alſo ſhal put their hands vpon the heades of the oxen, of the which thou ſhalt make one for ſinne, and the other for holocauſt of the Lord, to pray for them. 13. And thou ſhalt ſet the Leuites in the ſight of Aaron and of his ſonnes, and being offered ſhal conſecrate them to the Lord, 14. and ſhal ſeparate them from the middes of the children of Iſrael, to be mine. 15. And afterward they ſhal enter into the tabernacle of couenant, to ſerue me. And thou ſhalt ſo purifie and conſecrate them for an oblation of the Lord: becauſe they were giuen me for a guift of the children of Iſrael. 16. For the firſt borne that open euerie matrice in Iſrael, I haue taken them. 17. For mine are al the firſt borne of the children of Iſrael, as wel of men as of beaſts. From the day that I ſmote euerie firſt borne in the Land of Ægypt, haue I ſanctified them to me: 18. and I haue taken the Leuites for al the firſt borne of the children of Iſrael: 19. and haue deliuered them for a guift to Aaron and his ſonnes out of the middes of the people, to ſerue me for Iſrael in the tabernacle of couenant, & to pray for them, that there be no plague among the people, if they ſhould preſume to approach vnto my Sanctuarie. 20. And Moyſes & Aaron and al the multitude of the children of Iſrael did concerning the Leuites the things that our Lord had commanded Moyſes: 21. and they were purified, and waſhed their garments. And Aaron (*b*) eleuated them in the ſight of our Lord, and prayed for them, 22. that being purified they might enter to their offices into the tabernacle of couenant before Aaron and his ſonnes. Euen as our Lord had commanded Moyſes touching the Leuites, ſo was it done. 23. And our Lord ſpake to Moyſes, ſaying: 24. This is the law of the Leuites: From twentie fiue yeares and vpward, they ſhal enter in to miniſter in the tabernacle of couenant. 25. And when they ſhal haue accompliſheth the fiftith yeare of their age, they ſhal ceaſe to ſerue: 26. and ſhal be the miniſters of their brethren in the tabernacle of couenant, to keepe the things that are commanded to them, but not to doe the uerie workes. Thus ſhalt thou diſpoſe to the Leuites in their cuſtodies.

(*b*) Aaron hauing receiued the Leuites, preſented them to God, and ſo addicted them to their deſigned offices.

CHAP.

CHAP. IX.

The precept of Paſch to be made the fourteeth day of the firſt moone, is renewed. 6. But the vncleane, and trauelers in iourney the fourteenth day of the ſecond month. 15. The campe muſt reſt or march, as the cloud or piller of fire remaineth ouer the tabernacle, or departeth.

AND our Lord ſpake to Moyſes in the deſert of Sinai, the ſecond yeare, after they went out of the land of Ægypt, the firſt month, ſaying: 2. Let the children of Iſrael make the Phaſe in his time, 3. the fourteenth day of this month at euen, according to al the ceremonies and iuſtifications therof. 4. And Moyſes commanded the children of Iſrael that they ſhould make the Phaſe. 5. Who made it in his time: the fourteenth day of the month at euen in mount Sinai. According to al things that our Lord had commanded Moyſes the children of Iſrael did. 6. But behold certaine vncleane (*e*) vpon the ſoule of man, which could not make the Phaſe on that day, comming to Moyſes and Aaron, 7. ſaid to them: We are vncleane vpon the ſoule of man: why are we defrauded that we can not offer the oblation to our Lord in the due time among the children of Iſrael? 8. To whom Moyſes anſwered: Stand that I may aske counſel what our Lord wil command concerning you. 9. And our Lord (*d*) ſpake to Moyſes, ſaying: 10. Speake to the children of Iſrael: The man that ſhal be vncleane vpon a ſoule, or in his iourney farre off in your nation, let him make the Phaſe to the Lord 11. in the ſecond month, the fourteenth day of the month at euen: with azymes and wild lettice ſhal they eate it: 12. they ſhal not leaue anie thing therof vntil morning, and a bone therof they ſhal not breake, al the rite of the Phaſe they ſhal obſerue. 13. But if anie man both be cleane, and was not in his iourney, and yet did not make the Phaſe, that ſoule ſhal be deſtroyed out from among his peoples, becauſe he offered not ſacrifice to the Lord in his due time: he ſhal beare his ſinne. 14. The ſeiourner alſo and ſtranger if they be with you, ſhal make the Phaſe to the Lord, according to the ceremonies and iuſtifications therof. The ſelfe-ſame precept ſhal be among you aſwel to the ſtranger, as to him that is borne in the countrie. 15. Therfore the day that the tabernacle was erected, a cloud couered it. And from euening ouer the tabernacle there was as it were the likeneſſe of fire vntil morning. 16. So was it done alwaies: by day the cloud couered it, and by night as it were the likeneſſe of fire. 17. And when the cloud that protected the tabernacle had been taken away, then the children of Iſrael marched: and in the place where the cloud had ſtood, there they camped. 18. At the commandement of

(*e*) By touching the dead. *S. Aug. q. 15. in Num.*

(*d*) God anſwered by a voice framed by an Angel from the propitiatorie, *chap. 7. v. 89.*

our Lord they marched, and at his commandment they pitched the tabernacle. Al the daies that the cloud ſtood ouer the tabernacle, they remained in the ſame place: 9. and if it chanced that it did continue ouer it a long time, the children of Iſrael were in the watches of our Lord, and marched not. 10. for as manie daies ſoeuer as the cloud had been ouer the tabernacle. At the commandment of our Lord they pitched their tents, and at his commandement they tooke them downe. 21. If the cloud had been from euen vntil morning, and immediately at day breake had forſaken the tabernacle, they marched: & if it had departed after a day and a night, they tooke downe their tents. 22. But if for two daies or one month or a longer time it had been ouer the tabernacle, the children of Iſrael remained in the ſame place, and marched not: but immediately as it had departed, they remoued the campe. 23. By the word of the Lord they pitched their tents, and by his word they marched: and were in the watches of our Lord according to his commandment by the hand of Moyſes.

CHAP. X.

Trumpets are ſounded by the Prieſts, diuerſly for diuerſe purpoſes. 11. The campe marcheth from the deſert of Sinai. 29. Moyſes intreateth Hobab the Madianite to remaine with them. 35. His prayer when the arke is taken vp, and ſet downe.

The ſecond part. Of diuers impediments which happened to the Iſraelites, and renouation of ſundrie precepts in their iourney from the deſert of Sinai to the campe of Moab.

AND our Lord ſpake to Moyſes, ſaying: 2. Make thee two trumpets of beaten ſiluer, wherwith thou maiſt cal together the multitude when the campe is to be remoued. 3. And when thou ſhalt ſound with the trumpts, al the multitude ſhal gather vnto thee to the doore of the tabernacle of couenant. 4. If thou ſound but once, the Princes ſhal come to thee, and the heades of the multitude of Iſrael. 5. But if the trumpeting ſound in length and with a broken tune, they ſhal moue their campe firſt that are on the eaſt ſide. 6. And at the ſecond ſound and the like noyſe of the trumpet, they ſhal take vp their tents that dwel toward the ſouth. and after this manner ſhal the reſt doe, when the trumpets ſhal ſound to the marching. 7. But when the people is to be gathered together, the ſound of the trumpet ſhal be plaine, and they (a) ſhal not make a broken ſound. 8. And the ſonnes of Aaron the Prieſtes ſhal ſound with the trumpets: and this ſhal be an ordinance for euer in your generations. 9. If you goe forth to warre out of your land againſt the enemies that fight againſt you, you ſhal ſound with trumpets in length, and there ſhal be remembrance of you before the Lord your God, that you may be deliuered out of the hands of your enemies. 10. If at anie time you ſhal haue a banket, & feſtiual daies, and

[a] Before the whole multitude, plaine and neceſſarie points of doctrine muſt only be vttered, but before the learned & wiſer ſort higher myſteries may be treated and taught. *Theod. q. 15. in Num.*

Calendes,

Calendes, you ſhal ſound with trumpets ouer the holocauſtes, & pacifike victimes, that they may be vnto you for a remẽbrance of your God. I the Lord your God. 11. The ſecond yeare, in the ſecond month, the twentith day of the month was the cloud lifted vp from the tabernacle of couenant: 12. & the children of Iſrael marched by their troups from the deſert of Sinai, and the cloud reſted in the wilderneſſe of Pharan. 13. And the firſt moued their campe according to the commandement of our Lord by the hand of Moyſes. 14. The ſonnes of Iudas by their troups: whoſe Prince was Nahaſſon the ſonne of Aminadab. 15. In the tribe of the ſonnes of Iſſachar, the Prince was Nathanael the ſonne of Suar. 16. In the tribe of Zabulon, the Prince was Eliab the ſonne of Helon. 17. And the tabernacle was taken downe, which the ſonnes of Gerſon and Merari carying, marched. 18. And the ſonnes of Ruben alſo marched, by their troups and order, whoſe Prince was Heliſur the ſonne of Sedeur. 19. And in the tribe of Simeon, the Prince was Salamiel the ſonne of Suriſaddai. 20. Moreouer in the tribe of Gad, the Prince was Eliaſaph the ſonne of Duel. 21. And the Caathites alſo marched carying the Sanctuarie. So long was the tabernacle caried, til they came to the place of erecting it. 22. The ſonnes of Ephraim alſo moued their campe by their troups, in whoſe hoſte the Prince was Eliſama the ſonne of Ammiud. 23. And in the tribe of the ſonnes of Manaſſes, the Prince was Gamaliel the ſonne of Phadaſſur. 24. And in the tribe of Beniamin the Prince was Abidan the ſonne of Gedeon. 25. The laſt of al the campe marched the ſonnes of Dan by their troups, in whoſe hoſte the Prince was Ahiezer the ſonne of Ammiſaddai. 26. And in the tribe of the ſonnes of Aſer, the Prince was Phegiel the ſonne of Ochran. 27. And in the tribe of the ſonnes of Nephthali the Prince was Ahira the ſonne of Enan. 28. Theſe are the camps, and the marchings of the children of Iſrael by their troups when they marched. 29. And Moyſes ſaid to Hobab the ſonne of Raguel the Madianite, (a) his * allied: We march toward the place, which our Lord wil giue vs: come with vs, that we may doe thee good: for our Lord hath promiſed good things to Iſrael. 30. To whom he anſwered: I wil not goe with thee, but I wil returne to my countrie, wherin I was borne. 31. And he ſaid: Doe not forſake vs: for thou knoweſt in what places through the deſert we may campe, and (b) thou ſhalt be our guide. 32. And when thou commeſt with vs, whatſoeuer ſhal be beſt of the riches, which our Lord ſhal deliuer vs, we wil giue thee. 33. They marched therfore from the Mount of our Lord three daies iourney, and the arke of the couenant of our Lord went before them, for three daies prouiding a place for the campe. 34. The cloud alſo of our Lord was ouer them by day when they marched. 35. And when the arke was lifted vp, Moyſes ſaid: (c) Ariſe Lord, and be thyne enemies diſperſed, and let them fly that hate thee, from thy face. 36. And when it was ſet downe, he ſaid: Returne Lord to the multitude of the hoſte of Iſrael.

* pgnavel ſini.

(a) Either this Hobab was otherwiſe called Raguel Exo. 2. and alſo Iet hro Exo. 3. and was father in law to Moyſes, or els he was ſonne of the ſame Raguel, and brother in law to Moyſes.

(b) Moyſes meaneth, that when by the cloud and piller of fire (their ſpecial guides) the people ſhould come to new places, this Madianite his allied might direct them, where to find beſt paſture, water, and like commodities, neer to them.

(c) Beſides general prayers for al purpoſes, ſome are compoſed, and applied for ſpecial times and occaſions.

CHAP.

CHAP. XI.

The people murmuring are punished with fire. 7. Manna is againe described. 10. Moyses being afflicted with solicitude of trubleſome people, 16. God adioyneth ſeuentie Ancients to ſuſtaine part of his burden. 18. Promiſeth to giue al the people flesh. 25. The Ancients doe prophecie. 31. The people haue their fil of flesh, 33. but forthwith manie die of the plague, whereof the place is called, The ſepulchres of concupiſcence.

IN the meane time there aroſe a murmuring of the people, as it were repyning for labour, againſt our Lord. Which when our Lord had heard, he was angrie. And the fire of our Lord being kindled againſt them, deuoured the vttermoſt part of the campe. 2. And when the people had cried to Moyſes, Moyſes prayed to our Lord, and the fire was quenched. 3. And he called the name of that place, Kindling: for that the fire of our Lord had been kindled againſt them. 4. For (*a*) the common vulgar people that came vp with them, burned with deſire, ſitting and weepieg, the children of Iſrael being ioyned together with them, and ſaid: Who ſhal giue vs fleſh to eate? 5. We remember the fiſhes that we did eate in Ægypt gratis: the cucumbers come vnto our mind, and the melons, and leeks and onions and garlike. 6. Our ſoule is drie, our eies behold nothing els but Manna. 7. And the Manna was as it were the ſeed of Coriander, of the colour of bdellion. 8. And the people went about, & gathering it, ground it in a milne, or braied it in a morter, boyling it in a pot, and making cakes therof of the taſt as it were of oyled bread. 9. And when the dew fel in the night vpon the campe, the Manna alſo fel withal. 10. Moyſes therfore heard the people weeping by their families, euerie one at the doores of his tent. And the furie of our Lord was exceeding wrath: but to Moyſes alſo it ſeemed an intolerable thing. 11. And he ſaid to our Lord: Why haſt thou afflicted thy ſeruant? wherfore doe I not find grace before thee? and why haſt thou laid the weight of al this people vpon me? 12. Haue I conceaued al this multitude, or begotten them, that thou ſhouldeſt ſay to me: Carie them in thy boſome as the nource is wont to carie the litle infant, and beare them into the land, for the which thou haſt ſworne to their fathers? 13. Whence ſhal I haue fleſh to giue to ſo great a multitude? they whine againſt me, ſaying: Giue vs fleſh that we may eate. 14. I alone can not ſuſtaine al this people, becauſe it

(*a*) Theſe were Ægyptians that parted out of their countrie with the Iſraelites, and now murmuring draw others by example to the ſame ſinne.

it is heauie for me. 15. But (b) if it ſeeme vnto thee otherwiſe, I beſeech thee to kil me, and let me find grace in thine eies, that I be not moleſted with ſo great euils. 16. And our Lord ſaid to Moyſes: Gather me ſeuentie men of the ancients of Iſrael, whom thou knoweſt to be the ancients of the people and maiſters: and thou ſhalt bring them to the doore of the tabernacle of couenant, and ſhalt make them to ſtand there with thee, 17. that I may deſcend & ſpeake to thee: and (c) I wil take of thy ſpirit, and wil deliuer to them, that they may ſuſtaine with thee the burden of the people, and thou onlie be not burdened. 18. To the people alſo thou ſhalt ſay: Be ſanctified: to morrow you ſhal eate fleſh: for I haue heard you ſay: Who ſhal giue vs meates of fleſh? it was wel with vs in Ægypt. That the Lord may giue you fleſh, and you may eate: 19. not one day, nor two, or fiue, or ten, no nor twentie, 20. but euen to a month of daies, til it goe out at your noſethrils, & be turned to lothſomenes, becauſe you haue reiected the Lord, who is in the middes of you, and haue whyned before him, ſaying: Wherfore came we out of Ægypt? 21. And Moyſes ſaid: There are ſix hundred thouſand footemen of this people, and ſayeſt thou: I wil giue them fleſh to eate a whole month? 22. Why, ſhal a multitude of ſheep and oxen be killed, that it may ſuffice for meate? or ſhal al the fiſhes of the ſea be gathered together, for to fil them? 23. To whom our Lord anſwered: Why, is the hand of the Lord vnable? Now preſently thou ſhalt ſee whether my word ſhal be accompliſhed in deed. 24. Moyſes therfore came, and told the people the words of our Lord, aſſembling ſeuentie men of the ancients of Iſrael, whom he cauſed to ſtand about the tabernacle. 25. And our Lord deſcended in a cloud, and ſpake to him, taking away of the ſpirit that was in Moyſes, and giuing to the ſeuentie men. And when the ſpirit had reſted on them, they prophecied, neither ceaſed they any more. 26. And there had remained in the campe two men, of the which one was called Eldad, and the other Medad, vpon whom the ſpirit reſted. (d) for they alſo had been enroled, & were not gone forth to the tabernacle. 27. And when they prophecied in the campe, there ran a boy, and told Moyſes, ſaying: Eldad and Medad doe prophecie in the campe. 28. Forthwith Ioſue the ſonne of Nun, the miniſter of Moyſes, and choſen of manie, ſaid: My Lord Moyſes forbid them. 29. But he ſaid: Why haſt thou emulation for me? O that al the people might prophecie, and that our Lord would giue them his ſpirit! 30. And Moyſes returned, and the ancients of Iſrael into the campe. 31. And a wind comming forth from our Lord, taking quailes ouer the ſea brought them, and let them fal into the campe the ſpace of one daies iourney, on euerie ſide of the campe round about, and they did flie in the ayre two cubits high ouer the earth. 32. The people therfore riſing vp al that day, and the night, and the next day, gathered together a multitude of quailes, he that did leaſt, ten cores: and they dried them round about the campe. 33. As yet the fleſh was in their teeth,

(b) Prayers of holie men are with ſubmiſſion of their willes to Gods wil, either expreſſed or implied.

(c) God imparted of the ſame ſpirit to theſe Ancients, wherof he had giuē to Moyſes, that they might haue ſo much help of grace as pleaſed God and Moyſes haue neuer the leſſe. *S. Aug. q. 18. in Num.*

(d) Gods grace ſometimes preuenteth the ordinarie meanes. *Theodoret. q. 21. in Num.*

neither had that kind of meate failed: & behold the furie of our Lord being prouoked againſt the people, ſtrucke them with an exceeding great plague. 34. And that place was called (e) The Sepulchres of concupiſcence: for there they buried the people that had luſted. And departing from the Sepulchres of concupiſcence, they came vnto Haſeroth, and taried there.

(e) By this example and figure S. Paul ſheweth that al ſhal not be ſaued which are baptiſed, and communicate in the ſame faith and Sacramẽts, but thoſe only which alſo pleaſe God in their workes. 1. Cor. 10.

CHAP. XII.

Marie and Aaron murmur againſt Moyſes. 6. Whom God praiſeth aboue other Prophets. 10. Marie being ſtrucken with leproſie, Aaron confeſſeth his fault. 13. Moyſes prayeth for her, and after ſeuen daies ſeparation from the campe, ſhe is reſtored.

AND Marie and Aaron ſpake againſt Moyſes, for his wife the (a) Æthiopian, 2. and they ſaid: hath our Lord ſpoken by Moyſes onlie? hath he not ſpoken to vs alſo in like manner? Which when our Lord had heard, (3. (b) For Moyſes was the mildeſt man aboue al men that dwelt vpon the earth) 4. immediately he ſpake to him, and to Aaron and Marie: Goe forth you three onlie to the tabernacle of couenant. And when they were come forth, 5. our Lord deſcended in the piller of a cloud, and ſtood in the entrie of the tabernacle calling Aaron & Marie. Who going vnto him, 6. he ſaid to them: Heare my words: If there ſhal be among you a Prophet of the Lord, in viſion wil I appeare to him, or in ſleepe I wil ſpeake to him. 7. But my ſeruant Moyſes is not ſuch an one, who in al my houſe is moſt faythful: 8. for mouth to mouth I ſpeake to him: and plainely, and not by riddels and figures doth he ſee the Lord. Why therfore did you not feare to detract from my ſeruant Moyſes? 9. And being wrath againſt them, he went away: 10. the cloud alſo departed that was ouer the tabernacle: and behold Marie appeared white with leproſie as it were ſnow. And (c) when Aaron had looked on her, and ſaw her wholy couered with leproſie, 11. he ſaid to Moyſes: I beſeech thee my Lord, lay not vpon vs this ſinne which we haue fooliſhly committed, 12. let not this woman be as it were dead, and as an abortiue that is caſt forth of the mothers wombe. Loe now the one halfe of her fleſh is deuoured with the leproſie. 13. And Moyſes cried to our Lord, ſaying: God, I beſeech thee, heale her. 14. To whom our Lord anſwered: If her father had ſpit vpon her face, ought ſhe not to haue been aſhamed ſeuen dayes at the leaſt? Let her be ſeparated ſeuen daies without the campe, and afterwards ſhe ſhal be called againe. 15. Marie therfore was ſhut forth without the campe ſeuen daies: and the people moued not from that place, vntil Marie was called againe.

Exod. 2.

(a) Madianites were alſo called Æthiopiãs. S. Aug. q. 20. in Num.

(b) The Holie Ghoſt forced Moyſes to vtter his owne praiſe, which of himſelf he deſired not.

(c) Aaron was not publikely puniſhed, leſt therby he had been made cõtemptible to the people, but was otherwiſe chaſtiſed.

CHAP.

CHAP. XIII.

From the deſert of Pharan Moyſes ſendeth twelue men (of euerie tribe one) to view the Land of Chanaan: 17. changeth Oſee his name into Ioſue, 18. inſtructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after fourtie dayes returne, bringing with them fruits, in token of the landes fertilitie. 29. But in other reſpects (the reſt beſides Caleb and Ioſue) diſcouraging the people make them to murmur.

AND the people marched from Haſeroth pitching their tents in the deſert of Pharan. 2. And there our Lord ſpake to Moyſes, ſaying: 3. Send men that may view the Land of Chanaan, which I wil giue to the children of Iſrael, one of euerie tribe, of the Princes. 4. Moyſes did that which our Lord had commanded, from the deſert of Pharan ſending principal men, whoſe names be theſe. 5. Of the tribe of Ruben, Samua the ſonne of Zechur. 6. Of the tribe of Simeon, Saphat the ſonne of Huri. 7. Of the tribe of Iuda, Caleb the ſonne of Iephone. 8. Of the tribe of Iſſachar, Igal the ſonne of Ioſeph. 9. Of the tribe of Ephraim, Oſee the ſonne of Nun. 10. Of the tribe of Beniamin, Phalti the ſonne of Raphu. 11. Of the tribe of Zabulõ, Geddiel the ſonne of Sodi. 12. Of the tribe of Ioſeph, of the ſcepter of Manaſſes, Gaddi, the ſonne of Suſi. 13. Of the tribe of Dan, Ammiel the ſonne of Gemalli. 14. Of the tribe of Aſer, Sthur the ſonne of Michael. 15. Of the tribe of Nephthali, Nahabi the ſonne of Vapſi. 16. Of the tribe of Gad, Guel the ſonne of Machi. 17. Theſe are the names of the men, whom Moyſes ſent to view the Land: and he called Oſee the ſonne of Nun, (*a*) Ioſue. 18. Moyſes therfore ſent them to view the Land of Chanaan, and ſaid to them: Goe vp by the ſouth ſide. And when you ſhal come to the mountaines, 19. view the Land, what it is: and the people that are the inhabitants therof, whether they be ſtrong or weake: few in number or manie: 20. the land it-ſelf, whether it be good or bad: what manner of cities, walled or without walles: 21. the ground, fat or barren, wooddie or without trees. Be of good courage, and bring vs of the fruits of the Land. And it was the time whẽ now the firſt ripe grapes are to be eaten. 22. And when they were gone vp, they viewed the Land from the deſert of Sin, vnto Rohob as you enter to Emath. 23. And they went vp at the ſouth ſide, & came to Hebron, where were Achiman and Siſai & Tholmai the ſonnes of Enac. for Hebron was built ſeuen yeares before Tanis the citie of Ægypt. 24. And going forward as farre as the Tor-

a) Changing of his name literally imported the great office of chiefe Duke vnto which he was deſigned, myſtically prefigured our Lord IESVS, for it is the ſame name in Hebrew, and ſignifieth SAVIOVR. *Theod. q 25. in Num.*

rent of cluſter, they cut off a branch with the grapes therof, which two men carried vpon a leauer. They tooke of the pomegranates alſo & of the figges of that place: 25. which was called Nchelcſcol, that is to ſay, the Torrent of cluſter, for that thence the children of Iſrael had caried a cluſter. 26. And the diſcouerers of the Land returning after fourtie daies, hauing circuited al the countrie, 27. came to Moyſes & Aaron and to al the aſſemblie of the children of Iſrael into the deſert of Pharan, which is in Cades. And ſpeaking to them and to al the multitude they ſhewed the fruits of the Land: 28. and reported, ſaying: We came into the Land to which thou didſt ſend vs, which in very deed floweth with milke and honie, as by theſe fruits may be knowen: 29. but it hath very ſtrong inhabitants, and cities great and walled. The ſtocke of Enac we ſaw there. 30. Amalec dwelleth in the ſouth, the Hetheite and the Iebuſeite and the Amorrheite in the mountaines: but the Chananeite abideth beſide the ſea and about the ſtreames of Iordan. 31. Among theſe things Caleb appeaſing the murmuring of the people that roſe againſt Moyſes, ſaid: Let vs goe vp and poſſeſſe the Land, becauſe we may obtaine it. 32. But the others, that had been with him, ſaid: No, we are not able to goe vp to this people, becauſe it is ſtronger then we. 33. And they detracted from the Land, which they had viewed, before the children of Iſrael, ſaying: The Land, which we haue viewed, (*b*) deuoureth her inhabitants: the people, that we beheld, is of a tal ſtature. 34. There we ſaw certaine monſters of the ſonnes of Enac, of the gyants kind: to whom being compared, we ſeemed as it were locuſts.

(*b*) Pretending falſly that the Land had an vnwholſome ayre, *deuouring the inhabitants*, & not poſſible to be obtained by reaſō of the gyants, couertly they detracted frō Gods power, or his good wil towards them, who had promiſed the ſame and therefore he gaue it to their children, but not to theſe ſeducers and murmurers, *chap.* 14. *v.* 23, 29.

CHAP. XIIII.

The mutinous murmuring people being vnplacable, 11. *God expoſtulateth their ingratitude, threatneth to deſtroy them.* 13. *Yet Moyſes pacifieth his wrath,* 22. *but ſo that al which were numbred comming from Ægypt, except Caleb and Ioſue, ſhal die in the wildernes.* 31. *And their children ſhal poſſeſſe the promiſed land.* 40. *Then fighting contrarie to Moyſes admonition are beaten, and manie ſlaine by their enimies.*

THEREFORE al the multitude crying out wept that night, 2. and al the children of Iſrael murmured againſt Moyſes and Aaron, ſaying: 3. Would God we had died in Ægypt: and (*a*) in this vaſte wilderneſſe would God we might die, and that our Lord would not bring vs into this Land, leſt we fal by the ſword, and our wiues and children be led captiue. Is it not better to returne into Ægypt? 4. And one ſaid to an other:

(*a*) Theſe murmurers had their wiſh, to their owne puniſhment. *Cha.* 14. *v.* 29. 26. *v.* 64.

(*b*) It is ſo abſolutely neceſſarie in euerie

(*b*) Let

(a) Let vs appoint a captaine, & let vs returne into Ægypt. 5. Which Moyſes & Aaron hearing fel flat vpō the ground before al the multitude of the children of Iſrael. 6. But Ioſue the ſonne of Nun, and Caleb the ſonne of Iephone, who thēſelues alſo had viewed the lād, rent their garmēts, 7. and ſpake to al the multitude of the children of Iſrael: The Land, which we haue circuited, is very good. 8. If our Lord be propitious, he ſhal bring vs into it, and deliuer vs a ground flowing with milke and honie. 9. Be not rebellious againſt our Lord: neither feare ye the people of this land, for euen as bread ſo we may deuour them. al aid is gone from them: our Lord is with vs, feare ye not. 10. And when al the multitude cried, and would haue ſtoned them, the glorie of our Lord appeared ouer the roofe of couenant in the ſight of al the children of Iſrael. 11. And our Lord ſaid to Moyſes: How long wil this people detract me? How long wil they not beleue me in al the ſignes that I haue done before them? 12. I wil ſtrike them therfore with peſtilence, and wil conſume them: but thee I wil make Prince ouer a great nation and a ſtronger then this is. 13. And Moyſes ſaid to our Lord: That the Ægyptians, from the middes of whom thou haſt brought forth this people, 14. and the inhabitants of this Land, which haue heard that thou Lord art among this people, and art ſeen face to face, and thy cloud protecteth them, and in a piller of a cloud thou goeſt before them by day, and in a piller of fire by night, 15. may heare that thou haſt killed ſo great a multitude as it were one man, and may ſay: 16. He could not bring in the people into the Land, for which he had ſworne, therfore did he kil them in the wilderneſſe. 17. Let therfore the ſtrength of our Lord be magnified as thou haſt ſworne, ſaying: 18. The Lord is patient and ful of mercie, taking away iniquitie and wicked deeds, and leauing no man innocent, which viſiteſt the ſinnes of the fathers vpon the children vnto the third and fourth generation. 19. Forgiue, I beſeech thee, the ſinne of this thy people, according to the greatnes of thy mercie, as thou haſt been propitious to them ſince their going out of Ægypt vnto this place. 20. And our Lord ſaid: I haue forgiuen it according to thy word. 21. Liue I: and the whole earth ſhal be replenished with the glorie of the Lord. 22. (c) But yet al the men that haue ſeen my maieſtie, and the ſignes that I haue done in Ægypt, and in the wilderneſſe, and haue tempted me now ten times, neither haue obeied my voice, 23. they ſhal not ſee the Land for the which I ſware to their fathers, neither ſhal any of them that hath detracted me, behold it. 24. My ſeruant Caleb, who (d) being ful of an other ſpirit hath folowed me, wil I bring in vnto this Land which he hath circuited: and his ſeed ſhal poſſeſſe it. 25. Becauſe the Amalecite and and the Cananeite dwel in the valleys. To morrow remoue the campe, and returne into the wilderneſſe by the way of the Red ſea. 26. And our Lord ſpake to Moyſes and Aaron, ſaying: 27. How long doth this vngratious multitude murmur againſt me? I haue heard the complaints of the children of Iſrael.

(a) communitie to haue one Superior of al, that verie mutiners themſelues doe euer chooſe ſuch a one, & cal him the Electo.

(c) After the ſinne is forgiuen, yet puniſhment remaineth to be inflicted.

(d) Although grace be firſt giuen without deſert: yet good workes done by grace doe merit reward. S. Aug. de Grat. & lib. arb. c. 6.

28. Say therfore to them: liue I, ſayth our Lord: According as you haue ſpoken I hearing it, ſo wil I doe to you. 29. In this wilderneſſe ſhal your carcaſſes lie. Al you that are numbred from twentie yeares & vpward, and haue murmured againſt me, 30. you ſhal not enter into the Land, ouer the which I haue lifted vp my hand to make you inhabite it, except Caleb the ſonne of Iephone, and Ioſue the ſonne of Nun. 31. But your litle ones, of whom you ſaid, that they ſhould be a prey to the enemies, wil I bring in: that they may ſee the Land that hath miſliked you. 32. Your carcaſſes ſhal lie in the wilderneſſe. 33. Your children ſhal wander in the deſert fourtie yeares, and (e) ſhal beare your fornication, vntil the carcaſſes of their fathers be conſumed in the deſert, 34. according to the number of the fourtie daies, wherin you viewed the Land: a yeare ſhal be reputed for a day. And fourtie yeares you ſhal receiue your iniquities, and ſhal know my reuenge: 35. for as I haue ſpoken, ſo wil I doe to al this wicked multitude, that hath riſen together againſt me: in this wilderneſſe ſhal it faile and die. 36. Therfore al the men, whom Moyſes had ſent to view the Land, and which returning had made al the multitude to murmur againſt him, detracting from the Land that it was nought, 37. died and were ſtrucken in the ſight of our Lord. 38. But Ioſue the ſonne of Nun, and Caleb the ſonne of Iephone liued of al them, that had gone to view the Land. 39. And Moyſes ſpake al theſe words to al the children of Iſrael, and the people mourned exceedingly. 40. And behold very early in the morning riſing they went vp to the top of the mountaine, and ſaid: We are readie to goe vp to the place, wherof our Lord hath ſpoken: for we haue ſinned. 41. To whom Moyſes ſaid: Why tranſgreſſe you the word of our Lord, which ſhal not ſucceed proſperouſly with you? 42. Goe not vp, for our Lord is not with you: leſt you fal before your enemies. 43. The Amalecite and the Chananeite are before you, by whoſe ſword you ſhal fal, for that you would not conſent to our Lord, neither wil our Lord be with you. 44. But they being blinded went vp to the top of the mountaine. But the arke of the teſtament of our Lord & Moyſes departed not from the campe. 45. And the Amalecite came downe and the Cananeite, that dwelt in the mountaine; and ſtriking and hewing them, purſued them as farre as Horma.

(e) Temporal puniſhment laid vpon the children for their fathers ſinnes, is for their owne ſpiritual good. *S. Aug. Epiſt. 75. ad Auitum.*

CHAP. XV.

Certaine precepts concerning Sacrifices 17. and firſt fruits, are repeated, 22. alſo touching different punishment of ſinne cõmitted by ignorance and by ſet wilfulnes: 32. and accordingly one is ſtoned to death for gathering ſticks on the Sabbath day. 37. Al are commanded to carie a ſigne in their garments, therby to remember the commandments of God.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to the children of Iſrael, and thou ſhalt ſay to them: When you ſhal be entred into the Land of your habitation, which I wil giue you, 3. and ſhal make oblation to the Lord for an holocauſt, or victime, paying vowes, or voluntarily offering guifts, or in your ſolemnities burning a ſweet ſauour vnto the Lord, of oxen or of ſheep: 4. whoſoeuer immolateth the victime, ſhal offer a ſacrifice of flowre, the tenth part of an ephi tempered with oyle, which ſhal haue in meaſure the fourth part of an hin: 5. and wine of the ſame meaſure to powre the libaments ſhal he giue for the holocauſt or for the victime. For euerie lambe 6. and ramme there ſhal be a ſacrifice of flowre of two tenths, which ſhal be tempered with oile the third part of an hin: 7. and wine for the libament, the third part of the ſame meaſure, ſhal he offer for a ſweet ſauour to the Lord. 8. But when thou makeſt an holocauſt or hoſte of oxen, to fulfil thy vow, or for pacifike victimes, 9. thou ſhalt giue for euerie oxe three tenths of flowre tempered with oile, which ſhal haue halfe the meaſure of a hin: 10. and wine to powre libaments of the ſame meaſure for an oblation of moſt ſweet ſauour to the Lord. 11. So ſhalt thou doe 12. for euerie oxe and ramme and lambe & buck goat. 13. As wel they that are borne in the countrie as the ſtrangers 14. after one rite ſhal offer ſacrifices. 15. There ſhal be al one precept & iudgement as wel to your ſelues as to the ſtrangers of the land. 16. Our Lord ſpake to Moyſes, ſaying: 17. Speake to the children of Iſrael, & thou ſhalt ſay to them: 18. When you are come into the land, which I wil giue you, 19. and ſhal eate of the breads of that countrie, you ſhal ſeparate firſt fruits to the Lord 20. of your meats. As of your barne floores you ſeparate firſt fruits, 21. ſo of your paſts ſhal you giue firſt fruits to the Lord. 22. And if through ignorance you omit any of theſe things, which the Lord hath ſpoken to Moyſes, 23. and by him hath commanded you, from the day that he began to command and ſo forward, 24. and the multitude haue forgotten to doe it: they ſhal offer a calfe out of the heard, an holocauſt for a moſt ſweet ſauour to the Lord, and the ſacrifice and libaments therof, as the ceremonies require, and a buck goat

for

ments therof, as the ceremonies require, and a buck-goat for ſinne: 25. and the Prieſt ſhal pray for al the multitude of the children of Iſrael: and it ſhal be forgiuen them, becauſe they ſinned not wittingly, offering notwithſtanding burnt ſacrifice to the Lord for themſelues and for their ſinne and errour: 26. and it ſhal be forgiuen al the people of the children of Iſrael, and the ſtrangers, that ſeiourne among them: becauſe it is the fault of al the people through ignorance. 27. But if one ſoule ſhal ſinne vnwitting, he ſhal offer a ſhe goate of a yeare old for his ſinne: 28. and the Prieſt ſhal pray for him, becauſe he ſinned vnwitting before the Lord: and he ſhal obteine him pardon, and it ſhal be forgiuen him. 29. As wel to them that are borne in the countrie as to the ſtrangers one law ſhal be for al, that ſinne by ignorance. 30. But the ſoule, that (a) through pride committeth any thing, whether he be borne in the countrie, or a ſtranger, (becauſe he hath been rebellious againſt the Lord) ſhal periſh out of his people: 31. for he hath contemned the word of the Lord, and made his precept of no effect: therfore ſhal he be deſtroyed, and ſhal beare his iniquitie. 32. And it came to paſſe, when the children of Iſrael were in the wilderneſſe, and had found a man gathering ſtickes on the Sabbath day, 33. they preſēted him to Moyſes and Aaron and the whole multitude. 34. Who ſhut him into priſon, not knowing what they ſhould doe with him. 35. And our Lord ſaid to Moyſes, (b) dying let this man die, let al the multitude ſtone him without the campe. 36. And when they had brought him out, they ſtoned him, and he died as our Lord had commanded. 37. Our Lord alſo ſaid to Moyſes: 38. Speake to the children of Iſrael, and thou ſhalt ſay to them, That they make themſelues (c) fringes in the corners of their garments, putting in them ribands of hyacinth: 39. which when they ſhal ſee, they may remember al the commandements of the Lord, and not folow their owne cogitations and eies fornicating after diuers things, 40. but rather mindful of the precepts of the Lord may doe them, and be holie to their God. 41. I the Lord your God, that brought you out of the Land of Ægypt, that I might be your God.

(a) Though ſinnes wittingly committed, proceeding of pride and contempt of Gods commandmēt, could not be pardoned by the law: yet ſuch may alſo be remitted through true repentance. S. *Aug. q. 25. in Num.*

(b) Seueritie is vſed towards thoſe that knowing Gods wil doe cōtrarie. *Luc. 12. v. 47.*

(c) The Iewes in Chriſts time hypocritically enlarged theſe fringes, for vaine ſhew of holines. *Mat. 23.*

CHAP. XVI.

Core and his complices, making schisme against Moyses and Aaron, 31. some are swalowed in the earth, with their families and substance; 35. other two hundred and fiftie offering incense, 41. and fourteen thousand seuen hundred of the common people, murmuring in behalfe of the seditious, are consumed with fire from heauen.

AND behold Core the sonne of Isaac, the sonne of Caath, the sonne of Leui, and Dathan and Abiron the sonnes of Eliab, Hon also the sonne of Pheleth of the children of Ruben, 2. rose against Moyses, & other of the children of Israel, two hundred fiftie men Princes of the synagogue, and which in the time of assemblie were called by name. 3. And when they had stood vp against Moyses and Aaron, they said: Let it suffice you, that (*a*) al the multitude consisteth of holie ones, and our Lord is among them: Why lift you vp your selues aboue the people of our Lord? 4. Which when Moyses had heard, he fel flat on his face: 5. and speaking to Core and al the multitude, he said: In the morning our Lord wil make it knowne who pertaine to him, and the holie he wil ioyne to himselfe: and whom he shal choose, they shal approach to him. 6. This doe therfore: Take euerie man their censars, thou Core, and al thy Councel: 7. and taking fire in them to morrow, put vpon it incense before our Lord: and whom soeuer he shal choose, the same shal be holie: you doe much exalt your selues ye sonnes of Leui. 8. And he said againe to Core: Heare ye sonnes of Leui: 9. Is it a smal thing vnto you, that the God of Israel hath separated you from al the people, and ioyned you to himselfe, that you should serue him in the seruice of the tabernacle, and should stand before the ful assemblie of the people, & should minister to him? 10. did he therfore make thee and al thy brethren the sonnes of Leui to approach vnto him, that you should chalenge vnto you the Priesthood also, 11. & al thy companie should stand against our Lord? for what is Aaron that you murmur against him? 12. Moyses therfore sent to cal Dathan and Abiron the sonnes of Eliab. Who answered: We come not. 13. Why, is it a smal matter to thee that thou hast brought vs out of a land, that flowed with milke and honie, to kil vs in the desert, vnles thou rule also like a Lord ouer vs? 14. Indeed hast thou brought vs into a lād, that floweth with riuers of milke and honie, and hast thou giuen vs possessions of fields and vineyards? What, wilt thou pluck out our eies also? We come not. 15. Moyses therfore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I haue not taken of them so much as a little

(*a*) So Luther (*li. de abrog. Missa*) & other enemies of Ecclesiastical Hierarchy, wil haue no proper Priesthood in the Church of Christ, because al Christians are called *a holie Priesthood*, 1. *Pet.* 2. & *Priests*, *Apoc.* 1.

aſſe at anie time, neither haue afflicted anie of them. 16. And he ſaid to Core: Thou, and al thy congregation ſtand ye apart before our Lord, and Aaron to morrow apart. 17. Take eucrie one your cenſars, and put incenſe vpon them, offering to our Lord two hundred fiftie cenſars: Let Aaron alſo hold his cenſar. 18. Which when they had done, Moyſes and Aaron ſtanding, 19. & had heaped together al the multitude againſt them to the dore of the tabernacle, the glorie of our Lord appeared to them al. 20. And our Lord ſpeaking to Moyſes and Aaron, ſaid: 21. Separate your ſelues from the middes of this congregation, that I may ſodenly deſtroy them. 22. Who fel flat on their face, and ſaid: Moſt mightie God of the ſpirits of al fleſh, when one ſinneth, ſhal thy wrath rage againſt al? 23. And our Lord ſaid to Moyſes: 24. Command the whole people that they ſeparate themſelues from the tabernacles of Core and Dathan and Abirō. 25. And Moyſes aroſe, and went to Dathan and Abiron: and the ancients of Iſrael folowing him, 26. he ſaid to the multitude: Depart from the tabernacles of the impious men, and touch not the things that pertaine to them, (*a*) leſt you be wrapped in their ſinnes. 27. And when they were departed from their tents round about, Dathan and Abiron comming forth ſtood in the entrie of their pauilions with their wiues and children, and al the multitude. 28. And Moyſes ſaid: (*b*) In this you ſhal know that our Lord hath ſent me to doe al things that you ſee, and that I haue not forged them of my owne mind: 29. If they die the accuſtomed death of men, and if the plague, wherwith others alſo are wont to be viſited, doe viſite them, our Lord did not ſend me: 30. but if our Lord doe a new thing, that the earth opening her mouth ſwallow them downe, and al things that pertaine to them, and they deſcend quicke into hel, you ſhal know that they haue blaſphemed our Lord. 31. Immediately therfore as he ceaſed to ſpeake, the earth brake a-ſunder vnder their feet: 32. and opening her mouth, deuoured them with their tabernacles & al their ſubſtance. 33. and they went downe into hel quicke couered with the ground, and periſhed out of the middes of the multitude. 34. But al Iſrael, that ſtood round about, fled at the crie of them that periſhed, ſaying: Leſt perhaps the earth ſwallow vs alſo. 35. But a fire alſo comming forth from our Lord, ſlew the two hundred fiftie men, that offered the incenſe. 36. And our Lord ſpake to Moyſes, ſaying: 37. Command (*c*) Eleazar the ſonne of Aaron the Prieſt that he take vp the cenſars that lie in the burning fire, and that he ſprinkle the fire hither and thither: becauſe they be ſanctified 38. in the deaths of the ſinners: and let him beate them into plates, and faſten them to the altar, becauſe there hath been offered incenſe in them to the Lord, and they are ſanctified, that the children of Iſrael may ſee them for a ſigne and a monument. 39. Eleazar therfore the Prieſt tooke the braſen cenſars, wherin they had offered, whom the burning fire deuoured, and beat them into plates, faſtning them to the altar: 40. that the children of Iſrael

afterward

(*a*) Thoſe that touch things perteining to impietie, or depart not from the tabernacles of ſchiſmatikes are inwrapped in their ſinnes: much more to goe vnto heretical Synagogues is cōdemned. *See S. Cypriā l. de lapſis Parag. 5.*

(*b*) Moyſes proued before by miracles (*Exod. 4.*) that he was ſent of God, & now he proueth againe by miracle, that he and Aaron, and not theſe ſchiſmatikes were called & ſent by God to gouerne his people.

(*c*) Aaron being already eſtabliſhed high-Prieſt, God againe confirmeth in *Eleazar the progenie of Prieſtlie ſucceſſiō, in* Aarōs ſtock, & not in other Leuites. *S. Aug. q. 30. in Num.*

afterward might haue, wherwith to be admoniſhed, that no ſtanger approach, and he that is not of the ſeed of Aaron, to offer incenſe to our Lord, leſt he ſuffer as Core hath ſuffered, & al his congregation, according as our Lord ſpake to Moyſes. 41. And al the multitude of the childrē of Iſrael murmured the day following againſt Moyſes & Aarō, ſaying: You haue killed the people of our Lord. 42. And when there roſe a ſedition, and the tumult grew farder, 43. Moyſes and Aaron fled to the tabernacle of couenant. Which after they were entred the clond couered it, and the glorie of our Lord appeared. 44. And our Lord ſaid to Moyſes: 45. Depart from the middes of this multitude, (*a*) euen now wil I deſtroy them. And as they lay vpon the ground, 46. Moyſes ſaid to Aaron: Take the cenſar, and drawing fire from the altar, put incenſe vpon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, & the plague rageth. 47. Which when Aaron had done, and had runne to the middes of the multitude, which now the burning fire did waſt, he offered the incenſe: 48. and ſtanding between the dead and the liuing, he prayed for the people, and the plague ceaſed. 49. And there were that were ſtrucken, fourteen thouſand and ſeuen hundred men, beſide them that had periſhed in the ſedition of Core. 50. And Aaron returned to Moyſes vnto the doore of the tabernacle of couenant after that the deſtruction was ceaſed.

a) This multitude did only in words fauour ſchiſmatikes, what iudgemēt then remaineth to thoſe which in external acts participate with heretikes?

ANNOTATIONS.

CHAP. XVI.

2. *Roſe againſt Moyſes.*] By this moſt famous Schiſme and terrible puniſhment therof, al are warned to keepe order, vnitie, and peace within the Church of God; and in no wiſe to communicate with heretikes or ſchiſmatikes in the act of hereſie or ſchiſme. A neceſſarie admonition, eſpecially in ſuch times and places as we liue in, and ſee greater breaches made from ordinarie and lawful Paſtors then this was. For as S. Ignatius wel noteth (*Epiſt. 3 ad Magnatianos*) Core Dathan and Abiron impugned not directly the law, but reſiſted Moyſes and Aaron: Yet were they and manie thouſands with them, ſeuerely puniſhed for their conſpiracie. S. Cyprian (*lib. 1. Epiſt. 6.*) obſerueth the ſame, ſaying: Core Dathan and Abiron acknowledged the ſame God with Aaron and Moyſes, liuing vnder the ſame law and religion, and inuocated one true God, yet becauſe, paſſing the appointed miniſterie of their owne place, oppoſite to Aaron (who by Gods fauour and ordinance had receiued lawful Prieſthood) they tooke vpon them to ſacrifice, they were forthwith puniſhed by God for their vnlawful attempts: neither could their ſacrifices irreligiouſly and vnlawfully offered againſt Gods ordinance be ratified, nor profite them at al. thus teacheth S. Cyprian the glorious Martyr. And the text is cleare, that they were neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the familie of Caath (who were neereſt in kinred and in office to the Prieſts) and

This hiſtorie & others were writtē for our admonition. 1. *Cor* 10.

Core and his cōplices were not heretikes, but only ſchiſmatikes.

God accepteth not ſacrifice done againſt his ordinance.

other principal men of diuers tribes, enuying the ſuperioritie of Moyſes and Aaron, and that prieſthood was eſtabliſhed only in Aarons progenie, arrogated to themſelues the office of Prieſts and offered incenſe, further pretending, for vpholding their ſchiſme, that there ſhould be no Superiour at al aboue the holie people of God, which albeit they did not beliewe, yet therby they drew the multitude to fauour and folow them. But God deciding this debate, to take away the contradiction, made the earth to open, & ſwallow vp thoſe that firſt refuſed to obey Moyſes, with their tabernacles and ſubſtance; and fire from heauen to conſume two hundred & fiftie which offered incenſe; & fourteen thouſand ſeuen hundred of the commun people, for imputing to their Superiours the deſtruction of the ſedicious, were alſo conſumed with fire, raging amongſt the whole multitude, til Aaron ſent by Moyſes, and offering incenſe appeaſed Gods wrath, and ſaued the reſt. And wil anie Chriſtians (that know they haue immortal ſoules, and that God is a iuſt Iudge) thinke to eſcape with leſſe damnation, who for anie worldlie gaine, fauour, or feare, yeald their bodilie and perſonal preſence at ſeruice or ſermon of heretikes, or anie way communicate with heretikes in practiſe of hereſie?

God by ſpeecpie punihmẽt preuenteth hereſie, wherto al ſchiſme tendeth.

Not only the authours of wickednes, *but al that conſent*, much more that cooperate, *are worthie of death. Rom. 1.*

CHAP. XVII.

Moyſes taking of the Princes of twelue tribes twelue rods, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle al night, 8. where Aarons rod (and none of the reſt) buddeth, bloometh, and bringeth forth fruit. 9. And al being shewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

AND our Lord ſpake to Moyſes, ſaying: 2. Speake to the children of Iſrael, and (*a*) take a rod of euerie one of their kinreds, of al the Princes of their tribes, twelue rods, and the name of euerie one thou ſhalt write vpon his rod. 3. And the name of Aaron ſhal be in the tribe of Leui, and one rod ſhal conteine al their families: 4. and thou ſhalt lay them in the tabernacle of couenant before the teſtimonie, where I wil ſpeake to thee. 5. Whomſoeuer of theſe I ſhal chooſe, his rod ſhal bloſſome: and I ſhal ſtay from me the grudgings of the children of Iſrael, wherwith they murmur againſt you. 6. And Moyſes ſpake to the children of Iſrael: and al the Princes gaue him rods by euerie tribe: and they were twelue rods beſides Aarons rod. 7. Which when Moyſes had laid before our Lord in the tabernacle of teſtimonie: 8. returning the day folowing he found that" Aarons (*b*) rod in the houſe of Leui was buded: and the buds therof ſwelling, the bloſſomes were ſhot forth, which ſpreading the leaues, were * faſhioned into (*c*) almonds. 9. Moyſes therfore brought forth al the rods from the ſight of our Lord to al the children of Iſrael, and

(*a*) For more ſatisfaction to the whole people God confirmeth Aarõs authoritie by a new miracle. *v.* 10.

(*b*) The rod ſignified the B Virgin mother and the (*c*) almonds Chriſt, to wit, the vtter pil his humanitie, the ſhel his croſſe, the kernel his diuinitie: Who *pacified by the bloud of his croſſe, al things in earth & in heauen. Colloſſ. 1. S. Aug. de tẽp. ſer. 3*

* *deformati, fully formed.*

they

and they ſaw and euerie one receiued their rods. 10. And our Lord ſaid to Moyſes: Carie backe Aarons rod into the tabernacle of teſtimonie, that it may be kept there for a ſigne of the rebellious children of Iſrael, and let their complaints ceaſe from me, leſt they die. 11. And Moyſes did as our Lord had commanded. 12. And the children of Iſrael ſaid to Moyſes: Behold we are conſumed, we are al perished. 13. Whoſoeuer approacheth to the tabernacle of our Lord, he dieth. Are we al to be deſtroyed vnto vtter conſumption?

ANNOTATIONS.

CHAP. XVII.

8. *Aarons rod.*) This rod without root, neither it-ſelfe planted, nor anie liue branch ingraffed therin, al drie without iuyce or moiſture, bringing forth buds, flowers, & fruit, was a figure that our B. Ladie ſhould beare a ſonne, and remaine a Virgin. And this example euidently demonſtrateth that ſhe could ſo doe, it being no more contrarie to nature, that a virgin ſhould conceiue, and beare child without loſſe of virginitie, then that the drie rod ſhould bud and beare fruit, without ordinarie concourſe of nature. *S. Aug. ſer. 3. de temp. S. Greg. Niſſen. de natiuit. Dom. S. Bernard. ho. 2. in Euang. Miſſus eſt.*

Example of one miracle proueth the poſſibilitie of another.

CHAP. XVIII.

The charge and burden of Prieſts within the Tabernacle, and of Leuites about the ſame. 8. *Firſt fruits, and oblations are due to the Prieſts;* 21. *the tithes to the Leuites;* 26. *who of the ſame pay tithes to the Prieſts.*

AND our Lord ſaid to Aaron: Thou, and thy ſonnes, and the houſe of thy father with thee ſhal beare the iniquitie of the Sanctuarie: both thou & thy ſonnes together ſhal beare the ſinnes of your prieſthood. 2. But thy brethren alſo of the tribe of Leui, and the ſcepter of thy father take with thee, and let them be readie at hand, and miniſter to thee: but thou and thy ſonnes ſhal miniſter in the tabernacle of teſtimonie. 3. And the Leuites ſhal watch vpon thy precepts, and vpon al the workes of the tabernacle: ſo notwithſtanding, that they approach not to the veſſels of the Sanctuarie and to the altar, leſt both they die, and you perish withal. 4. but let them be with thee, and watch in the cuſtodies of the tabernacle, and in al the ceremonies therof. A ſtranger ſhal not ioyne with you. 5. Watch in the cuſtodie

of the Sanctuarie, and in the miniſterie of the altar: leſt indignation riſe vpon the children of Iſrael. 6. I haue giuen you your brethren the Leuites out of the middes of the children of Iſrael, and haue deliuered them a guift to the Lord, to ſerue in the miniſteries of his tabernacle. 7. And thou and thy ſonnes looke to your prieſthood: and al things that perteyne to the ſeruice of the altar, and that are within the veile, ſhal be executed by the Prieſts. If anie ſtranger approach, (a) he ſhal be ſlaine. 8. And our Lord ſpake to Aaron, behold I haue giuen thee the cuſtodie of my firſt fruits. Al things that are ſanctified of the children of Iſrael, haue I deliuered to thee and to thy ſonnes for the prieſtlie office, as euerlaſting ordinances. 9. Theſe things therfore ſhalt thou take of thoſe, that are ſanctified, and are offered to the Lord. Al oblation, and ſacrifice, and whatſoeuer is rendred to me for ſinne and offence, & becommeth Holie of holies, ſhal be thine, and thy ſonnes. 10. In the Sanctuarie ſhalt thou eate it: males onlie ſhal eate therof, becauſe it is to thee a conſecrated thing. 11. But the firſt fruits, which the children of Iſrael ſhal vow and offer, I haue giuen thee, and thy ſonnes, and thy daughters for a perpetual right. he that is cleane in thy houſe, ſhal eate them. 12. Al the beſt of oile, and wine, and corne, whatſoeuer firſt fruits they offer to the Lord, I haue giuen them to thee. 13. Of fruits al the firſt, that the ground bringeth forth, and are brought to the Lord, ſhal turne to thy vſes: he that is cleane in thy houſe, ſhal eate them. 14. Euerie thing that the children of Iſrael render by vow, ſhal be thine. 15. Whatſoeuer firſt breaketh forth from the matrice of al fleſh, which they offer to the Lord, whether it be of men, or of beaſts, ſhal be thy right: yet ſo, that for the firſt borne of man thou take a price, and euerie beaſt that is vncleane thou cauſe to be redeemed, 16. whoſe redemption ſhal be after one month, for fiue ſicles of ſiluer, by the weight of the Sanctuarie. A ſicle hath twentie oboles. 17. But the firſt-borne of beefe and ſheep and goate thou ſhalt not cauſe to be redeemed, becauſe they are ſanctified to the Lord. onlie the bloud of them thou ſhalt powre vpon the altar, and the fat thou ſhalt burne for a moſt ſweet odour to the Lord. 18. But the fleſh ſhal turne to thy vſe, as the conſecrated breſt, and the right ſhoulder, ſhal be thine. 19. Al the firſt fruits of the Sanctuarie which the children of Iſrael offer to the Lord, haue I giuen thee and thy ſonnes, and daughters for a perpetual right. (b) A couenant of ſalt is it for euer before the Lord, to thee and to thy ſonnes. 20. And our Lord ſaid to Aaron: In their land you ſhal poſſeſſe nothing, neither ſhal you haue a portion among them: I am thy portion and inheritance in the middes of the children of Iſrael. 21. And to the ſonnes of Leui I haue giuen al the tithes of Iſrael in poſſeſſion for the miniſterie wherwith they ſerue me in the tabernacle of couenant: 22. that the children of Iſrael approach not any more to the tabernacle, nor commit (c) deadlie ſinne, 23. onlie the ſonnes of Leui ſeruing me in the tabernacle, and bearing the ſinnes of the people. it ſhal be an euerlaſting ordinance in

(a) Oza was ſlaine for touching the arke 2. Reg. 6.

(b) This couenant of firſt-fruits & other rights giuen to the Prieſts ſhal be perpetual, as ſalt is in euerie ſacrifice. *Leuit.* 2.

(c) Puniſhable with death.

your

your generations. No other thing ſhal they poſſeſſe, 24. being content with the oblation of tithes, which I haue ſeparated for their vſes and neceſſaries. 25. And our Lord ſpake to Moyſes, ſaying: 26. Command the Leuites, and denounce vnto them: When you ſhal receiue of the children of Iſrael the tithes, which I haue giuen you, offer firſt fruits of them to the Lord, that is to ſay, the tenth part of the tenth: 27. that it may be reputed to you for an oblation of firſt fruits, as wel of the barne floores as of the preſſes, 28. and of al things wherof you receiue tithes, the firſt fruits offer to the Lord, and giue them to Aaron the Prieſt. 29. Al things that you ſhal offer of the tithes, and ſhal ſeparate for the guifts of the Lord, they ſhal be the beſt and choſen things. 30. And thou ſhalt ſay to them: If you offer al the goodlie and the better things of the tithes, it ſhal be reputed to you as if you had giuen firſt fruits of the barne floore and the preſſe: 31. and you ſhal eate them in al your places, as wel you as your families: becauſe it is the reward for the miniſterie, wherwith you ſerue in the tabernacle of teſtimonie. 32. And you ſhal not ſinne in this point, reſeruing the principal and fat things to your ſelues, leſt you pollute the oblations of the children of Iſrael, and die.

CHAP. XIX.

A red cow is offered in burnt victime for ſinne: 9. whoſe aſhes are mingled in water for expiation of diuers legal vncleannes, 11. as by touching the dead, 14. by entring into the tent of the dead, alſo the veſſel that is therin, and the veſſel that lacketh a couer, 22. and whatſoeuer the vncleane toucheth.

AND our Lord ſpake to Moyſes and Aaron, ſaying: 2. This is the religion of * the victime, which the Lord hath appointed. Command the children of Iſrael, that they bring vnto thee (*a*) a red cow of (*b*) ful age, wherin is (*c*) no blemiſh, and that hath (*d*) not caried yoke: 3. and you ſhal deliuer her to Eleazar the Prieſt, who bringing her forth (*e*) without the campe, ſhal immolate her in the ſight of al: 4. and dipping his finger in her (*f*) bloud, ſhal ſprinkle it againſt the doores of the tabernacle ſeuen times, 5. and ſhal burne her in the ſight of al, committing (*g*) aſwel her skinne and the fleſh, as the bloud, and the dung to the fire. 6. (*h*) Wood alſo of the cedar, and (*i*) hyſſop, and ſcarlet (*k*) twice died ſhal the Prieſt caſt into the flame, that waſteth the cow. 7. And then at length washing his garments, and his bodie, he ſhal enter into the campe, and (*l*) ſhal be polluted vntil euen. 8. But he alſo

* The ſame things, ſaith S. Aug. (*q. 33.*) and Theodo. (*q. 36. in Num.*) which were ſhadowed & prefigured in the old Teſtamēt, are reuealed & manifeſted in the New. And this ſpecial ſacrifice prefigured diuers particular thīgs in Chriſts Paſſion.

a) His bodie of *Adā* ſignifying *red earth*.

b) At the age of 33. yeares [*c*] Alwayes moſt pure frō ſinne.

d) Free from al bondage. (*e*) Crucified without the gate of Hieruſalem.

f) Al Sacramēts haue their vertue of Chriſts bloud.

(*g*) Frō the ſole of his feet to the top of his head al wounded, with the whips, crowne, nailes, &c.

h) Wood of the croſſe brought life to the world. *i*) Liuely heate of ſo infinit charitie diſſolueth the coldnes of death.

alſo that burneth her ſhal waſh his garments and his bodie, and ſhal be vncleane vntil euen. 9. And (*m*) a man that is cleane ſhal gather the aſhes of the cow, and ſhal powre them out without the campe in (*n*) a moſt cleane place, that they may be reſerued for the multitude of the children of Iſrael, and for water of aſperſion: becauſe the cow was burnt for ſinne. 10. And when he that caried the aſhes of the cow hath waſhed his garments, (*o*) he ſhal be vncleane (*p*) vntil euen. The children of Iſrael, and the ſtrangers that dwel among them, ſhal haue this for a holie thing by a perpetual ordinance. 11. He that toucheth the dead corps of a man, and is vncleane therfore ſeuen daies, 12. ſhal be ſprinkled of (*q*) this water the third day, and the ſeuenth, and ſo ſhal be cleanſed. If he were not ſprinkled the third day, (*r*) the ſeuenth day he can not be cleanſed. 13. Euerie one that toucheth the dead corps of mans ſoule, and is not ſprinkled with this commiſtion, ſhal pollute the tabernacle of the Lord, and ſhal periſh out of Iſrael: becauſe he was not ſprinkled with the water of expiation, he ſhal be vncleane, and his filthineſſe ſhal remaine vpon him. 14. This is the law of the man that dieth in a tabernacle: Al that enter into his tent, and al the veſſels that are there, ſhal be polluted ſeuen daies. 15. The veſſel, that hath no couer, nor bynding ouer it, ſhal be vncleane. 16. If any man in the field touch the corps of a man that was ſlaine, or that died of himſelf, or his bone, or graue, he ſhal be vncleane ſeuen daies. 17. And they ſhal take of the aſhes of combuſtion & of ſinne, & ſhal powre liuing water vpon them into a veſſel: 18. in the which when a man that is cleane hath dipped hyſſop, he ſhal ſprinkle therwith al the tent, and al the implements, and the men polluted with ſuch contagion, 19. and in this manner he that is cleane ſhal purge the vncleane the third and ſeuenth day. And being expiated the ſeuenth day, he ſhal waſh both himſelf and his garments, and be vncleane vntil euening. 20. If anie man be not expiated after this rite, his ſoule ſhal periſh out of the middes of the Church: becauſe he hath polluted the Lordes Sanctuarie, and is not ſprinkled with water of luſtration. 21. This precept ſhal be an ordinance for euer. He alſo that ſprinkleth the waters, ſhal waſh his garments: Euerie one that toucheth the waters of expiation, ſhal be vncleane vntil euen. 22. Whatſoeuer he toucheth that is vncleane, he ſhal make it vncleane: and the ſoule that toucheth anie of theſe things, ſhal be vncleane vntil euen.

(*k*) Chriſts ſuffering an exãple that we muſt alſo ſuſtaine afflictiõs

(*l*) Thoſe that procured or cooperated to Chriſts death were polluted with ſinne.

(*m*) Ioſeph and Nicodemus buried Chriſt.

(*n*) His ſepulchre was glorious.

(*o*) Thoſe alſo that buried him, need cleanſing by his Paſſion, not for that work, but for their ſinnes.

(*p*) The old law did not remit ſinnes but the new.

(*q*) Baptiſme in the name of the B. Trinitie.

(*r*) Without which no other Sacrament auaileth.

CHAP. XX.

Marie the ſiſter of Moyſes dieth. 2. The people murmur for lack of water. 7. Moyſes and Aaron being commanded to draw ſome out of a rock, doe it doubtfully: 12. and for the ſame are foretold that they ſhal die in the deſert. 14. Not obtaining licence to paſſe through Edom, 22. they come into Mount Hor, where Eleazar is ordained High-Prieſt, Aaron dieth, and is mourned by the people thirtie daies.

AND the children of Iſrael, and al the multitude came into the deſert Sin, the firſt month: and the people abode in Cades. And Marie died there, and was buried in the ſame place. 2. And when the people lacked water, they came together againſt Moyſes and Aaron: 3. and being turned into ſedition, ſaid: Would God we had periſhed among our brethren before our Lord. 4. Why haue you brought forth the Church of our Lord into the wilderneſſe, that both we and our cattel ſhould die? 5. Why did you make vs aſcend out of Ægypt, and haue brought vs into this exceeding naughtie place, which can not be ſowed, which bringeth forth neither fig, nor vines, nor pomegranates, mereouer alſo hath no water for to drinke? 6. And Moyſes and Aaron, the multitude being diſmiſſed, entring into the tabernacle of couenant, fel flat vpon the ground, and cried to our Lord, and ſaid: Lord God heare the crie of this people, and open vnto them thy treaſure the fountaine of liuing water, that being ſatisfied, their murmuring may ceaſe. And the glorie of our Lord appeared ouer them. 7. And our Lord ſpake to Moyſes, ſaying: 8. Take the rod, and aſſemble the people together, thou and Aaron thy brother, and ſpeake to (*a*) the rocke before them, and it ſhal giue waters. And when thou haſt brought forth water out of the rocke, al the multitude ſhal drinke and their cattel. 9. Moyſes therfore tooke the rod, which was in the ſight of our Lord, as he commanded him, 10. the multitude being aſſembled before the rocke, and he ſaid to them: Heare ye rebellious & incredulous: Can we out of this rocke bring you forth water? 11. And when Moyſes had lifted vp his hand ſtriking the rocke (*b*) twice with the rod, there came forth great plentie of water, ſo that the people drunke and their cattel. 12. And our Lord ſaid to Moyſes and Aaron: Becauſe (*c*) you haue not belieued me, to ſanctifie me before the children of Iſrael, you ſhal not bring in theſe peoples into the land, which I wil giue them. 13. This is the water of contradiction, where the children of Iſrael quarelled againſt our Lord, and he was ſanctified in them. 14. In the meane time Moyſes ſent meſſengers from Cades to

The Epiſtle on friday in the third week of Lent.

(*a*) The rock ſignified Chriſt, the rod his Croſſe. *S. Aug. q. 35. in Num.*

(*b*) By this the croſſe is more euidently ſignified, which was made of two pieces of wood. *S. Aug. ibidem.*

(*c*) Not doubting of Gods powre, but ſuppoſing it vnmeet, that God ſhould ſtil worke miracles for ſo ſtubborne a people, they did not ſpeake to the rock, as they were commanded, but chiding the incredulous multitude, ſpake to them ambiguouſly, & ſo by occaſion of others ſinne, alſo offended, & for the ſame were puniſhed. *See Deut. 1, v. 37. & 3, v. 26. & 4, v. 21. S. Aug. q. 9. Theod. q. 38. in Num.*

the King of Edom, which ſhould ſay: Thus thy brother Iſrael biddeth vs to ſay: Thou knoweſt al the labour, that hath taken vs, 15. in what manner our fathers went downe into Ægypt, and there we dwelt a great time, and the Ægyptians afflicted vs, and our fathers: 16. and in what manner we cried to our Lord, and he heard vs, and ſent an Angel, that hath brought vs out of Ægypt. Loe being preſently in the citie of Cades, which is in thy vttermoſt borders, 17. we beſeech thee that we may haue licence to paſſe through thy countrie. We wil not goe through the fields, nor through the vineyards, we wil not drinke the waters of thy welles, but we wil goe the common high way, declining neither to the right hand, nor to the left, til we be paſt thy borders. 18. To whom Edom anſwered: Thou ſhalt not paſſe by me, otherwiſe I wil come armed againſt thee. 19. And the children of Iſrael ſaid: We wil goe by the beaten way: and if we and the cattel drinke thy waters, we wil giue thee that which is iuſt: there ſhal be no difficultie in the price, only let vs paſſe ſpeedily. 20. But he anſwered: Thou ſhalt not paſſe: And immediately he came forth to meet them with an infinite multitude, and a ſtrong hand, 21. neither would he condeſcend to them deſiring to grant them paſſage through his borders. For the which cauſe Iſrael turned an other way from him. 22. And when they had remoued the campe from Cades, they came into the mountaine Hor, which is in the borders of the land of Edom: 23. Where our Lord ſpake to Moyſes: 24. Let Aaron, ſayth he, goe to his people: for he ſhal not enter to the Land, which I haue giuen the children of Iſrael, for that he was incredulous to my mouth, at the Waters of contradiction. 25. Take Aaron and his ſonne with him, and thou ſhalt bring them into the mountaine Hor. 26. And when thou haſt vnueſted the father of his veſture, thou ſhalt reueſt therewith Eleazar his ſonne: Aaron ſhal be gathered, and die there. 27. Moyſes did as our Lord had commanded: and they went vp into the mountaine Hor before al the multitude. 28. And when he had ſpoyled Aaron of his veſtiments, he reueſted Eleazar his ſonne with them. 29. After that he was dead in the top of the mountaine, he went downe with Eleazar. 30. And al the multitude ſeeing that Aaron was dead, mourned vpon him thirtie daies throughout al their families.

CHAP.

CHAP. XXI.

Iſraelites at the firſt encounter with the Cananeites hauing the worſe, after their vow kil the King of Arad, and deſtroy his cities. 4. The people againe murmuring are ſtrucken with fiue ſerpents, 7. but confeſſing their fault, Moyſes by Gods commandment ſetteth vp a braſen ſerpent for a remedie. 10. They march through diuers places, 17. and ſing a Canticle at a wel which God gaue them. 21. They kil Sehon King of the Amorreites, and conquer his land. 33. Likwiſe Og King of Baſan.

WHICH when the Chananeite King of Arad, who dwelt toward the ſouth, had heard, to wit, that Iſrael was come by the way of the ſpies, he fought againſt them, and being victour, he tooke the prey of them. 2. But Iſrael binding himſelf by vow to our Lord, ſaid: If thou wilt deliuer this people into my hand, I wil deſtroy their cities. 3. And our Lord heard the prayers of Iſrael, and deliuered the Chananeite, whom they ſlew ouerthrowing his cities: and they called the name of that place Horma, that is to ſay, Anathema. 4. And they marched alſo frō the mountaine Hor, by the way that leadeth to the Red ſea, that they might compaſſe the land of Edom. And the people began to be wearie of the iourney and labour: 5. and ſpeaking againſt God and Moyſes, they ſaid: Why didſt thou bring vs out of Ægypt, to die in the wilderneſſe? There wanteth bread, waters there are none: our ſoule now loatheth at this moſt light meate. 6. Wherfore our Lord ſent vpon the people firie ſerpents, at whoſe plagues and the deaths of verie manie, 7. they came to Moyſes, and ſaid: We haue ſinned, becauſe we haue ſpoken againſt our Lord and thee: Pray that he take from vs the ſerpents. And Moyſes prayed for the people, 8. and our Lord ſpake to him: (*a*) Make a braſen ſerpent, and ſet it for a ſigne: he that being ſtrucken looketh on it, ſhal liue. 9. Moyſes therfore made (*e*) A BRASEN SERPENT, and ſet it for a ſigne: whom when they that were ſtrucken looked on, they were healed. 10. And the children of Iſrael marching camped in Oboth. 11. Whence departing they pitched their tents in Ieaberim, in the wilderneſſe, that looketh toward Moab againſt the eaſt part. 12. And remouing from thence, they came to the Torrent Zared. 13. Which they forſaking camped againſt Arnō, which is in the deſert, & ſtandeth out in the borders of the Amorrheite. For Arnon is the border of Moab, diuiding the Moabites & the Amorrheites. 14. Wherof it is ſaid in the booke of

(*a*) God forbidding images of idols, yet commandeth to make an image for a good purpoſe.

(*c*) Chriſt expounded this erecting of the braſen ſerpēt, of himſelf to be crucified. *Ioan.* 3.

(f) As the Ægyptiaus were drowned in the ſea, ſo the Amorrheites were oppreſſed by the rocks falling vpon them, & the waters caried their carcaſes into the valley of Moab.

the warres of our Lord: (f) As he did in the Red ſea, ſo wil he doe in the ſtreames of Arnon. 15. The rockes of the torrents were bowed, that they might reſt in Ar, and lie in the borders of the Moabites. 16. From that place appeared the wel, wherof our Lord ſpake to Moyſes: Gather the people together, and I wil giue them water. 17. Then Iſrael ſang this verſe: Ariſe the wel. They ſang therto: 18. The wel, which the Princes digged, & the Captaines of the multitude prepared in the lawgiuer, and in their ſtaues. And they marched from the wilderneſſe to Mathana. 19. From Mathana vnto Nahaliel: from Nahaliel vnto Bamoth. 20. From Bamoth is a valley in the countrie of Moab, in the top of Phaſga, which looketh toward the deſert. 21. And Iſrael ſent meſſengers to Sehon King of the Amorrheites, ſaying: 22. I beſeech thee that I may haue licence to paſſe through thy land: we wil not goe aſide into the fields and the vineyards, we wil not drinke waters of the welles, we wil goe the Kings high way, til we be paſt thy borders. 23. Who would not grant that Iſrael ſhould paſſe by his borders: but rather gathering an armie, went forth to meet them in the deſert, and came vnto Iaſa, and fought againſt them. 24. Of whom he was ſtrucken in the edge of the ſword, and his land was poſſeſſed from Arnon vnto Ieboc, and to the children of Ammon: for the borders of the Ammonites were kept with a ſtrong garriſon. 25. Iſrael therfore tooke al his cities, and dwelt in the cities of the Amorrheite, to wit, in Heſebon, and the villages therof. 26. The citie Heſebon was Sehons the King of the Amorrheite, who fought againſt the King of Moab: and tooke al the land, that had been of his dominion, as farre as Arnon. 27. Therfore it is ſaid in the prouerbe: Come into Heſebon, let the citie of Sehon be built and erected: 28. A fire went forth from Heſebon, a flame from the towne of Sehon, & deuoured Ar of the Moabites, and the inhabitants of the high places of Arnon. 29. Woe to thee Moab, thou art vndone people of Chamos. He hath giuen his ſonnes into flight, and his daughters into captiuitie to Sehon the King of the Amorrheites. 30. Their yoke is periſhed from Heſebon vnto Dibon, they came wearie into Nophe, and vnto Medaba. 31. Iſrael therfore dwelt in the Land of the Amorrheite. 32. And Moyſes ſent ſome to take a view of Iazer: Whoſe villages they tooke, and poſſeſſed the inhabitants. 33. And they turned themſelues, and went vp by the way of Baſan, and Og the King of Baſan came againſt them with al his people, to fight in Edrai. 34. And our Lord ſaid to Moyſes: Feare him not, for into thy hand I haue deliuered him, and al his people, and land: and thou ſhalt doe to him as thou didſt to Sehon the King of the Amorrheites, the inhabiter of Heſebon. 35. They therfore ſmote him him alſo with his ſonnes, and al his people vnto vtter deſtruction, and they poſſeſſed his land.

CHAP. XXII.

Balac King of Moab fearing the Iſraelites, ſendeth for Balaam a Southſayer to curſe them. 8. Who conſulting his falſe God, is forbid by God Almightie to goe, and ſo excuſeth himſelf. 15. Balac ſendeth againe offering greater reward, 19. he againe conſulteth, and God biddeth him goe. 22. But ſendeth an Angel to meet him in the way, whom his aſſe ſeeing, hunned three times, and ſo often he beateth her, 28. then she ſpeaketh, expoſtulating his hard vſage: 31. he alſo ſeeth the Angel, 35. and is charged to ſpeake nothing but that the Angel shal ſuggeſt.

AND marching forward they camped in the champion countrie of Moab, where Iericho is ſituated beyond Iordan. 2. And Balac the ſonne of Sephor ſeeing al things that Iſrael had done to the Amorrheite, 3. and that the Moabites were in great feare of him, and could not ſuſteyne his aſſault, 4. he ſaid to the elders of Madian: So wil this people deſtroy al that dwel in our coaſts, as the oxe is wont to eate the graſſe vnto the verie roots. And he was at the ſame time King in Moab. 5. He ſent therfore meſſengers to Balaam the ſonne of Beor a Southſayer, who dwelt vpon the riuer of the land of the children of Ammon, to cal him, and to ſay: Behold a people is come out of Ægypt, that hath couered the face of the earth, ſitting againſt me. 6. Come therfore, and curſe this people, becauſe it is mightier then I: if by any meanes I may ſtrike them and caſt them out of my land. for I know that he is bleſſed whom thou ſhalt bleſſe, and curſed vpon whom thou ſhalt heape curſes. 7. And the ancients of Moab went, and the elders of Madian, hauing the price of diuination in their hands. And when they were come to Balaam, and had told him al the words of Balac: 8. he anſwered: Tarie here this night, and I wil anſwer whatſoeuer (*a*) the Lord ſhal ſay to me. And whiles they ſtayed with Balaam, (*b*) God came, and ſaid to him: 9. What would theſe men that are with thee? 10. He anſwered: Balac the ſonne of Sephor King of the Moabites hath ſent to me, 11. ſaying: Behold a people that is come out of Ægypt, hath couered the face of the land: come, and curſe them, if by any meanes fighting I may driue them away. 12. And God ſaid to Balaam: Goe not with them, neither doe thou curſe the people: becauſe it is bleſſed. 13. Who in the morning ariſing ſaid to the Princes: Goe into your countrie, becauſe the Lord hath forbid me to come with you. 14. The Princes returning, ſaid to Balac: Balaam would not come with vs. 15. Againe he ſent many moe and more noble, then he had ſent before. 16. Who when they were come to Balaam, ſaid: Thus ſayth Balac the ſonne of

(*a*) He conſulted his falſe, God whom he ſerued, and called him the Lord, not knowing our Lord God Almightie. *Theodoret. q. 40. Procopius. in Num.*

(*b*) God our Lord anſwered him, not ſuffering the diuel to ſpeake in this caſe.

Sephor: Slacke not to come to me: 17. for I am readie to honour thee, and whatſoeuer thou wilt I wil giue thee: Come, and curſe this people. 18. Balaam anſwered: If Balac would giue me his houſe ful of ſiluer and gold, I can not change the word of the Lord my God, to ſpeake either more, or leſſe. 19. I beſeech you that you wil alſo tarie here this night, and I may know what the Lord wil anſwer me(c) once more. 20. God therfore came to Balaam in the night, and ſaid to him: If theſe men be come to cal thee, ariſe and goe with them: yet ſo, that thou doe that which I ſhal command thee. 21. Balaam aroſe in the morning, and ſadling his aſſe went with them. 22. And God was angrie. And an Angel of our Lord ſtood in the way againſt Balaam, who ſate vpon the aſſe, and had two ſeruants with him. 23. The aſſe ſeeing the Angel ſtanding in the way, with a drawen ſword, turned her ſelf out of the way, and went by the field. Whom when Balaam had beat, and had brought her againe to the beaten way, 24. the Angel ſtood in the ſtreits of two walles, wherwith vineyards were incloſed. 25. Whom the aſſe ſeeing, ioyned her ſelfe cloſe to the wal, and bruſed the foot of him that rid. But he beat her againe: 26. and neuerthleſſe the Angel paſſing to a narrow place, where there could be no going aſide neither to the right hand nor to the left, ſtood to meet him. 27. And when the aſſe had ſeen the Angel ſtanding, ſhe fel vnder the feet of the rider. Who being angrie, beat her ſides with a ſtaffe more vehemently. 28. And our Lord opened the mouth of the aſſe, and ſhe ſpake: What haue I done to thee? why ſtrikeſt thou me, loe now the third time? 29. Balaam (d) anſwered: Becauſe thou haſt deſerued, and haſt abuſed me: I would I had a ſword, that I might kil thee. 30. The aſſe ſaid: Am not I thy beaſt, on which thou haſt been alwayes accuſtomed to ride vntil this preſent day? tel me what like thing did I euer to thee. But he ſaid: Neuer. 31. Forthwith our Lord opened the eies of Balaam, and he (e) ſaw the Angel ſtanding in the way with a drawen ſword, and he (f) adored him flat to the ground. 32. To whom the Angel ſaid: Why beateſt thou thy aſſe the third time? I am come to withſtand thee, becauſe thy way is peruerſe, and contrarie to me: 33. and vnleſſe the aſſe had turned out of the way, giuing place to me reſiſting thee, I had ſlaine thee, and ſhe ſhould haue liued. 34. Balaam ſaid: I haue ſinned, not knowing that thou didſt ſtand againſt me: and now if it diſpleaſe thee that I goe, I wil returne. 35. The Angel ſaid: (g) Goe with theſe men, and ſee thou ſpeake no other thing then I ſhal command thee. He went therfore with the Princes. 36. Which when Balac heard, he came forth to meet him in a towne of the Moabites, that is ſituated in the vttermoſt borders of Arnon. 37. And he ſaid to Balaam: I ſent meſſengers to cal thee, why didſt thou not come immediately vnto me? was it becauſe I cā not reward thy cōming? 38. To whom he anſwered: Loe here I am: Shal I be able to ſpeake any other thing, but that which God ſhal put in my mouth? 39. They therfore

went

(c) Being ſufficiently informed before, for worldlie lucre he demandeth againe, & God for his punishment letteth him goe: but ſuffereth him not to curſe, nor ſpeake euil of the Iſraelites, but contrariwiſe to prophecie much good which ſhould come vnto them.

(d) Nothing is here to be more meruled (*ſaith S. Aug.*) then that he was not afraid when he heard his aſſe ſpeake vnto him. But being accuſtomed to ſuch monſtrous things he replied familiarly, nothing therwith aſtonished.

(e) Yet ſeeing an Angel, he fel downe terrified, & adored him. 748. *in Nō.*

(f) Balaā knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuil as a mortal m', b it with religious honour, leſſe then diuine, & more then ciuil. *See Exod.* 20.

(g) God ſome-

went on together, and came into a citie, that was in the vttermoſt borders of his Kingdome. 40. And when Balac had killed oxen, and ſheep, he ſent therof to Balaam, and to the Princes that were with him, preſents. 31. And when morning was come, he brought him to the excelſes of Baal, and he beheld the vttermoſt part of the people.

times maketh falſe Prophets to vtter a truth, becauſe preiudicate minds doe rather giue eare to ſuch, thē to true Prophets. *Theodo. q. 45. in Num.*

CHAP. XXIII.

Balaam endeauoureth to curſe Iſrael, but God forceth him to bleſſe them. 11. *Againe he vrgeth him to curſe them, but he ſtil prophecieth good things of them.* 26. *Yet Balac inſiſteth willing him to curſe, or not to bleſſe them.*

AND Balaam ſaid to Balac: (*a*) Build me here ſeuen altars, and prepare as manie calues, and rammes of the ſame number. 2. And when he had done according to the word of Balaam, they together laid a calfe and a ramme vpon an altar. 3. And Balaam ſaid to Balac: Stand a while beſide thy holocauſt, vntil I goe, if happely the Lord wil meet me, and whatſoeuer he ſhal command, I wil ſpeake to thee. 4. And when he was gone in haſt, God met him. And Balaam ſpeaking to him, ſaid: I haue erected ſeuen altars, and haue laid thereon a calfe and a ramme. 5. And our Lord put a word in his mouth, and ſaid: Returne to Balac, and thus ſhalt thou ſpeake. 6. Returning he found Balac ſtanding beſide his holocauſt, and al the Princes of the Moabites: 7. and taking vp his parable, he ſaid: From Aram hath Balac King of the Moabites brought me, from the mountaines of the Eaſt: Come, quoth he, and curſe Iacob: make haſt, and deteſt Iſrael. 8. How ſhal I curſe, whom God hath not curſed? By what meanes may I deteſt, whom the Lord deteſteth not? 9. From the higheſt flints ſhal I ſee him, and from the hils ſhal I view him. The people ſhal dwel alone, and among the Gentiles ſhal not be accounted. 10. Who may be able the number the duſt of Iacob, and to know the number of the ſtock of Iſrael? (*b*) My ſoule die the death of the iuſt, and my laſt ends be made like to them. 11. And Balac ſaid to Balaam: What is this that thou doeſt? That thou ſhouldeſt curſe mine enemies I called thee: and thou contrariewiſe bleſſeſt them. 12. To whom he anſwered: Can I ſpeake ought els, but that which the Lord commandeth? 13. Balac therfore ſaid: Come with me into an other place whence thou mayeſt ſee part of Iſrael, and canſt not ſee the whole, from thence curſe them. 14. And when he had brought him into a high place, vpon the top of the mountaine Phaſga, Balaam builded ſeuen altars, and laying thereon calues and rammes, 15. he ſaid to Balac: Stand here beſide thy holocauſt, whiles

(*a*) Before the diuel would curſe Gods people he required ſacrifice which being offered yet he could not worke his malice. For by Gods commandemēt (*ſaith S. Hierom de manſ. 42.*) Iſrael is bleſſed, curſing turned into praiſe, & Gods voice is heard ſounding from a profane mouth.

(*b*) Heretikes, & other infidels deſire ſometimes to die in ſtate of Catholikes, though they wil not liue as they doe. *S. Greg. l. 33. c. 27. Moral.*

I goe

I goe to meete him. 16. Whom when our Lord had met, and had put the word in his mouth, he ſaid: Returne to Balac and thus thou ſhalt ſpeake to him. 17. Returning he found him ſtanding beſide his holocauſt, and the Princes of the Moabites with him. To whom Balac ſaid: What hath the Lord ſpoken? 18. But he taking vp his parable, ſaid: Stand Balac, and hearken, heare thou ſonne of Sephor: 19. God is not as man, that he may lie, nor as the ſonne of man, that he may be changed. Hath he ſaid then, and wil he not doe? hath he ſpoken, and wil he not fulfil? 20. I was brought to bleſſe, the bleſſing I am not able to ſtay. 21 There is no Idol in Iacob, neither is there * ſimulachre to be ſeen in Iſrael. The Lord his God is with him, and the ſound of the victorie of the King in him. 22. God hath brought him out of Ægypt, whoſe ſtrength is like to the vnicorne. 23. There is no Southſaying in Iacob, nor diuination in Iſrael. In their times it ſhal be ſaid to Iacob and Iſrael what God hath wrought. 24. Behold the people ſhal riſe vp as a lioneſſe and as a lion ſhal raiſe it ſelf: It ſhal not lie downe til it deuour the prey, and drinke the bloud of the ſlaine. 25. And Balac ſaid to Balaam: (c) neither curſe, nor bleſſe him. 26. And he ſaid: Did I not tel thee, that whatſoeuer God ſhould command me, that would I doe? 27. And Balac ſaid to him: Come, and I wil bring thee to an other place: if happely it pleaſe God that thence thou mayſt curſe them. 28. And when he had brought him vpon the top of the mountaine Phogor, which looketh to the wilderneſſe, 29. Balaam ſaid to him: Build me here ſeuen altars, and prepare as manie calues, and rammes of the ſame number. 30. Balac did as Balaam had ſaid: and he laid the calues and the rammes on euerie altar.

* *Likenes of Idol.*

(c) When Infidels can not draw others to falſe worſhip, or curſing, they are content that men profeſſe no God nor religion at al.

CHAP. XXIIII.

Balaam forced by the euidence of truth (though not conuerted in wil to ſerue God, whom he confeſſeth to be omnipotent) prophecieth ſtil more good of Iſrael: 10. wherfore Balac interrupteth him, and he anſwereth plainly that God Almightie wil haue it ſo. 15. And ſo proceeding he prophecieth of CHRIST. *20. Alſo of Amalachetes, Cineites, and Italians.*

AND when Balaam had ſeen that it pleaſed our Lord that he ſhould bleſſe Iſrael, he went not as before he had gone, to ſeeke Southſaying: but directing his countenance againſt the deſert, 2. and lifting vp his eies, he ſaw Iſrael abiding in their tents by their tribes: and the ſpirit of God comming (a) vehemently vpon him, 3. taking vp his parable he ſaid: Balaam the ſonne of Beor hath ſaid: The man hath ſaid whoſe eye is ſtopped: 4. The hearer of the

(a) The ſpirit of prophecie came more

words

words of God hath ſaid, he that hath beholden the viſion of the Omnipotent, he that falleth, and ſo his eies are opened: 5. How beautiful are thy tabernacles, o Iacob, and thy tents, o Iſrael! 6. As wooddie valleyes, as watered gardens beſide the riuers, as tabernacles which the Lord hath pitched, as cedres by the waters ſide. 7. Water ſhal flow out of his bucket, and his ſeed ſhal be into manie waters. For Agag ſhal his King be taken away, and his Kingdom ſhal be taken away. 8. God hath brought him out of Ægypt, whoſe ſtrength is like to the Rhinocerot. They ſhal deuour nations his enimies, and breake their bones, and pearce them with arrowes. 9. Lying he hath ſlept as a lion, and as a lioneſſe, whom none ſhal be bold to rayſe vp. He that bleſſeth thee, himſelf alſo ſhal be bleſſed: he that curſeth thee, ſhal be reputed accurſt. 10. And Balac being angrie againſt Balaam, clapping his hands together ſaid: To curſe mine enemies I called thee, whom thou contrariewiſe haſt bleſſed the third time: 11. returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath depriued thee of the honour appointed. 12. Balaam made anſwer to Balac: did I not ſay to thy meſſengers, whom thou didſt ſend to me: 13. If Balac would giue me his houſe ful of ſiluer and gold, I can not paſſe the word of the Lord my God, to vtter of my owne mind either any good, or euil: but whatſoeuer the Lord ſhal ſay, that wil I ſpeake? 14. But yet going to my people, I wil giue thee counſel, what thy people ſhal doe to this people in the laſt time. 15. Therfore taking vp his parable, againe he ſaid: Balaam the ſonne of Beor hath ſaid: The man whoſe eye is ſtopped, hath ſaid: 16. the hearer of the words of God hath ſaid, who knoweth the doctrine of the Higheſt, and ſeeth the viſions of the Omnipotent, who falling hath his eies opened: 17. I ſhal ſee him, but not now: I ſhal behold him but not neer. (b) A STARRE SHAL RISE out of Iacob, and a rod ſhal ariſe from Iſrael: and ſhal ſtrike the Dukes of Moab, and ſhal waiſt al the children of Seth. 18. And Idumea ſhal be his poſſeſſion: the inheritance of Seir ſhal come to their enemies: but Iſrael ſhal doe manfully. 19. Of Iacob ſhal he be that ſhal rule, and ſhal deſtroy the remaines of the citie. 20. And when he had ſeen Amalec, taking vp his parable, he ſaid: Amalec the beginning of Gentiles, whoſe latter ends ſhal be deſtroyed. 21. He ſaw alſo the Cincite: and taking vp his parable, he ſaid: Thy habitation indeed is ſtrong: but if thou build thy neſt in a rock, 22. and thou be choſen of the ſtock of Cin, how long ſhalt thou be able to contenue? For Aſſur ſhal take thee. 23. And taking vp his parable againe he ſpake: Alas, who ſhal liue, when God ſhal doe theſe things? 24. They ſhal come in galleies from Italie, they ſhal ouercome the Aſſyrians, and ſhal waiſt the Hebrewes, and at the laſt themſelues alſo ſhal periſh. 25. And Balaam roſe, and returned into (c) his place: Balac alſo returned the way that he came.

vpon him, but not grace iuſtifying: *Manie doe prophecie, & caſt out diuels*, and worke other miracles, and yet be dãned. *Mat.7. v.22.*

(b) In ſome ſort this prophecie was fulfilled in King Dauid 2. *Reg.5. 8. & ſeq.* but perfectly in Chriſt the bright & morning ſtarre. *Apoc.22.* To whom not anie one, or manie, but in general al nations are giuen for inheritance, & the end of the world in poſſeſſion *Pſal.2. Act. 1.v.8.*

(c) Not to his countrie, but to his place of abode among the Madianites: for there he was ſlaine ſhortly after. chap. 31.v.8.

CHAP. XXV.

By carnal fornication manie are drawen to ſpiritual. For which twentie foure thouſand are ſlaine. 10. Phinees his zele in ſtabbing to death two fornicatours is commended by God, and rewarded.

AND Iſrael at that time abode in Setim, and the people (*a*) fornicated with the daughters of Moab, 2. who called them to their ſacrifices. And they did eate and adore their Gods. 3. And Iſrael was profeſſed to Beelphegor, and our Lord being angrie, 4. ſaid to Moyſes: Take al the Princes of the people, and hang (*b*) them vp againſt the ſunne on gibbets: that my furie may be auerted from Iſrael. 5. And Moyſes ſaid to the Iudges of Iſrael: Kil euerie man his neighbours, that are profeſſed to Beelphegor. 6. And behold one of the children of Iſrael entred in before the face of his brethren to a whore a Madianite in the ſight of Moyſes, and of al the multitude of the children of Iſrael, who wept before the doores of the tabernacle. 7. Which thing when Phinees had ſeen the ſonne of Eleazar the ſonne of Aaron the Prieſt, he aroſe out of the middes of the multitude, and catching a dagger 8. went in after the man of Iſrael into the brothel houſe, and thruſt them through both together, to wit, the man and the woman in the genitals. And the plague ceaſed from the children of Iſrael, 9. and there were ſlaine foure and twentie thouſand men. 10. And our Lord ſaid to Moyſes: 11. Phinees the ſonne of Eleazar the ſonne of Aaron the Prieſt (*c*) hath auerted my wrath from the children of Iſrael: becauſe he was moued with my zele againſt them, that my ſelf might not deſtroy the children of Iſrael in mine owne zele. 12. Therfore ſpeake to him: Behold I giue him the peace of my couenant, 13. and there ſhal be as wel to him as to his ſeed the couenant of prieſthood for euer, becauſe he hath been zelous for his God, and hath expiated the wicked fact of the children of Iſrael. 14. And the name of the man of Iſrael, that was ſlaine with the woman of Madian, was Zambri the ſonne of Salu, a Prince of the kinred and tribe of Simeon. 15. Moreouer the Madianeſſe that was ſlaine with him, was called Cozbi the daughter of Sur a moſt noble Prince of the Madianites. 16. And our Lord ſpake to Moyſes, ſaying: 17. Let the Madianites find you their enemies, and ſtrike you them: 18. Becauſe they alſo haue done like enemies againſt you, and haue guilefully deceiued you by the Idol Phogor and Cozbi the daughter of the Duke of Madian their ſiſter, who was ſtrucken in the day of the plague for the ſacriledge of Phogor.

CHAP.

a) Balaam gaue this diueliſh counſel to allure men by belli-chere & lecherie vnto idolatrie. *chap. 31. v. 16.* And euen ſo Heretikes draw manie in theſe daies to hereſie. *See Apoc. 2. v. 14.*

(*b*) By aſſiſtãce of the Princes hang the idolaters. *v. 5.*

(*c*) Either Phinees was one of the Iudges, and ſo an example for ſuch Magiſtrates to doe iuſtice; or he had a particular inſpiration, which is no warrant for priuate men to doe the like. For by Catholike doctrine, killing of men is neither allowed, nor excuſed, but when it is done by publike authoritie, or by mere caſualitie, againſt the killers wil. *Catechiſ. Rom. p. 1. c. 6. q. 5. D. Tho. 2. 2. q. 60. a. 6.*

CHAP. XXVI.

Al the men of twelue tribes being againe numbred, from the age of twentie yeares and vpward, are found to be six hundred one thousand seuen hundred and thirtie. 57. Of the tribe of Leui also, numbred of the male sex from the age of one month and vpward, are found twentie three thousand: 64. al being dead in the desert, which were numbred before, except Caleb and Iosue.

AFTER (*a*) the bloud of the offenders was shed, our Lord said to Moyses and Eleazar the sonne of Aaron, the Priest: 2. Number the whole summe of the children of Israel from twentie yeares and vpward, by their houses and kinreds, al that can goe forth to warres. 3. Moyses therfore & Eleazar the Priest spake, in the champion countrie of Moab vpon Iordan against Iericho, to them that were 4. from twentie yeares and vpward, as our Lord had commanded, of whom this is the number: 5. Ruben the first borne of Israel, his sonne, Henoch, of whom is the familie of the Henochites: and Phallu, of whom is the familie of the Phalluites: 6. and Hesron, of whom is the familie of the Hesronites: and Charmi, of whom is the familie of the Charmites. 7. These are the families of the stocke of Ruben: whose number was found fourtie three thousand, and seuen hundred thirtie 8. The sonne of Phallu, Eliab: 9. his sonnes, Namuel and Dathan and Abiron. These are Dathan and Abiron the Princes of the people, that rose against Moyses and Aaron in the sedition of Core, when they rebelled against our Lord: 10. and the earth opening her mouth deuoured Core, verie manie dying, when the fire burnt two hundred fiftie men. And there was a great miracle done, 11. that Core perishing, (*b*) his sonnes perished not. 12. The sonnes of Simeon by their kinreds: Namuel, of him is the familie of the Namuelites: Iamin, of him is the familie of the Iaminites: Iachin, of him is the familie of Iachinites: 13. Zare, of him is the familie of the Zareites: Saul, of him is the familie of the Saulites. 14. these are the families of the stocke of Simeon, of which the whole number was two and twentie thousand two hundred. 15. The sonnes of Gad by their kinreds: Sephon, of him is the familie of the Sephonites: Aggi, of him is the familie of the Aggites: Suni, of him is the familie of the Sunites: 16. Ozni, of him is the familie of the Oznites: Her, of him is the familie of the Herites: 17. Arod, of him is the familie of the Arodites: Ariel, of him is the familie of the Arielites. 18. These are the families of Gad, of which the whole number was fourtie thousand fiue

(*a*) Gods wrath being pacified by extirpation of the old bad people, the new progenie is numbered which shal possesse the promised land. *S. Hierom de Mans.* 42. 10. 3.

(*b*) They were retained in the ayre, til the earth broken vnder them was closed againe.

hundred. 19. The ſonnes of Iudas, Her, and Onan, who died both in the land of Chanaan. 20. And the ſonnes of Iudas by their kinreds were: Sela, of whom is the familie of the Selaites: Phares, of whom is the familie of the Phareſites: Zare, of whom is the familie of the Zareites. 21. Moreouer the ſonnes of Phares: Heſron, of whom is the familie of the Heſronites: and Hamul, of whom is the familie of the Hamulites. 22. theſe are the families of Iudas, of which the whole number was ſeuentie ſix thouſand fiue hundred. 23. The ſonnes of Iſſacar, by their kinreds: Thola, of whom is the familie of the Tholaites: Phua, of whom is the familie of the Phuaites: 24. Iaſub, of whom is the familie of the Iaſubites: Samran, of whom is the familie of the Samranites. 25. theſe are the kinreds of Iſſachar, whoſe number was ſixtie foure thouſand three hundred. 26. The ſonnes of Zabulon by their kinreds: Sared, of whom is the familie of the Saredites: Elon of whom is the familie of the Elonites: Ialel of whom is the familie of Ialelites. 27. Theſe are the kinreds of Zabulon, whoſe number was ſixtie thouſand fiue hundred: 28. The ſonnes of Ioſeph by their kinreds, Manaſſes & Ephraim. 29. Of Manaſſes was borne Machir, of whom is the familie of the Machirites. Machir begat Galaad, of whom is the familie of the Galaadites. 30. Galaad had ſonnes: Iezer, of whom is the familie of the Iezerites: & Helec, of whom is the familie of the Helecites: 31. and Aſriel, of whom is the familie of the Aſrielites: and Sechem, of whom is the familie of the Sechemites: 32. & Semida, of whom is the familie of the Semidaites: and Hepher, of whō is the familie of the Hepherites. 33. And Hepher was the father of Salphaad, who had no ſonnes, but onlie daughters, whoſe names are theſe: Maala, and Noa, and Hegla, and Malcha, and Terſa. 34. theſe are the families of Manaſſes, & the number of them is fiftie two thouſand ſeuen hundred. 35. And the ſonnes of Ephraim by their kinreds were theſe: Suthala, of whō is the familie of the Suthalaites: Becher, of whom is the familie of the Becherites: Thehen, of whom is the familie of the Thehenites. 36. Moreouer the ſōne of Suthala was Heran, of whom is the familie of the Heranites. 37. theſe are the kinreds of the ſonnes of Ephraim: whoſe number was thirtie two thouſand fiue hundred. 38. Theſe are the ſōnes of Ioſeph by their families. The ſonnes of Beniamin in their kinreds: Bela, of whom is the familie of the Belaites: Aſbel, of whom is the familie of the Aſbelites: Ahiram, of whom is the familie of the Ahiramites: 39. Supham, of whom is the familie of the Suphamites: Hupham, of whom is the familie of the Huphamites. 40. The ſonnes of Bela: Hered, and Noeman. Of Hered, the familie of the Heredites: of Noeman, the familie of the Noemanites. 41. Theſe are the ſonnes of Beniamin by their kinreds, whoſe number was fourtie fiue thouſand ſix hundred. 42. The ſonnes of Dan by their kinreds: Suham, of whom is the familie of the Suhamites: theſe are the kinreds of Dan by their families. 43. al were Suhamites, whoſe number was ſixtie foure thouſand foure hundred. 44. The ſonnes of

Aſer by their kinreds: Iemna, of whom is the familie of the Iemnaites: Ieſſui, of whom is the familie of the Ieſſuites: Brie, of whom is the familie of the Brieites. 45. The ſonnes of Brie: Heber, of whom is the familie of the Heberites: and Melchiel, of whom is the familie of the Melchielites. 46. And the name of the daughter of Aſer, was Sara. 47. theſe are the kinreds of the ſonnes of Aſer, and their number fiftie three thouſand foure hundred. 48. The ſonnes of Nephthali by their kinreds: Ieſiel, of whom is the familie of the Ieſielites: Guni, of whom is the familie of the Gunites: 49. Ieſer, of whom is the familie of the Ieſerites: Sellem, of whom is the familie of the Sellemites. 50. theſe are kinreds of the ſonnes of Nephthali by their families: whoſe number was fourtie fiue thouſand foure hundred. 51. This is the ſumme of the children of Iſrael, that were reckned, ſix hundred thouſand, and a thouſand ſeuen hundred thirtie. 52. And our Lord ſpake to Moyſes ſaying: 53. To theſe ſhal the land be diuided according to the number of names for their poſſeſſions. 54. To the greater number thou ſhalt giue a greater portion, and to the fewer a leſſe: to euerie one, as they haue now been reckned, ſhal poſſeſſion be deliuered: 55. yet ſo that lot doe diuide the Land to the tribes and the families. 56. Whatſoeuer ſhal chance by lot, that let either the more take, or the fewer. 57. This alſo is the number of the ſonnes of Leui by their families: Gerſon, of whom the familie of the Gerſonites: Caath, of whom the familie of the Caathites: Merari, of whom the familie of the Merarites. 58. Theſe are the families of Leui: The familie of Lobni, the familie of Hebroni, the familie of Moholi, the familie of Muſi, the familie of Core. Howbeit Caath begat Amram: 59. who had to wife Iochabed (c) the daughter of Leui, who was borne to him in Ægypt. She bare to Amram her husband ſonnes, Aaron and Moyſes, and Marie their ſiſter. 60. Of Aaron were borne Nadab and Abiu, and Eleazar and Ithamar: 61. of the which Nadab and Abiu died, when they had offered the ſtrange fire before our Lord. 62. And al that were numbred were twentie three thouſand of the male kind from one month and vpward: who were not reckned among the children of Iſrael, neither was their poſſeſſion giuen with the reſt. 63. This is the number of the children of Iſrael, that were enroled by Moyſes and Eleazar the Prieſt, in the champion countrie of Moab vpon Iordan againſt Iericho. 64. Among whom there was none of them that were numbred before by Moyſes and Aaron in the deſert of Sinai. 65. For our Lord had foretold that al ſhould die in the wilderneſſe. And none remained of them, but Caleb the ſonne of Iephone, and Ioſue the ſonne of Nun.

(c) Amram maried his aunt: which ſheweth that the ſecond degree in conſanguinitie is not forbid by the law of nature; though it was after prohibited by a poſitiue law. *Leuit.* 18.

CHAP. XXVII.

Salphaads daughters ſucceed to their fathers inheritance. 8. *And the law is eſtablished that for lack of ſonnes daughters shal inherite, and for lack alſo of daughters the next of kinne.* 12. *God commandeth Moyſes to aſcend into Mount Abarim, and thence view the promiſed Land, but forteлleth him that he shal die, and not goe into it.* 15. *He then prayeth God to prouide an other to lead the people,* 18. *and Ioſue is deſigned in preſence of Eleazar and the people.*

AND there came the daughters of Salphaad, the ſonne of Hepher, the ſonne of Galaad, the ſonne of Machir, the ſonne of Manaſſes, who was the ſonne of Ioſeph: whoſe names are, Malaa, and Noa, and Hegla, and Melcha, and Therſa. 2. And they ſtood before Moyſes and Eleazar the Prieſt, and al the Princes of the people at the doore of the tabernacle of couenant, and ſaid: 3. Our father died in the deſert, neither was he in the ſeditiō, that was raiſed againſt our Lord vnder Core, but he died in (a) his owne ſinne: he had no men children. Why is his name taken away out of his familie, becauſe he hath not a ſonne? Giue vs poſſeſſion among the kinne of our father. 4. And Moyſes referred their cauſe to the iudgement of our Lord. 5. Who ſaid to him: 6. The Daughters of Salphaad require a iuſt thing: giue them poſſeſſion among their fathers kinne, and let them ſucceed him in the inheritance. 7. And to the children of Iſrael thou ſhalt ſpeake theſe things: 8. When a man dieth without a ſonne, his inheritance ſhal paſſe to his daughter. 9. If he haue no daughter, he ſhal haue his brethren his ſucceſſours. 10. And if he haue no brethren neither, you ſhal giue the inheritance to his fathers brethren. 11. But if he haue no ſuch vncles by the father neither, the inheritance ſhal be giuen to them that are the next of kinne: and this ſhal be to the children of Iſrael a holie ordinance by a perpetual law, as the Lord hath commanded Moyſes. 12. Our Lord alſo ſaid to Moyſes: Goe vp into this mountaine Abarim, and view from thence the Land which I wil giue to the children of Iſrael: 13. and when thou ſhal haue ſeen it, thou alſo ſhalt goe to thy people, as thy brother Aaron is gone: 14. becauſe you did offend me in the deſert Sin in the contradiction of the multitude, neither would you ſanctifie me before them vpon the waters. theſe are the waters of contradiction in Cades of the deſert Sin. 15. To whom Moyſes anſwered: 16. Our Lord, the God of the ſpirits of al fleſh, prouide a man that may be ouer this multitude: 17. and may goe out and enter in before them, and bring them out, or bring them in: leſt

(a) For the general murmuring, wherof al the people, were guiltie. *chap.* 14. *v.* 29.

the

the people our Lord be as ſheep without a (b) Paſtour. 18. And our Lord ſaid to him: Take Ioſue the ſonne of Nun, a man in whom is the Spirit, and put thy hand vpon him. 19. Who ſhal ſtand before Eleazar the Prieſt and al the multitude: 20. and thou ſhalt giue him precepts in the ſight of al, and part of thy glorie, that al the ſynagogue of the children of Iſrael may heare him. 21. For him, if anie thing be to be done, Eleazar the Prieſt ſhal conſult the Lord. At his word ſhal he goe out and ſhal goe in, and al the children of Iſrael with him, and the reſt of the multitude. 22. Moyſes did as our Lord had commanded. And when he had taken Ioſue, he ſet him before Eleazar the Prieſt, and al the aſſemblie of the people. 23. And impoſing his hands on his head, he repeated al things that our Lord had commanded.

(b) Temporal Princes are alſo Paſtours, or ſhepheards of the people: but this made not Ioſue ſupreme in ſpiritual cauſes. For it is cleare in the next lines that he had but *part of Moyſes his glorie*, or office: and that was to be temporal Prince, Eleazar being chief in cauſes ſpiritual, *before whom and the multitude* he was ordained Duke, but *Eleazar conſulted God for him, and directed* his principal actions, called here *his going out, & going in.*

CHAP. XXVIII.

Special ſacrifices are appointed for euerie day in the morning and euening. Likewiſe for euerie Sabbath day, 21. for the firſt day of euerie month, for Paſch, 26. and for Pentecoſt.

OVR Lord alſo ſaid to Moyſes: 2. Command the children of Iſrael, and thou ſhalt ſay to them: My oblation and breads, and burnt ſacrifice of moſt ſweet odour offer ye (a) in their times. 3. Theſe are the ſacrifices which you muſt offer: Two lambes of a yeare old without blemiſh daily for (b) the euerlaſting holocauſt: 4. one you ſhal offer in the morning, and the other at euen: 5. the tenth part of an ephi of floure, which ſhal be tempered with the pureſt oile, and ſhal haue the fourth part of an hin. 6. It is the continual holocauſt which you offered in Mount Sinai for a moſt ſweet odour of the burnt ſacrifice of the Lord. 7. and for a libament you ſhal offer of wine the fourth part of an hin for euerie lambe in the Sanctuarie of the Lord. 8. And the other lambe in like manner you ſhal offer at euen according to al the rite of the morning ſacrifice, and of the libaments therof, an oblation of moſt ſweet odour to the Lord. 9. And on the day of (c) the Sabbath, you ſhal offer two lambes of a yeare old without blemiſh, and two tenths of floure tempered with oile in ſacrifice, & the libaments, 10. which are ritely powred euerie Sabbath for an euerlaſting holocauſt. 11. And in (d) the Calēds you ſhal offer an holocauſt to the Lord, two calues of the heard, one ramme, ſeuen lambes of a yeare old without blemiſh, 12. and three tenths of floure tempered with oile in ſacrifice for euerie calfe: and two tenths of floure tempered with oile to euerie ramme: 13. and the tenth part of a tenth of floure tempered with oile in ſacrifice to

(a) Varietie of Sacrifices for diuers times.

1. (b) Euerie day twice.

2. (c) On the Sabbath day.

3. (d) The Neomenia, or new moone.

euerie

euerie lambe. it is an holocauſt of moſt ſweet odour and burnt ſacrifice to the Lord. 14. And the libaments of wine, that are to be powred for euerie victime, ſhal be theſe: The halfe part of an hin for euerie calfe, the third to a ramme, the fourth to a lambe. this ſhal be the holocauſt through al months that ſucceed one an other as the yeare turneth about. 15. A buck goate alſo ſhal be offered to the Lord for ſinnes an euerlaſting holocauſt with his libaments. 16. And in the firſt month (e) the fourteenth day of the month ſhal be the Phaſe of the Lord, 17. and the fifteenth day the ſolemnitie: ſeuen daies ſhal they eate azymes. 18. Of the which the firſt day ſhal be venerable & holie: no ſeruile worke ſhal you doe therein. 19. And you ſhal offer burnt ſacrifice an holocauſt to the Lord, two calues of the heard, one ramme, ſeuen lambes of a yeare old without blemiſh: 20. and the ſacrifice of euerie one of flowre which ſhal be tempered with oile, three tenths to euerie calfe, & two tenths to euerie ramme, 21. and the tenth part of a tenth to euerie lambe, that is to ſay, to the ſeuen lambs. 22. And one bucke goate for ſinne, that expiatiõ may be made for you, 23. beſide the morning holocauſt which you ſhal alwaies offer. 24. So ſhal you doe euerie day of the ſeuen daies for a food of the fire, & for a moſt ſweet odour to the Lord, which ſhal riſe of the holocauſt, and of the libamen... of euerie one. 25. The ſeuenth day alſo ſhal be moſt ſolemne and holie vnto you; no ſeruile worke ſhal you doe therein. 26. The day alſo of (f) firſt fruits when you ſhal offer new fruits to the Lord, after that the weeks be accompliſhed, ſhal be venerable and holie: no ſeruile worke ſhal you doe therein. 27. And you ſhal offer an holocauſt for a moſt ſweet odour to the Lord, two calues of the heard, one ramme, and ſeuen Lambs of a yeare old without blemiſh: 28. and in the ſacrifices of them three tenths of flowre tempered with oile to euerie calfe, to euerie ramme two, 29. euerie lambe the tenth part of a tenth, which together are ſeuen lambs. a goate alſo 30. which is ſlaine for expiation: beſide the euerlaſting holocauſt & the libaments therof. 31. Al ſhal you offer without blemish with their libaments.

4. (e) Paſch, or Phaſe.

5. (f) Pentecoſt.

CHAP. XXIX.

In the ſeuenth month are celebrated with particular ſacrifices the feaſts of Trumpets, 7. of expiation, 12. of Tabernacles, 35. and of Aſſemblie and Collection.

6. (a) Feaſt of Trumpets.

THE (a) firſt day alſo of the ſeuenth month ſhal be venerable and holie vnto you, no ſeruile worke ſhal you doe therein, becauſe it is the day of ſounding and of trumpets. 2. And you ſhal offer an holocauſt for a moſt ſweet odour to the Lord, one calfe of the heard, one ramme, and ſeuen lambs of a yeare old without blemiſh: 3. and in their ſacri-

fices of floure tempered with oile three tenths to euerie calfe, two tenths to a ramme, 4. one tenth to a lambe, which together are ſeuen lambs: 5. and a bucke goate for ſinne, which is offered for the expiation of the people, 6. beſides the holocauſt of the Calends with the ſacrifices therof, and the euerlaſting holocauſt with the accuſtomed libaments. With the ſame ceremonies ſhal you offer burnt ſacrifice for a moſt ſweet odour to the Lord. 7. The (*b*) tenth day alſo of this ſeuenth month ſhal be holie and venerable vnto you, & you ſhal (*c*) afflict your ſoules: no ſeruile worke ſhal you doe therein. 8. And you ſhal offer an holocauſt to the Lord for a moſt ſweet odour, one calfe of the heard, one ramme, ſeuen Lambs of a yeare old without blemiſh: 9. and in their ſacrifices of floure tempered with oile three tenths to euerie calfe, two tenths to the ramme, 10. the tenth part of a tenth to euerie lambe, which are in al ſeuen lambs: 11. and a bucke goate for ſinne, beſides theſe things that are wont to be offered for offence vnto expiation, and for the euerlaſting holocauſt with their ſacrifice and libaments. 12. But the (*d*) fifteenth day of the ſeuenth month, which ſhal be vnto you holie and venerable, no ſeruile worke ſhal you doe therein, but you ſhal celebrate the ſolemnitie to the Lord ſeuen daies. 13. and you ſhal offer an holocauſt for a moſt ſweet odour to the Lord, calues of the heard thirteen, rammes two, lambs of a yeare old without blemiſh fourteen: 14. & in their libaments of flowre tempered with oile three tenths to euerie calfe, which are together thirteen calues: & two tenths to euerie ramme, that is, together to two rammes, 15. And the tenth part of a tenth to euerie lambe, which are together fourteen lambes: 16. and a buck goate for ſinne, beſide the euerlaſting holocauſt, & the ſacrifice & the libament therof. 17. The next day you ſhal offer calues of the heard twelue, two rammes, lambes a yeare old without blemiſh fourteen: 18. and the ſacrifices and libaments of euerie one to the claues and the rammes and the lambes you ſhal ritely celebrate: 19. and a bucke goate for ſinne, beſide the euerlaſting holocauſt, and the ſacrifice and libament therof. 20. The third day you ſhal offer eleuen calues, two rammes, lambes of a yeare old without blemiſh fourteen: 21. and the ſacrifices and the libaments of euerie one to the calues & the rammes and the lambes you ſhal ritely celebrate: 22. and a buck-goat for ſinne, beſide the euerlaſting holocauſt, and the ſacrifice, and libament therof. 23. The fourth day you ſhal offer ten calues, two rammes, lambes a yeare old without blemiſh fourteen: 24. and the ſacrifices and the libaments of euerie one to the calues and the rammes and the lambes you ſhal ritely celebrate: 25. and a buck-goat for ſinne, beſide the euerlaſting holocauſt, and the ſacrifice therof and libament. 26. The fifth day you ſhal offer nine calues, two rammes, lambes of a yeare old without blemiſh fourteen: 27. and the ſacrifices and the libaments of euerie one to the calues and the rammes and the lambes you ſhal ritely celebrate: 28. and a buck-goat for ſinne, beſide the euerlaſting holocauſt, and the ſacrifices

7.
(*b*) Feaſt of Expiation.
(*c*) For remiſſion of ſinnes the penitents did cooperate by penal workes of faſting & abſtinẽce, *from euen vnſil euen. Leuit. 23. v. 32. S. Aug. q. 57. in Num. Theod q. 32. in Leuit.*
8.
(*d*) Feaſt of Tabernacles.

therof and libament. 29. The ſixt day you ſhal offer eight calues, two rammes, lambes of a yeare old without blemiſh fourteen: 30. & the ſacrifices and the libaments of euerie one to the calues and the rammes & the lambes you ſhal ritely celebrate: 31. and a buck-goat for ſinne, beſide the euerlaſting holocauſt, and the ſacrifice therof and libament. 32. The ſeuenth day you ſhal offer ſeuen calues, and two rammes, lambes of a yeare old without blemiſh fourteen: 33. and the ſacrifices and the libaments of euerie one to the calues and the rammes and the lambes you ſhal ritely celebrate: 34. and a buke-goat for ſinne, beſide the euerlaſting holocauſt and the ſacrifice therof and libament. 35. The (e) eight day, which is moſt ſolemne, no ſeruile worke you doe therin, 36. offering an holocauſt for a moſt ſweet odour to the Lord: one calfe, one ramme, lambes of a yeare old with out blemiſh ſeuen. 37. And the ſacrifices and the libaments of euerie one to the calues and the rammes and the lambes you ſhal ritely celebrate: 38. and a buck-goat for ſinne, beſides the euerlaſting holocauſt, & the ſacrifice therof and libament. 39. Theſe things ſhal you offer to the Lord in your ſolemnities: beſides your vowes and voluntarie oblations in holocauſt, in ſacrifice, in libament, and in pacifike hoſtes.

(e) Feaſt or Aſſemblie and Collection.

CHAP. XXX.

Voluntarie vowes or oathes of men; 14. of maides in their fathers houſes, 7. or newly maried; 10. of widowes, or wiues diuorced, 11. and of wiues in their husbands houſes: and how they bind, or are made fruſtrate.

AND Moyſes told the children of Iſrael al things that our Lord had commanded him: 2. and he ſpake to the Princes of the tribes of the children of Iſrael: This is the word that our Lord hath commanded: 3. If any man (a) make a vow to our Lord, or bind himſelf by an oath: he ſhal not make his word fruſtrate, but al that he promiſed he ſhal fulfil. 4. If a woman vow any thing, and bind her ſelf with an oath, ſhe that is in her fathers houſe, & as yet in maydens age: if her father know the vow that ſhe promiſed, and the oath wherwith ſhe bound her ſoule, and hold his peace, ſhe ſhal be bound to the vow: 5. Whatſoeuer ſhe promiſed and ſware, ſhe ſhal fulfil in deed. 6. But if immediately as he heareth it, her father doe gainesay it, both her vowes & her othes ſhal be fruiſtrate, neither ſhal ſhe be bound to the promiſe, for that her father hath gainesaid it. 7. If ſhe haue a huſband, and vow any thing, and the word once going out of her mouth bind her ſoule by an oath, 8. the day that her huſband heareth it, and doth not gainesay it,

(a) He that voweth abſtinence from a thing lawful, maketh it vnlawful to himſelfe by his vow. *S. Aug. q. 56. in Num.*

ſhe

ſhe ſhal be bound to the vow, and ſhal render whatſoeuer ſhe promiſed. 9. But if as ſoon as he heareth he gainesay it, and make her promiſes fruſtrate, and the words wherwith ſhe had bound her ſoule, our Lord wil be (*b*) propitious to her. 10. The widow, and ſhe that is deuorced, whatſoeuer they vow they ſhal render. 11. The wife in the houſe of her huſband, when ſhe hath bound her ſelf by vow and by oath, 12. if her huſband heare, and hold his peace, neither doe gainesay the promiſe, ſhe ſhal render whatſouer ſhe had promiſed. 13. But if forthwith he gainesay it, ſhe ſhal not be holden bound to the promiſe: becauſe her huſband gainesaid it, and our Lord wil be propitious to her. 14. If ſhe vow and bind her ſelfe by oath, to (*c*) afflict her her ſoule by faſting, or abſtinence from other things, it ſhal be in the arbitrement of her huſband, whether ſhe ſhal doe it, or not doe it. 15. And if the husband hearing it hold his peace, and differre ſentence til an other day: whatſoeuer ſhe had vowed and promiſed, ſhe ſhal render: becauſe immediately as he heard it, he held his peace, 16. but if he gainesay it after that he knew it, (*d*) himſelfe ſhal beare her iniquitie. 17. Theſe are the lawes, which our Lord appointed to Moyſes between the huſband and the wife, between the father and the daughter, that is as yet in maidens age, or that abideth in her fathers houſe.

(*b*) In this caſe God wil not impute it to her for a ſinne. S. *Aug.* q. 58.

(*c*) By afflicting of the ſoule is here vnderſtood, reſtraining ſenſual delectation. S. *Aug.* q. 57. *in Num.*

(*d*) The husbād reuoking his conſent, once giuen by word or by ſilence to his wiues vow, ſinned, but the wife was bound to obey him, & ſo was excuſed.

ANNOTATIONS.

CHAP. XXX.

6. *Shal be fruſtrate.*] Vowes, which fathers and huſbands could fruſtrate in their daughters and wiues, muſt needs be ment of things not commanded by God. For it was not in their power to diſpence in Gods precepts. As for example, touching the feaſt of Expiation, it was not *in the arbitrement* of fathers and huſbands (as here it was v. 14) whether their daughters and wiues ſhould faſt or no: but was abſolutely ſaid (*Leuit.* 23. *v.* 29.) *Euerie ſoule that is not afflicted* (that is, which faſteth not) *this day, ſhal perish out of his people.* And ſo in other precepts were neceſſarie obligations. Beſides which it is grateful alſo to God, that his ſeruants bind themſelues to other good workes, wherto they are not otherwiſe bound.

Vowes of things not commanded.

S. Aug. q. 57. in Num.

CHAP. XXXI.

The Madianites are ſlaine in battle, for that they had drawne the people of Iſrael to ſinne. 11. *The prey is brought to Moyſes,* 14. *who being angrie that the women (which were the occaſion of ſinne) are ſaued alue, commandeth to kil al the male children, and al the women ſauing only virgins.* 19. *The ſoldiers are purified, as alſo the prey,* 26. *& then diuided among the victours, and other people, taking out portions for the Leuites.* 48. *The Princes of the hoſte giue free offerings to our Lord.*

AND our Lord ſpake to Moyſes, ſaying: 2. Reuenge firſt the children of Iſrael on the Madianites, and ſo thou ſhalt be gathered to thy people. 3. And Moyſes forthwith ſaid: Arme of you men to fight, which may take the reuenge of our Lord on the Madianites. 4. Let a thouſand men of euerie tribe be choſen of Iſrael to be ſent to the warre. 5. And they gaue a thouſand of euerie tribe, that is to ſay, twelue thouſand wel appointed to fight: 6. whom Moyſes ſent with Phinees the ſonne of Eleazar the Prieſt, and the holie veſſels, and the trumpets to ſound he deliuered to him. 7. And when they had fought againſt the Madianites and had ouercome, al the men they ſlew, 8. and their Kings Eui, and Recem, and Sur, and Hur, and Rebe, fiue Princes of the Nation: (*a*) Belaam alſo the ſonne of Beor they killed with the ſword. 9. And they tooke their wiues, and litle ones, and al their goods: whatſoeuer they had been able to make, they ſpoiled. 10. as wel cities as townes and caſtels the fire did conſume. 11. And they tooke the prey, and al things that they had taken as wel of men as of beaſts, 12. and they brought them to Moyſes, and Eleazar the Prieſt, and to al the multitude of the children of Iſrael. but the reſt of the implements they caried to the campe in the champion countries of Moab, beſide Iordan againſt Iericho. 13. And Moyſes and Eleazar the Prieſt wēt forth, & al the Princes of the ſynagogue to meete them without the campe. 14. And Moyſes being angrie with the Princes of the hoſte, the tribunes, and the centurions that were come from the battle, 15. ſaid: Why haue you reſerued the women? 16. Are not theſe they, that deceiued the children of Iſrael at the ſuggeſtion of Balaam, and made you preuaricate againſt our Lord vpon (*b*) the ſinne of Phogor, whereupon alſo the people was ſtrucken? 17. Therfore kil al whatſoeuer is of the male ſexe, among (*c*) the litle ones alſo: & the women, that haue knowne men in carnal copulation, ſlea ye: 18. but the gyrles and al the women that are virgins reſerue to you: 19. and tarry without the campe ſeuen daies.

(*a*) With whō he ſinned, with them he was alſo iuſtly puniſhed.

(*b*) Theſe women bringing images of Beelphogor, cauſed the Iſraelites to offer ſacrifice to him, before they ſhould cōmit fornication with them.

(*c*) In more deteſtation of the parents ſinne, God cōmanded to kil theſe children & ſo they were preuented, frō committing the like crimes. But ordinarily women & children ought not to be ſlaine after the victorie. *Deut.* 20. v. 14.

He

He that hath killed a man, or touched him that is killed, ſhal be expiated the third day and the ſeuenth. 20. And of al the prey, whether it be garment, or veſſel, and ſome thing prepared for implements, of goats skinnes, and haire, and wood ſhal be expiated. 21. Eleazar alſo the Prieſt ſpake to the hoſte, that had fought in this maner: This is the precept of the law, which our Lord hath commanded Moyſes: 22. Gold, and ſiluer, and braſſe, and yron, and leade, and tinne, 23. and al that may paſſe through the fire, ſhal be purged by fire, but whatſoeuer can not abide the fire, ſhal be ſanctified with the water of expiation: 24. and you ſhal waſh your garments the ſeuenth day, and being purified, afterward you ſhal enter into the campe. 25. And our Lord ſaid to Moyſes: 26. Take the ſumme of thoſe things that were taken, from man vnto beaſt, thou and Eleazar the Prieſt and the Princes of the multitude: 27. and thou ſhalt diuide the prey equally between them, that fought & went forth to the warre, and between the reſt of the multitude: 28. and thou ſhalt ſeparate a portion to the Lord from them that fought and were in the battle, one ſoule of fiue hundred as wel of mankind as of oxen and aſſes and ſheep, 29. and thou ſhalt giue it to Eleazar the Prieſt, becauſe they are the firſt fruits of the Lord. 30. Out of the halfe part alſo of the children of Iſrael thou ſhalt take the fiftith head of mankind, and of oxen, and aſſes, and sheep, and of al beaſts, and thou ſhalt giue them to the Leuites, that watch in the cuſtodies of the tabernacle of the Lord. 31. And Moyſes and Eleazar did, as our Lord commanded. 32. And the prey which the hoſte had taken, was of ſheep ſix hundred ſeuentie fiue thouſand, 33. of oxen ſeuentie two thouſand, 34. of aſſes ſixtie one thouſand. 35. The ſoules of the folkes of the female ſexe, that had not knowen men, thirtie two thouſand. 36. And the halfe part was giuen to them, that had been in the battle, of ſheep three hundred thirtie ſeuen thouſand fiue hundred: 37. of the which for the portion of our Lord were reckned ſheep ſix hundred ſeuentie fiue. 38. And of the thirtie ſix thouſand oxen, oxen ſcuentie and two: 39. of the thirtie thouſand fiue hundred aſſes, aſſes ſixtie one: 40. of the ſoules of mankind ſixteen thouſand, there fel to the portion of our Lord thirtie two ſoules. 41. And Moyſes deliuered the number of the firſt fruits of our Lord to Eleazar the Prieſt, as it had been commanded him, 42. of the halfe part of the children of Iſrael, which he had ſeparated to them, that had been in the battle. 43. But of the halfe part that had chanced to the reſt of the multitude, that is to ſay, of the three hundred thirtie ſeuen thouſand fiue hundred ſheep, 44. and of the thirtie ſix thouſand oxen, 45. and of the thirtie thouſand fiue hundred aſſes, 46. and of the ſixteen thouſand of mankind, 47. Moyſes tooke the fiftith head, and gaue it to the Leuites, that watched in the tabernacle of our Lord, as our Lord had commanded. 48. And when the Princes of the hoſte were come to Moyſes, and the tribunes, and centurions, they ſaid: 49. We thy ſeruants haue reckned the

number of the warryers, which we had vnder our hand: and not ſo much as one verily was lacking. 50. For this cauſe we offer in the donaries of our Lord euerie one that which we could find in the prey of gold, garters and tablets, rings and bracelets, and cheynes, that thou maieſt pray to our Lord for vs. 51. And Moyſes and Eleazar the Prieſt receiued al the gold in diuerſe formes, 52. in weight ſixteen thouſand ſeuen hundred fiftie ſicles of the tribunes and of the centurions. 53. For that which euerie one had ſpoiled in the prey, was his owne. 54. And that which was receiued they brought into the tabernacle of teſtimonie, for a monument of the children of Iſrael before our Lord.

CHAP. XXXII.

The children of Ruben and Gad, demanding to haue inheritance on that ſide Iordan, where they yet are, 7. Moyſes iuſtly rebuketh them; 16. yet vpon condition that they wil march firſt ouer Iordan, and remaine the firſt in battle, til the land be ſubdued to the children of Iſrael, 28. he granteth to them, and the halfe tribe of Manaſſes, that which they requeſt.

AND the children of Ruben and Gad had much cattel, and they had in beaſts an infinit ſubſtance. And when they had ſeen Iazer and Galaad fit countries for to feed cattel, 2. they came to Moyſes and Eleazar the Prieſt, and the Princes of the multitude, and ſaid: 3. Ataroth, and Dibon, and Iazer, and Nemra, Heſebon, and Elcale, and Sabam, and Nebo, and Beon, 4. the land, which our Lord ſmote in the ſight of the children of Iſrael, is of a verie plentiful ſoile for the feeding of beaſts: and we thy ſeruants haue very much cattel: 5. and we pray thee if we haue found grace before thee, that thou giue vs thy ſeruants the ſame in poſſeſſion, and (a) make vs not paſſe ouer Iordan. 6. To whom Moyſes anſwered: Why ſhal your brethren goe to fight, and wil you ſit here? 7. Why ſubuert you the minds of the children of Iſrael, that they may not be bold to paſſe into the place, which our Lord wil giue them? 8. Did not your fathers ſo, when I ſent from Cadesbarne to view the Land? 9. And when they were come as farre as the Valley of cluſter, hauing viewed al the countrie, they ſubuerted the hart of the children of Iſrael, that they ſhould not enter the coaſts, which our Lord gaue them. 10. Who being wrath ſware, ſaying: 11. If theſe men, that came vp out of Ægypt, from twentie yeares and vpward, ſhal ſee the land, which vnder othe I promiſed to Abraham, Iſaac, and Iacob: and they would not folow me, 12. except Caleb the ſonne of Iephone the Cenezeite, and Ioſue the ſonne of Nun: theſe

(a) A right figure of thoſe that would poſſeſſe heauē without labour or danger. *But none ſhal be crowned vnles he ſtriue lawfully.* 2. *Tim.* 2.

haue

haue fulfilled my wil. 13. And our Lord being wrath agaynſt Iſrael, led him about through the deſert fourtie yeares, vntil the whole generation was conſumed, that had done euil in his ſight. 14. And behold, quoth he, you are riſen vp in ſtead of your fathers, the offspring and diſciples of ſinneful men, to augment the furie of our Lord agaynſt Iſrael. 15. But if you wil not folow him, he wil leaue the people in the wilderneſſe, and you ſhal be the cauſe of the death of al. 16. But they comming neer, ſaid: We wil make ſheepcotes, and ſtalles for our cattel, for our litle ones alſo fenſed cities: 17. and we our ſelues armed and girded wil march on to battle before the children of Iſrael, vntil we bring them in vnto their places. Our litle ones and whatſoeuer we can haue, ſhal be in walled cities, becauſe of the lying of wayt of the inhabitants. 18. We wil not returne into our houſes, vntil the children of Iſrael poſſeſſe their inheritance: 19. neither wil we ſeeke any thing beyond Iordan, becauſe already we haue our poſſeſſion on the eaſt ſide therof. 20. To whō Moyſes ſaid: If you doe that you promiſe, march on wel appointed before our Lord to fight: 21. and let euerie man of warre paſſe ouer Iordan, vntil our Lord ſubuert his enemies, 22. and al the Land be ſubdued to him: then ſhal you be blameleſſe before our Lord & before Iſrael, & you ſhal obteyne the countries that you would in the ſight of our Lord. 23. But if you doe not that which you ſay, no man can doubt but you ſinne againſt God: and know ye that your ſinne ſhal apprehend you. 24. Build therfore cities for your litle ones, and ſheepcotes and ſtalles for your ſheep and cattel: and accompliſh that which you haue promiſed. 25. And the children of Gad and Ruben ſaid to Moyſes: We are thy ſeruants, we wil doe that which our Lord cōmandeth. 26. We wil leaue our litle ones, and our wiues, and ſheep, and cattel in the cities of Galaad: 27. and we thy ſeruants al wel appoynted wil march on to the warre, as thou my Lord ſpeakeſt. 28. Moyſes therfore commanded Eleazar the Prieſt, & Ioſue the ſonne of Nun, and the Princes of the families by the tribes of Iſrael, and he ſaid to them: 29. If the children of Gad, and the children of Ruben paſſe with you ouer Iordan al armed to the warre before our Lord, and the Land be ſubdued to you: giue them Galaad in poſſeſſion. 30. But if they wil not paſſe armed with you into the Land of Chanaan, let them take places to dwel in among you. 31. And the children of Gad, and the children of Ruben anſwered: As our Lord hath ſpoken to his ſeruants, ſo wil we doe: 32. our ſelues armed wil march before our Lord into the Land of Chanaan, and we confeſſe that we haue already receiued our poſſeſſion beyond Iordan. 33. Moyſes therfore gaue to the children of Gad and Ruben, and to the halfe tribe of Manaſſes the ſonne of Ioſeph, the Kingdome of Sehon King of the Amorrheite, and the Kingdome of Og King of Baſan, and their land and the cities therof round about. 34. Therfore the ſonnes of Gad built Dibon, and Ataroth, and Aroer, 35. and Etroth, and Sophan, and Iazar, and Iegbaa, 36. and

Bethnemra,

Bethnemra, and Betharan, cities fenſed, and ſheepcotes for their ſheep. 37. But the children of Ruben builded Heſebon, and Eleale, & Cariathaim, 38. and Nabo, and Baalmeon changing their names, Sabama alſo: giuing names to the cities, which they had built. 39. Moreouer the children of Machir, the ſonne of Manaſſes, went into Galaad, and waſted it killing the Amorrheite the inhabiter therof. 40. Moyſes therfore gaue the land of Galaad to Machir the ſonne of Manaſſes, who dwelt in it. 41. And Iair the ſonne of Manaſſes went, and tooke the villages therof, which he called Hauoth Iair, that is to ſay, the Villages of Iair. 42. Nobe alſo went, and tooke Canath with the villages therof: and he called it by his owne name Nobe.

CHAP. XXXIII.

The 42. manſions of the children of Iſrael between Ægypt & the Land of promiſe are recited. 50. They are commanded to kil al the inhabitants, to purge the land of idolatrie, and diuide it among them.

THESE are (*a*) the manſions of the children of Iſrael, that went out of Ægypt by their troups in the hand of Moyſes and Aaron, 2. which Moyſes deſcribed according to the places of the campe, which by our Lords commādment they changed. 3. The children of Iſrael therfore departing from Rameſſes the firſt month, the fifteenth day of the firſt month, the morow after they made the Phaſe, in a mightie hand, al the Ægyptians ſeeing them, 4. & burying their firſt borne, which our Lord had ſtrucken (yea and on their Gods alſo he had exerciſed vengence) 5. they camped in Soccoth. 6. And from Soccoth they came into Etham, which is in the vttermoſt borders of the wilderneſſe. 7. Departing thence they came ouer againſt Phihahiroth, which looketh toward Beelſephon, and camped before Magdal. 8. And departing from Phihahiroth, they paſſed through the middes of the ſea into the wilderneſſe: and walking three dayes through the deſert Etham, they camped in Mara. 9. And departing from Mara, they came into Elim, where there were the twelue fountaines of waters, and the ſeuentie palme trees: and there they camped. 10. But departing thence alſo, they pitched their tentes vpon the Red ſea. And departing from the Red ſea, 11. they camped in the deſert Sin. 12. From whence departing, they came into Daphca. 13. And departing from Daphca, they camped in Alus. 14. And departing from Alus, they pitched their tentes in Raphidim, where the people wanted water to drinke. 15. And departing from Raphidim, they camped in the deſert of Sinai. 16. But departing alſo

(*a*) Theſe remouings and camping places ſignifie by what degrees chriſtians leauing ſinnes & folowing Chriſt (our guide) may come to perfect pietie. *S. Hierom de manſ. 42. ad Fabiol.*

from

from the deſert Sinai, they came to the Sepulchres of concupiſcence. 17. And departing from the Sepulchres of concupiſcence, they camped in Haſeroth. 18. And from Haſeroth they came into Rethma. 19. And departing from Rethma, they camped in Remmonphares. 20. Whence departing they came into Lebna. 21. From Lebna they camped in Reſſa. 22. And departing from Reſſa, they came into Ceelatha. 23. Whence departing, they camped in the mountayne Sepher. 24. Departing frō the mountayne Sepher, they came into Harada. 25. Thence departing, they camped in Maceloth. 26. And departing from Maceloth, they came into Thahath. 27. From Thahath they camped in Thare. 28. Whence departing, they pitched their tentes in Methca. 29. And from Methca they camped in Heſmona. 30. And departing from Heſmona, they came into Moſeroth. 31. And from Moſeroth they camped in Beneiaacan. 32. And departing from Beneiaacan, they came into the mount Gadgad. 33. Whence departing, they camped in Ietebatha. 34. And from Ietebatha they came into Hebrona. 35. And departing from Hebrona, they camped in Aſiongaber. 36. Thence departing, they came into the deſert Sin, this is Cades. 37. And departing from Cades, they camped in the mount Hor, in the vttermoſt borders of the Land of Edom. 38. And Aaron the Prieſt went vp into the mountayne Hor at the commandement of our Lord: and there he died the fourtith yeare of the comming forth of the children of Iſrael out of Ægypt, the fifth month, the firſt day of the month, 39. when he was an hundred three and twentie yeares old. 40. And the Chananeite King of Arad, who dwelt toward the ſouth, heard that the children of Iſrael were come into the Land of Chanaan. 41. And departing from the mountayne Hor, they camped in Salmona. 42. Whence departing, they came into Phunon. 43. And departing from Phunon, they camped in Oboth. 44. And from Oboth they came into Ieabarim, which is in the borders of the Moabites. 45. And departing from Ieabarim they pitched their tentes in Dibongad. 46. Whence departing, they camped in Helmondeblathaim. 47. And departing from Helmondeblathaim, they came to the mountaynes Abarim againſt Nabo. 48. And departing from the mountaines Abarim, they paſſed to the champion countries of Moab, vpon Iordan, againſt Iericho. 49. And there they camped from Bethſimoth vnto Abelſatim in the plainer places of the Moabites, 50. where our Lord ſpake to Moyſes: 51. Command the children of Iſrael, and ſay to them: When you ſhal haue paſſed Iordan, entring the Land of Chanaan, 52. deſtroy al the inhabitants of that Land: breake their titles, and burſt to fitters their ſtatues, and waſt al their excelſes, 53. cleanſing the Land, and dwelling in it. for I haue giuen it you in poſſeſſion, 54. which you ſhal diuide among you by lot. To the moe you ſhal giue the larger, and to the fewer the ſtraiter. To euerie one as the lot ſhal fal, ſo ſhal the inheritance be giuen. By the tribes and the families the poſſeſſion ſhal be diuided. 55. But (*b*) if you wil not kil the

(*b*) Danger to thoſe that deſtroy not infidelitie, and al enormious ſinnes, which dwelt in their ſoules before their conuerſion.

inhabitants of the Land: they that remaine, shal be vnto you as it were nailes in your eyes, and speares in your sides, and they shal be your aduersaries in the Land of your habitation: 56. and whatsoeuer I had thought to doe to them, I wil doe to you.

ANNOTATIONS.

CHAP. XXXIII.

Two hands which worke saluation.

1. *Moyses and Aaron.*) Moyses by whom the Law was giuen, and Aaron in whom Priesthood was established, signified good workes, and the right worship of God. Of which (saith S. Hierom) each one needeth the other. For neither doth it profite thee to exercise vertues vnles thou knowest thy Creatour: nor the worshiping of God auaileth thee to saluation, vnles thou fulfil the precepts of thy Maker. By these two hands, as with two Seraphims we breake out into confession of the holie Trinitie, saying: holie, holie, holie, Lord God of hoasts. *Epist. ad Fabiol. de 42. Mans.*

CHAP. XXXIIII.

The situation and limits of Chanaan, towards the South, the West, the North, and the East, 13. which must be diuided by lot among nine tribes and a halfe (the other two and a half hauing their parts ouer Iordan) 16. with the names of the persons that shal make the diuision.

(a) Otherwise called *the dead sea*, where Sodom and Gomorre had stood.
(b) A mountaine so called of the multitude of scorpions which were in it.
(c) Mediterranean sea, called great in respect of the lakes in the holie Lād.

AND our Lord spake to Moyses, saying: 2. Command the children of Israel, and thou shalt say to them: When you are entred into the Land of Chanaan, and it shal be fallen vnto you by lot in possession, it shal be limited by these borders: 3. The south side shal begin from the wildernesse Sin, which is beside Edom: and it shal haue toward the East (a) the most salt sea for the limits. 4. The which shal compasse the south side by the ascending of (b) the Scorpion, so that they shal passe into Senna, and reach toward the South as farre as Cadesbarne, from whence the frontiers shal goe forth to the towne named Adar, and shal reach as farre as Asemona. 5. And the border shal goe round about from Asemona to the Torrent of Ægypt, and shal end in the shore of the (c) great sea. 6. And the west side shal begin from the great sea, and the same shal be the limite therof. 7. Moreouer toward the North part the borders shal begin from the greate sea, reaching vnto

the

the (*d*) moſt high mountaine, 8. from the which they ſhal come vnto Emath as farre as the borders of Sedada: 9. and the frontiers ſhal goe as farre as Sephorna, and the towne Enan. Theſe ſhal be the borders in the North part. 10. From thence they ſhal marke out the boundes toward the Eaſt ſide from the village Enan vnto Sephama, 11. and from Sephama the boundes ſhal goe downe vnto Rebla againſt the fountaine Daphnim: from thence they ſhal come eaſtward to the ſea Cenereth, 12. and ſhal reach as farre as Iordan, and at the laſt ſhal be cloſed in by the moſt ſalt ſea. This you ſhal haue for your Land by the bounds therof round about. 13. And Moyſes commanded the children of Iſrael, ſaying: This ſhal be the Land, which you ſhal poſſeſſe by lot, and which our Lord hath commanded to be giuen to the nine tribes, and to the halfe tribe. 14. For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kinreds, the halfe alſo of the tribe of Manaſſes, 15. that is, two tribes and an halfe, haue taken their portion beyond Iordan againſt Iericho at the eaſt ſide. 16. And our Lord ſaid to Moyſes: 17. Theſe are the names of the men, that ſhal diuide the Land vnto you: Eleazar the Prieſt, and Ioſue the ſonne of Nun, 18. and one Prince of euerie tribe, 19. whoſe names are theſe: Of the tribe of Iuda, Caleb the ſonne of Iephone. 20. Of the tribe of Simeon, Samuel the ſonne of Ammiud. 21. Of the tribe of Beniamin Elidad the ſonne of Chaſelon. 22. Of the tribe of the children of Dan, Bocci the ſonne of Iogli. 23. Of the children of Ioſeph of the tribe of Manaſſes, Haniel the ſonne of Ephod. 24. Of the tribe of Ephraim, Camuel the ſonne of Sephthan. 25. Of the tribe of Zabulon, Eliſaphan the ſonne of Pharnach. 26. Of the tribe of Iſſachar, Duke Phaltiel the ſonne of Ozan. 27. Of the tribe of Aſer, Ahiud the ſonne of Salomi. 28. Of the tribe of Nephthali: Phedael the ſonne of Ammiud. 29. Theſe are they whom our Lord commanded to diuide the Land of Chanaan to the children of Iſrael.

(*d*) Mount of Libanus.

CHAP. XXXV.

Cities and ſuburbs are appointed for the Leuites, among the other tribes. 6. Of which ſix ſhal be for refuge of ſuch as vnwittingly kil anie man, 22. where keeping themſelues til the death of the high-Prieſt, they ſhal be ſafe. 30. Wilful murtherers conuicted (ſo it be by more then one witnes) muſt die forthwith.

THESE things alſo ſpake our Lord to Moyſes in the champion countries of Moab vpon Iordan, againſt Iericho: 2. Command the children of Iſrael that they giue vnto the Leuites of their poſſeſſions 3. cities to dwel in, and their ſuburbs round about: that themſelues may abide in the townes, and the ſuburbs may be for their cattel and beaſts.

4. which from the wals of the cities outward, round about, ſhal reach the ſpace of a thouſand paces. 5. Toward the Eaſt ſhal be two thouſand cubits : and toward the South in like manner ſhal be two thouſand: toward the ſea alſo, which looketh to the Weſt, ſhal be the ſame meaſure: and the North part ſhal be limitted with equal boundes. And the cities ſhal be in the middes, and the ſuburbs without. 6. And of the ſame townes, which you ſhal giue to the Leuites, ſix ſhal be ſeparated for the ayd of fugitiues, that he may fly to them which hath ſhed bloud: and beſide theſe other fourtie two townes, 7. that is, in al fourtie eight with their ſuburbs. 8. And thoſe cities, that ſhal be giuen of the poſſeſſions of the children of Iſrael, from them that haue more, moe ſhal be taken away: and that haue leſſe, fewer. Each ſhal giue townes to the Leuites according to the meaſure of their inheritance. 9. Our Lord ſaid to Moyſes: 10. Speake to the children of Iſrael, and thou ſhalt ſay to them: When you ſhal haue paſſed ouer Iordan into the Land of Chanaan, 11. determine what cities ſhal be for the ſuccour of fugitiues, that haue not voluntarily ſhed bloud: 12. in which when the fugitiue ſhal be, the kinſeman of him that is killed can not kil him, vntil he ſtand in the ſight of the multitude, and his cauſe be iudged. 13. And of thoſe cities, that are ſeparated for refuge of the fugitiues, 14. three ſhal be beyond Iordan, and three in the Land of Chanaan, 15. as wel for the children of Iſrael as for ſtrangers and ſeiourners, that he may fly to them, which hath not voluntarily ſhed bloud. 16. If any man ſtrike with yron, and he die that was ſtrucken, he ſhal be guiltie of murder, and himſelf ſhal die. 17. If he caſt a ſtone, and he that is ſtrucken die: he ſhal be puniſhed in like manner. 18. If he that is ſtrucken with wood die, he ſhal be reuenged by the ſtrikers bloud. 19. The kinſman of him that is ſlaine, ſhal kil the murderer, (a) as ſoone as he apprehendeth him, he ſhal kil him. 20. If through hatred one puſh a man, or caſt any thing at him by ſtratageme, 21. or being his enemie, ſtrike him with his hand, and he die: the ſtriker ſhal be guiltie of murder. the kinſeman of him that is ſlaine as ſoone as he findeth him, ſhal kil him. 22. But if by chance-medlie and without hatred 23. and enemitie, he doe any of theſe things, 24. and this be proued in the hearing of the people, and the queſtion debated between him that ſtrucke, and the next of bloud: 25. the innocent ſhal be deliuered from the hand of the reuenger, & by ſentence ſhal be brought backe into the citie, to which he had fled, and he ſhal tarie there, (b) vntil the High-prieſt, that is anointed with the holie oile, doe die. 26. If the murderer be found without the limits of the cities, that are deputed to the baniſhed, 27. and be ſtrucken of him that is the reuenger of bloud: he ſhal be guiltles that killed him. 28. For the fugitiue ought to haue ſtayed in the citie vntil the death of the High-prieſt. And after he is dead, then ſhal the murderer returne into his countrie. 29. Theſe things ſhal be perpetual, and for an ordinance in al your habitations. 30. The

(a) Yet not before ſentéce of death. v. 12. & 24. S. *Aug. q. 65. in Num.*

(b) Myſtically this ſignified, that the way to true life was not open before Chriſts death. *Theod. q. 51. in Num. S. Greg. ho. 6. in Ezechielem.*

murderer

murderer ſhal be puniſhed by witneſſes: none ſhal be condemned, at the teſtimonie of one man. 31. You ſhal not take a price of him, that is guiltie of bloud, he alſo ſhal die forthwith. 32. The baniſhed and fugitiues before the death of the High-Prieſt may by no meanes returne into their owne cities. 33. Pollute not the land of your habitation, which is polluted with the bloud of innocents: neither can it otherwiſe be expiated, but by his bloud, that ſheadeth an other mãs bloud. 34. And ſo ſhal your poſſeſſion be cleanſed my ſelf abyding with you. For I am the Lord that dwel among the children of Iſrael.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to an other, al muſt marie within their owne tribes.

AND the Princes alſo of the families of Galaad, the ſonne of Machir, the ſonne of Manaſſes of the ſtocke of the children of Ioſeph came, and ſpake to Moyſes before the Princes of Iſrael, and ſaid: 2. Our Lord hath commanded thee our Lord that thou ſhouldeſt by lot diuide the Land to the children of Iſrael, and that to the daughters of Salphaad our brother thou ſhouldeſt giue the poſſeſſion due to their father: 3. Whom if men of an other tribe take to wiues, their poſſeſſion ſhal folow, and being tranſlated to an other tribe, it ſhal be a diminiſhing of our inheritance. 4. And ſo it ſhal come to paſſe, that when the Iubilee, that is the fiftith yeare of remiſſion is come, the " diſtribution of the lots ſhal be confounded, and the poſſeſſion of one ſhal paſſe to others. 5. Moyſes anſwered the children of Iſrael, and as our Lord commanded, ſaid: The tribe of the children of Ioſeph hath ſpoken rightly. 6. And this law is promulgated of our Lord touching the daughters of Salphaad: Let them marrie to whom they wil, onlie that it be to the men of their owne tribe: 7. leſt the poſſeſſion of the children of Iſrael be mingled from tribe into tribe. For (a) al men ſhal marrie wiues of their owne tribe and kinred: 8. and al women ſhal take husbands of the ſame tribe: that the inheritance may remaine in the families, 9. and that the tribes be not mingled among themſelues, but remaine ſo 10. as they were ſeparated by our Lord. And the daughters of Salphaad did as it had been commanded: 11. and Maala, and Therſa, and Hegla, and Melcha, and Noa were married to the ſonnes of their vncle by their father, 12. of the familie of Manaſſes, who was the ſonne of Ioſeph: and the poſſeſſion, that had been allotted to them, remained in the tribe and familie of their father. 13. Theſe are the commande-

a) Al were not bound by this law to marie; but al that would marrie muſt contract within their owne tribe.

ments and iudgements, which our Lord commanded by the hand of Moyſes to the children of Iſrael, in the champion countries of Moab vpon Iordan againſt Iericho.

ANNOTATIONS.

CHAP. XXXVI.

Reſtraint in Mariages alſo for a temporal cauſe.

4. *Diſtribution of lots.*) By reaſon of two former lawes, the one (*Leuit.* 25.) prouiding that inheritance of landes ſhould not be ſold, nor otherwiſe alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num.* 27.) ordaining that for lack of a ſonne, daughters ſhould enherite; this difficultie did riſe, in caſe an enheretrixe did marrie a man of an other tribe, her lands by that meanes ſhould paſſe from tribe to tribe, and not be reſtored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none ſhal marrie out of their owne tribe.

Tradition.

Neuerthleſſe the tribe of Leui made mariage with the tribe of Iuda: as appeareth by that Zacharie the Prieſt married Elizabeth coſin to our B. Ladie of the tribe of Iuda; though in the old Teſtament there is no ſuch expreſſe diſpenſation, nor explication of the law, but by tradition was holden for lawful and practiſed by ſo holie a man as Zacharie. And not without myſterie (as S. Auguſtin noteth *li. 2. c. 2. de conſen. Euang.*) for that Chriſt the Annointed of God, was prefigured by the annointing of Kings and Prieſts, and borne of the royal and prieſtlie tribes, being both a King and a Prieſt.

Luc 1. v. 36.

Chriſt a King and a Prieſt.



THE

THE ARGVMENT OF DEVTERONOMIE.



S. Aug. q. 49 in Deut.

EVTERONOMIE, in English The ſecond law, *ſo called, not that there be two lawes of Moyſes, but becauſe the ſame which was firſt giuen in Mount Sinai, fiftie dayes after the children of Iſrael parted from Ægypt, is here repeated, in the eleuenth month of the fourtith yeare of their abode in the deſert. In which repetition albeit Moyſes explicateth the ſame law, adding alſo diuers things not expreſſed before: yet is it but an Abbridgement conceiued and vttered in fewer words.* Whereupon *S. Bede (in princ. Leuit.)* *et princ. Deuter.* *compareth this booke with the foure precedent, as one made of them al. For wheras* the former foure prefigured the foure Ghoſpels, this ſignified the whole Ghoſpel, *contained in al foure. Likewiſe S. Hierome calleth it* A prefiguration of the Euangelical law: ſo iterating former things, that al become new of old. (*Epiſt. ad Paulin. ca. 7. & de Manſ. 42.*) *Manſ. vlt.* *But touching the literal ſenſe, Moyſes here compriſeth foure general things: vnto which after his death the fifth is added; and ſo the whole conteineth fiue parts. Firſt, he briefly reciteth Gods ſpecial benefits beſtowed on this people, and their ingratitude, incredulitie, murmurings, and punishments. in the three firſt chapters. Secondly, he repeateth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Prieſts, and Leuites. from the 4. chap. to the 27. Thirdly, he denounceth Gods promiſes of manie bleſſings, and threats of punishments, for keeping or breaking his commandements. from the 27. chap. to 31. Fourthly, he exhorteth them to ſerue and loue God, but withal foretelleth, that they wil often fal to great ſinnes, and for the ſame shal be punished, and at laſt forſaking Chriſt, shal be forſaken: yet finally bleſſeth their tribes, in figure of the Gentiles, that shal be called in their place. cap. 31. 32. & 33. Fiftly, in the laſt chapter, Ioſue writeth the death, burial, and ſingular commendation of Moyſes.*

This booke is a reperition, explication, and ſuplement of the Law.

It prefigured the Ghoſpel.

Conteineth fiue parts.

THE BOOK OF DEVTERONOMIE, IN HEBREW ELLE HADDEBARIM.

CHAP. I.

Moyſes beginneth, the firſt day of the eleuenth month and fourtith yeare after the children of Iſrael parted from Ægypt, to repeate and explicate the Law; 6. firſt putting them in mind of Gods munificence, his owne and other ſuperiours care ouer them, their ingratitude, incredultie, murmuring, 24. and punishment for the ſame.

The firſt part. A repetition of Gods benefits, the peoples ingratitude, and puniſhment.

THESE are the words, which Moyſes ſpake to al Iſrael beyond Iordan, in the champion wilderneſſe, againſt the Red ſea, between Pharan and Tophel and Laban and Haſeroth, where there is verie much gold: 2. eleuen daies from Horeb by the way of mount Seir to Cadesbarne. 3. The fourtith yeare, the eleuenth month, the firſt day of the month Moyſes ſpake to the children of Iſrael al things that our Lord had commanded him to ſay vnto them: 4. after that he had ſtrucke Sehon King of the Amorrheites, which dwelt in Heſebon: and Og the King of Baſan which abode in Aſeroth, and in Edrai, 5. beyond Iordan in the Land of Moab. And Moyſes began to expound the law, and to ſay: 6. The Lord our God ſpake to vs in Horeb, ſaying: It is ſufficient for you that you haue ſtayed in this mountaine: 7. returne and come to the mountaine of the Amorrheites, and to the reſt that are next to it champion and hillie and lower places againſt the South, and beſide the

ſhore

ſhore of the ſea, the Land of the Chananeites, and of Libanus vnto the great riuer Euphrates. 8. Behold (quoth he) I haue deliuered it to you: enter in and poſſeſſe it, vpon the which our Lord ſware to your fathers Abraham, Iſaac, and Iacob, that he would giue it to them, & to their ſeed after them. 9. And I ſaid to you at that time: 10. I alone can not ſuſteyne you, becauſe the Lord your God hath multiplied you, and you are this day as the ſtarres of heauen, verie manie. 11. (The Lord God of your fathers adde to this number manie thouſands, and bleſſe you as he hath ſpoken.) 12. I alone am not able to ſuſteyne your buſineſſes, and the charge of you and your quarels. 13. Giue from among you wiſe and skilful men, and ſuch whoſe conuerſation is approued in your tribes, that I may appoint them your Princes. 14. Then you anſwered me: The thing is good which thou meaneſt to doe. 15. And I tooke of your tribes men wiſe and noble, and appointed them Princes, tribunes, and centurions, and quinquagenarians, and deanes, that might teach you al things. 16. And I commanded them, ſaying: Heare them, and iudge that which is iuſt: whether he be the ſame countrie man, or a ſtranger. 17. There ſhal be no difference of perſons, ſo ſhal you heare the litle as the great: neither ſhal you accept any mans perſon, becauſe it is the iudgement of God. And if any thing ſeem hard to you, referre it to me, and I wil heare it. 18. And I commanded al things that you ought to doe. 19. And departing from Horeb, we paſſed through the terrible and huge wilderneſſe, which you ſaw, by the way of the mountaine of the Amorrheite, as the Lord our God had commanded vs. And when we were come in to Cadeſbarne, 20. I ſaid to you: You are come to the mountaine of the Amorrheite, which the Lord our God wil giue to vs. 21. See the Land which the Lord thy God giueth thee: goe vp and poſſeſſe it, as the Lord our God hath ſpoken to thy fathers: feare not, neither dread you any thing. 22. And you came al vnto me, and ſaid: Let vs ſend men that may view the Land, and may bring vs word what way we ſhal aſcend, and to what cities to goe. 23. And becauſe the ſaying pleaſed me, I ſent of you twelue men, one of euerie tribe. 24. Who when they had gone, and were aſcended into the mountaines, they came as farre as the Valley of cluſter: and the Land being viewed, 25. taking of the fruits therof, to ſhew the fruitfulneſſe, they brought vnto vs, and ſaid: The Land is good, which the Lord our God wil giue vs. 26. And you would not goe vp, but being incredulous at the word of the Lord our God, 27. you murmured in your tabernacles, and ſaid: Our Lord hateth vs, and therfore hath brought vs out of the Land of Ægypt, that he might deliuer vs into the hand of the Amorrheite, and deſtroy vs. 28. Whither ſhal we goe vp? the meſſengers haue feared our hart, ſaying: The multitude is verie great, and taller of ſtature then we: the cities great, and fenſed euen vnto heauen, the ſonnes of the Enacims we haue ſeen there. 29. And I ſaid to you: (a) Feare not, neither be ye afrayd of them: 30. Our

(a) God ſo helpeth his ſeruantes, that they alſo muſt cooperate. S. Aug. q. 1. in Deut.

Lord God, which is your conductour, himſelf wil fight for you, as he did in Ægypt in the ſight of al. 31. And in the wilderneſſe (thy ſelfe haſt ſeen) the Lord thy God hath caried thee, as a man is wont to beare his litle ſonne, al the way that you haue walked, vntil you came to this place. 32. And neither ſo did you belieue the Lord your God, 33. who went before you in the way, and marked out the place wherein you ſhould pitch your tentes, in the night ſhewing you the way by fyre, and in the day by the piller of a cloud. 34. And when our Lord had heard the voice of your words, being wrath he ſware and ſaid: 35. There ſhal nor any of the men of this wicked generation ſee the good Land, which by oath I promiſed to your fathers: 36. beſide Caleb the ſonne of Iephone. For he ſhal ſee it, and to him I wil giue the Land, that he hath troden, and to his children, becauſe he hath folowed the Lord. 37. Neither is (*b*) his indignation againſt the people to be merueiled at, wheras our Lord being (*c*) angrie with me alſo for you, ſaid: Neither ſhalt thou enter in thither. 38. But Ioſue the ſonne of Nun thy miniſter, he ſhal enter for thee: exhort and ſtrengthen him, and he ſhal by lot diuide the Land to Iſrael. 39. Your litle ones, of whom you ſaid that they ſhould be led captiues, and your ſonnes that this day know not the difference of good and euil, they ſhal enter in: and to them I wil giue the Land, and they ſhal poſſeſſe it. 40. But returne you and goe into the wilderneſſe by the way of the Red ſea. 41. And you anſwered me: We haue ſinned to our Lord: we wil goe vp and fight, as the Lord our God hath commanded. And when you readie armed went vnto the mountaine, 42. our Lord ſaid to me: Say to them: Goe not vp, and fight not, for I am not with you: leſt you fal before your enemies. 43. I ſpake, and you heard not: but reſiſting the commandement of our Lord, and ſwelling with pride you went vp into the mountaine. 44. Therfore the Amorrheite that dwelt in the mountaines iſſuing forth, and comming to meet you, purſued you, as bees are wont to purſue: and ſmote you from Seir as farre as Horma. 45. And when returning you wept before our Lord, he heard you not, neither would he condeſcend to your voice. 46. You abode therfore in Cadeſbarne a great time.

(*b*) Difference of ſinnes.

(*c*) God is alſo angrie with his good ſeruants, & puniſheth them temporally for ſmal ſinnes. *S. Aug. q. 1. in Ioſue.*

CHAP. II.

With commemoration of Gods continual protection of the Iſraelites, they are forbid to fight againſt the Idumeans, 9. the Moabites, or Ammonites. 24. But againſt Sehon King of Heſebon they ſhould fight, kil him and al his, and poſſeſſe his land.

AND departing thence we came into the wilderneſſe, that leadeth to the Red ſea, as our Lord had ſaid to me: and we compaſſed the mountaine Seir a long time. 2. And our Lord ſaid to me: 3. It is ſufficient for you to haue compaſſed this mountaine: goe toward the North. 4. And command thou the people, ſaying: You ſhal paſſe by the borders of your brethren the children of Eſau, which dwel in Seir, and they wil be affraid of you. 5. Looke diligently therfore that you ſtirre not againſt them. For I wil not giue you of their land ſo much as the ſtep of one foote can tread, becauſe I haue giuen the mountaine Seir to be the poſſeſſion of Eſau. 6. Meates you ſhal buie of them with money, and ſhal eate: bought water ſhal you draw, and drinke. 7. The Lord thy God hath bleſſed thee in euerie worke of thy hands: he knoweth thy iourney; how thou haſt paſſed this great wilderneſſe, for fourtie yeares the Lord thy God dwelling with thee, and thou haſt wanted nothing. 8. And when we had paſſed by our brethren the children of Eſau, that dwelt in Seir, by the champion way from Elath and from Aſiongaber, we came to the way, that leadeth into the deſert of Moab. 9. And our Lord ſaid to me: Fight not againſt the Moabites, neither make battel againſt them: for I wil not giue thee any of their land, becauſe I haue giuen Ar to the children of Lot in poſſeſſion. 10. Emim firſt were the inhabiters therof, a great people, and valiant, and ſo tall that (a) they were thought, 11. as it were giants, of the Enacims ſtock, and were like the children of the Enacims. Moreouer the Moabites cal them Emim. 12. But in Seir before dwelt the Horrins: who being expelled and deſtroyed, the children of Eſau did inhabite it, as Iſrael did in the land of his poſſeſſion, which our Lord gaue him. 13. Ryſing vp therfore to paſſe the Torrent Zared, we came to it. 14. And the time, that we walked from Cadeſbarne vnto the paſſage of the torrent Zared, was thirtie and eight yeares: vntil al the generation of the men that were warriers, was conſumed out of the campe, as our Lord had ſworne: 15. whoſe hand was againſt them, that they ſhould periſh from among the campe. 16. And after al the warryers were dead, 17. our Lord ſpake to me, ſaying: 18. Thou ſhalt paſſe this day the borders of Moab, the citie named Ar:

(a) Theſe were men of very great ſtature, but not equal to the giants before the flould.

19. and approching vnto the frontiers of the children of Ammon, beware thou fight not againſt them, neither once moue to battel: for I wil not giue thee of the land of the children of Ammon, becauſe I haue giuen it to the children of Lot in poſſeſſion. 20. It was reputed the land of giants: and giants in old time dwelt in it, whom the Ammonites cal Zomzommim, 21. a great and huge people, & of long ſtature, as the Enacims whom our Lord deſtroyed before their face: and he made them to dwel in their ſtead, 22. as he had done to the children of Eſau, that dwelt in Seir, deſtroying the Horrheites, and deliuering their land to them, which they poſſeſſe vntil this preſent. 23. The Heucites alſo, that dwelt in Haſerim as farre as Gaza, the Capadocians expelled: who iſſuing out of Capadocia, deſtroyed them, and dwelt in their ſtead. 24. Ariſe ye, and paſſe the torrent Arnon: behold I haue deliuered in thy hand Sehon King of Heſebon the Amorrheite, and begin to poſſeſſe his land, and (*b*) make warre againſt him. 25. This day wil I begin to ſend thy terrour and feare vpon the peoples, that dwel vnder the whole heauen: that hearing thy name they may quake, and tremble after the manner of women in trauel, and be pinched with ſorow. 26. I ſent therfore meſſengers from the wildernes of Cademoth to Sehon the King of Heſebon with peaceable words, ſaying: 27. We wil paſſe through thy land, we wil goe the common high way: we wil not decline neither to the right hand, nor to the left. 28. Sel vs meates for money, that we may eate: Giue vs water for money, and ſo we wil drinke. Onlie this, that thou wilt grant vs paſſage, 29. as (*c*) the children of Eſau haue done, that dwel in Seir, and the Moabites, that abide in Ar: vntil we come to Iordan, and paſſe to the Land, which the Lord our God wil giue vs. 30. And Sehon the King of Heſebon would not giue vs paſſage: becauſe the Lord thy God had (*a*) indurated his ſpirit, and hardned his hart, that he might be deliuered into thy hands, as now thou ſeeſt. 31. And our Lord ſaid to me: Behold I haue begun to deliuer Sehon vnto thee, and his land, begin to poſſeſſe it. 32. And Sehon came forth to meet vs with al his people to battel in Iaſa. 33. And the Lord our God deliuered him to vs: and we ſmote him with his ſonnes and al his people. 34. And al his cities we tooke at that time, killing the inhabiters therof, men and women and litle ones. we left nothing among them. 35. Except the cattel, which came to their portion that tooke preyes: and the ſpoyles of the cities, which we tooke 36. from Aroer, which is vpon the banke of the torrent Arnon, a towne that is ſituated in a valley, as farre as Galaad. There was not a village or citie, that eſcaped our hands: the Lord our God deliuered al vnto vs. 37. Except the land of the children of Ammon, to the which we approached not: and al that adioyne to the torrent Ieboc, and the cities on the mountaine, and al the places, from which the Lord our God prohibited vs.

(*b*) By this we are inſtructed to fight againſt infidels, but not without ſpecial cauſe againſt chriſtiãs, ſignified by the children of Lot & Eſau.

(*c*) The Idumeans once denied them paſſage. *Num.* 20. *v.* 20. but afterwards granted therto.

(*d*) God permitted him for his former ſinnes, to indurate himſelfe. See *Exod.* 7. *v.* 3.

CHAP.

CHAP. III.

The victorie against Of King of Basan of the giants stock is repeated, 12. *Ruben Gad and halfe tribe of Manasses haue possession on the other side Iordan from their brethren.* 23. *Moyses praying that he may goe ouer Iordan, for the sinnes of the people is denied.*

THERFORE turning we went vp by the way of Basan: and Og the King of Basan came forth to meet vs with his people to fight in Edrai. 2. And our Lord said to me: Feare him not: becausse he is deliuered into thy hand with al his people and his land: and thou shalt doe to him as thou hast done to Sehon King of the Amorrheites, that dwelt in Hesebon. 3. Therfore the Lord our God deliuered into our hands Og also the King of Basan, and al his people: and we strucke them to vtter destruction, 4. wasting al his cities at one time. there was not a towne that escaped vs: sixtie cities, al the countrie of Argob the Kingdome of Og in Basan. 5. Al the cities were fensed with verie high wals, and with gates and barres, beside innumerable townes that had no wals. 6. And we destroyed them, as we had done to Sehon the King of Hesebon, destroying euerie citie, and men and women and children: 7. but the cattel, and the spoyles of the cities we tooke for our prey. 8. And we tooke at that time the land out of the hand of two Kings of the Amorrheites, that were beyond Iordan: from the torrent Arnon vnto the mountaine Hermon, 9. which the Sidonians cal Sarion, and the Amorrheites Sanir: 10. al the cities, that are situated in the plaine, and al the Land of Galaad and Basan as farre as Selcha, and Edrai, cities of the Kingdome of Og in Basan. 11. For onlie Og the King of Basan remayned of the stock of giants. his bed of yron is shewed, which is in Rabbath of the children of Ammon, hauing nine cubits in length, and foure in breadth after the measure of (*e*) the cubite of a mans hand. 12. And we possessed the Land at that time from Aroer, which is vpon the banke of the torrent Arnon, vnto the halfe part of mount Galaad: and the cities therof I gaue to Ruben and Gad. 13. And the other part of Galaad, and al Basan of the Kingdome of Og, I deliuered to the halfe tribe of Manasses, al the countrie of Argob: and al Basan is called the Land of giants. 14. Iair the sonne of Manasses possessed al the countrie of Argob vnto the borders of Gessuri, and Machati. And he called Basan by his owne name, Hauoth Iair, that is to say, the townes of Iair, (*f*) vntil this present day. 15. To Machir also I gaue Galaad. 16. And to the tribes of Ruben and Gad I gaue of the Land of Galaad as farre as

(*e*) Longer sort of cubits are a foot and 9. inches: so this bed was 15. foot and nine inches long, and 7. foot broad. *Vitruuius Agricola.*

(*f*) Esdras adding these words, & ofter times the like, did not against the law, becausse such additions are agreable & not contrarie to that which was written before.

the Torrent Arnon, halfe of the torrent, and the confines vnto the torrent Iebot, which is the border of the children of Ammon: 17. and the plaine of the wildernesse, and Iordan, and the borders of Cenereth vnto the sea of the desert, which is most salt, at the foot of mount Phasga against the east. 18. And I commanded you at that time, saying: The Lord your God giueth you this land for an inheritance, goe wel appointed before your brethren the children of Israel al you strong men: 19. except your wiues, and litle ones, and your cattel. For I know you haue much cattel, & they must remaine in the cities, which I haue deliuered you, 20. vntil our Lord giue rest to your brethren, as he hath giuen to you: and they also possesse the Land, which he wil giue them beyond Iordan: then shal euerie man returne to his possession, which I haue giuen you. 21. Iosue also at that time I cõmanded, saying: Thyne eyes haue seen what the Lord your God hath done to these two Kings: so wil he doe to al the Kingdomes, to the which thou shalt passe. 22. Feare them not: for the Lord your God wil fight for you. 23. And I prayed our Lord at that time, saying: 24. Lord God thou hast begun to shew vnto thy seruant thy greatnes, and most mightie hand. for neither is there other God either in heauen, or in earth, that is able to doe thy workes, and to be compared to thy strength. 25. I wil passe ouer therefore, and wil see this excellent Land beyond Iordan, and this godlie mountaine, and Libanus. 26. And our Lord was angrie with me (g) for you, and heard me not, but said to me: It sufficeth thee: speake no more to me of this matter. 27. Goe vp to the top of Phasga, and cast thine eies round about to the west, and to the north, and the south, and the east, and behold it. for thou shalt not passe this Iordan. 28. Command Iosue, and encourage and strengthen him: for he shal goe before this people, and shal diuide vnto them the Land, which thou shalt see. 29. And we abode in the valley against the temple of Phogor.

(g) See Num. 20. v. 12.

CHAP. IIII.

Moyses exhorteth the people to keep Gods commandements. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sunne, moone, nor of anie creature to serue the same for the Creator. He foretelleth his owne death, 23. threatneth them if they forsake God 41. and appointeth three cities of refuge, on the same side Iordan.

The second part. A repetition & explication of the law.

AND now Israel heare the precepts and iudgements, which I teach thee: that doing them, thou mayest liue, and entring in mayest possesse the Land, which the Lord the God of your fathers wil giue you. 2. You" shal not adde to the word, that I speake to you, neither shal you take away from it: keep the commandment of the Lord your God

which

which I command you. 3. Your eyes haue ſeen al things that our Lord hath done againſt Beelphegor, how he hath deſtroyed al his worſhippers out of the middes of you. 4. But you that cleaue to the Lord your God, liue al vntil this preſent day. 5. You know that I haue taught you precepts, and iuſtices, as the Lord my God hath commanded me: ſo ſhal you doe them in the Land, which you ſhal poſſeſſe: 6. and you ſhal obſerue, and fulfil them in worke. For (a) this is your wiſedome, and vnderſtanding before peoples, that hearing al theſe precepts, may ſay: Behold a people ful of wiſedome and vnderſtanding, a great nation. 7. Neither is there other nation ſo great, that hath Gods approaching vnto them, as our God is preſent at al our petitions. 8. For what other nation is there ſo renowmed that hath the ceremonies, and iuſt iudgements, and the whole law, which I wil ſet forth this day before your eyes. 9. Keepe thy ſelfe therfore, and thy ſoule carefully. Forget not the words, that thyne eyes haue ſeen, and let them not fal out of thy hart al the daies of thy life. Thou ſhalt teach them thy ſonnes and thy nephewes, 10. the day wherin thou didſt ſtand before the Lord thy God in Horeb, when our Lord ſpake to me, ſaying; Aſſemble vnto me the people, that they may heare my words, and may learne to feare me al the time that they liue on the earth, and may teach their children. 11. And you came to the foote of the mount, which burned euen vnto heauen: and there was in it darkenes, and a cloud and miſt. 12. And our Lord ſpake to you from the middes of the fyre. The voice of his words you heard, and forme you ſaw not at al. 13. And he ſhewed you his couenant, which he commanded you to doe, and the (b) ten words, that he wrote in two table of ſtone. 14. And he commanded me at that time that I ſhould teach you the ceremonies and iudgements, which you ſhould doe in the Land, that you ſhal poſſeſſe. 15. Keepe therfore your ſoules carefully. You ſaw not any ſimilitude in the day, that our Lord ſpake to you in Horeb from the middes of the fire: 16. leſt perhaps deceiued you might make you a grauen ſimilitude, or image of male or female, 17. the ſimilitude of al cattel, that are vpon the earth, or of birds, that flie vnder heauen, 18. and of creeping beaſts, that moue on the earth, or of fiſhes, that vnder the earth abide in the waters: 19. leſt perhaps lifting vp thyne eies to heauen, thou ſee the Sunne and the Moone, and al the ſtarres of heauen, and deceiued by errour thou adore and ſerue them, which the Lord thy God created to ſerue al nations, that are vnder heauen. 20. But you our Lord hath taken, and brought out of the yron furnace of Ægypt, to haue you his people by inheritance, as it is this preſent day. 21. And our Lord was angrie with me for your wordes, and he ſware (c) that I ſhould not paſſe ouer Iordan, nor enter into the excellent Land, which he wil giue you. 22. Behold I die (d) in this ground, I ſhal not paſſe ouer Iordan: you ſhal paſſe, and poſſeſſe the goodlie Land. 23. Beware leſt at any time thou forget the couenant of the Lord thy God, which he hath made with

thee

(a) To keepe Gods cõmandments is counted by al nations the moſt excellent wiſdome.

(b) Here and in other places it is manifeſt that the commanddments, called the *Decalogue*, are iuſt ten.

(c) Venial and leaſt ſinnes paſſe not without temporal punishment.

(d) This was alſo a Myſterie, that the old law, ſignified by Moyſes, could not bring to heauẽ, the true land of promiſe, but the law of Chriſt, ſignified by Ioſue. *Theod. q. 43. in Deut.*

thee: and make to thee a grauen ſimilitude of thoſe things, which our Lord hath prohibited to be made: 24. becauſe the Lord thy God is a conſuming fyre, ielouſe God. 25. If you ſhal beget ſonnes & nephewes and abide in the Land, & being deceiued make to you ſome ſimilitude, committing euil before the Lord your God, to prouoke him to wrath: 26. I cal this day heauen and earth witneſſes, that you ſhal quikly periſh from out of the Land, which being paſſed ouer Iordan you ſhal poſſeſſe. You ſhal not dwel therin long time, but our Lord wil deſtroy you, 27. and diſperſe you into al nations, and you ſhalt remaine a few among the nations, to the which our Lord wil lead you. 28. and there you ſhal ſerue Gods, that were framed with mens hand, wood and ſtone, that ſee not, nor heare, nor eate, nor ſmel. 29. And when thou ſhalt ſeeke there the Lord thy God, thou ſhalt find him, yet ſo, if thou ſeeke him with al thy hart, & al tribulation of thy ſoule. 30. After that al the things aforeſaid ſhal find thee, & in (e) the latter time thou ſhalt returne to the Lord thy God, and ſhalt heare his voice. 31. Becauſe the Lord thy God is a merciful God: he wil not leaue thee, nor altogether deſtroy thee, nor forget the couenant, wherein he ſware to thy fathers. 32. Aske of the dayes of old, that haue been before thy time from the day that God created man vpon the earth, from one end of heauen to the other end therof, if euer there was done the like thing, or it hath been knowen at any time, 33. that a people ſhould heare the voice of God ſpeaking out of the middes of fyre, as thou haſt heard, and liued: 34. if God ſo did that he went in, and tooke vnto him a Nation out of the middes of nations, by temptations, ſignes, and wonders, by fight and ſtrong hand, and ſtretched out arme, and horrible viſions according to al things, that the Lord your God did for you in Ægypt, thine eies ſeeing it: 35. that thou mighteſt know that our Lord, he is God, and there is none other beſide him, 36. from heauen he made thee to heare his voice, that he might teach thee. And in earth he ſhewed thee his fire, verie great, and thou didſt heare his words out of the middes of the fire, 37. becauſe he loued thy fathers, and choſe their ſeed after them. And he brought thee out of Ægypt, going before thee in his great power, 38. to deſtroy verie great nations and ſtronger then thou at thy entring in, and to bring thee in, and giue thee their land in poſſeſſion, as thou ſeeſt this preſent day. 39. Know therfore this day, and thinke in thy hart that our Lord he is God in heauen aboue, and in the earth beneath, and there is none other. 40. Keepe his precepts and commandments, which I command thee: that it may be wel with thee, and thy children after thee, and thou mayeſt remayne a long time vpon the Land, which the Lord thy God wil giue thee. 41. Then Moyſes ſeparated three cities beyond Iordan at the eaſt ſide, 42. that he might fly to them which ſhould kil his neighbour not voluntarily, neither was his enemie a day or two before, and he might ſcape to ſome of theſe cities: 43. Boſor in the wilderneſſe, which is ſituated in the champion

(e) Conuerſion of the Iewes in the end of the world.

countrie

countrie of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of manasses. 44. This is the law that Moyses set before the children of Israel, 45. and these are the testimonies and ceremonies and iudgements, which he spake to the children of Israel, when they came out of Ægypt, 46. beyond Iordan in the valley against the temple of Phogor in the land of Sehon King of the Ammorrheite, that dwelt in Hesebon, whom Moyses strucke. The children of Israel also comming out of Ægypt 47. possessed his land, and the land of Og the King of Basan, the two Kings of the Amorrheites, which were beyond Iordan toward the rysing of the sunne: 48. from Aroer, which is situated vpon the banke of the torrent Arnon, vnto the mountaine Sion, which is also Hermon, 49. al the plaine beyond Iordan at the east side, vnto the sea of the wildernesse, and vnto the foote of mount Phasga.

ANNOTATIONS.

CHAP. IIII.

1. *You shal not adde.*] Moyses can not meane, that no more should he written, nor commanded; for then the last chapter of this book, and the rest of the Bible should not haue been written after his death; neither ought the Priests or Prophets to haue commanded anie thing not expressed in the law. And wheras Protestants say that al other Scriptures are included in the law, or pertaine to the explication or performance therof: we also answer that vnwritten Traditions both in the old and new Testament are likewise implied, included, or pertaine to the explication or performance of the law. For euen as the written doctrine of the Prophets, yea and of Christ, and his Apostles, in general is conteined in the law of Moyses, so also are certaine fasts, feasts, rites, ceremonies, and other traditions proued and confirmed by general speaches and axiomes written in holie Scriptures, as by our Sauiours words to his Apostles Luc. 10. *He that heareth you, heareth me.* S. Paul's to other Christians (1. Cor. 10.) *other things when I come I wil dispose* (2. Thess. 2.) *Hold the traditions which you haue learned*: and the like. Wherupon S. Augustin *Li. 1. cont. Cresc. c. 33.* giueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the same Scriptures is holden by vs, when we doe that pleaseth the whole Church, which the Authoritie of Scriptures commendeth.* The same he teacheth *Epist. 80.* and in manie other places. So doe S. Epiphanius *in compend. fidei Cathol.* S. Hierom Dialog. cont. Lucifer. c. 4. S. Chrysost. *ho. 4. in 1. Thessal. 4.* S. Basil. *de Spiritu Sancto, c. 29.* S. Ireneus *li. 3. c. 4.*

As other Scriptures are included in the law, so also Traditions are conteined in the Scriptures.

The Church, commanded by Scriptures, approueth Traditions.

CHAP. V.

The ten commandements are repeated and explaned, 23. with commemoration of their dread and feare, when they heard the voice from the cloud, and ſaw the mountaine burne.

AND Moyſes called al Iſrael, and ſaid to them: Heare Iſrael the ceremonies and iudgements, which I ſpeake in your eares this day: learne them, and (*a*) fulfil them in worke. 2. The Lord our God made a couenant with vs in Horeb. 3. Not with our fathers did he make the couenant, but with vs at this preſent, and doe liue. 4. Face to face did he ſpeake to vs in the mount out of the middes of the fyre. 5. I was arbiter and (*b*) Mediatour betwixt our Lord and you at that time, to ſhew you his words, for you feared the fire, and went not vp into the mount, and he ſaid: 6. I the Lord thy God, that brought thee out of the Land of Ægypt out of the houſe of ſeruitude. 7. Thou ſhalt not haue ſtrange Gods in my ſight. 8. " Thou ſhalt not make to thee a thing grauen, nor the ſimilitude of any things, that are in heauen aboue, and that are in the earth beneath, and that abide in the waters vnder the earth. 9. Thou ſhalt not adore them, and thou ſhalt not ſerue them. For I am the Lord thy God, a Iealouſe God, rendering the iniquitie of the fathers vpon the children vnto the third and fourth generation to them that hate me, 10. and doing mercie vpon manie thouſands to them that loue me, and keep my precepts. 11. Thou ſhalt not vſurpe the name of the Lord thy God in vaine: for he ſhal not be vnpuniſhed that taketh his name vpon a vaine thing. 12. Obſerue the day of the Sabbath, to ſanctifie it, as the Lord thy God hath commanded thee. 13. Six dayes ſhalt thou worke, and ſhalt doe al thy workes. 14. The ſeuenth is the day of the Sabbath, that is the reſt of the Lord thy God. Thou ſhalt not doe any worke therin, thou, and thy ſonne and daughter, man ſeruant and woman ſeruant, and oxe, and aſſe, and al thy cattel, and the ſtranger that is within thy gates: that thy man ſeruant may reſt, and thy woman ſeruant, euen as thy ſelfe. 15. Remember that thou alſo dideſt ſerue in Ægypt, and the Lord thy God brought thee out from thence in a ſtrong hand, and ſtretched out arme. Therfore hath he commanded thee that thou ſhouldeſt obſerue the Sabbath. 16. Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayſt liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil giue thee. 17. Thou ſhalt not murder. 18. Neither ſhalt thou commit aduoutrie. 19. And thou ſhal not ſteale. 20. Neither

(*a*) It is not enough to beliene only, or to know the cõmandments, but neceſſarie alſo to *fulfil them in worke.*

(*b*) The title of Mediatour lawfully aſcribed to Gods lieutenant in earth.

ſhalt

ſhalt thou ſpeake againſt thy neighbour falſe teſtimonie. 21. Thou ſhalt not couet thy neighbours wife: (c) Nor houſe, nor field, nor man ſeruant, nor woman ſeruant, nor oxe, nor aſſe, and al things that are his. 22. Theſe words ſpake our Lord to al your multitude in the mount, out of the middes of the fire and the cloud, and the darkenes, with a loud voice, adding nothing more: and he wrote them in the two tables of ſtone, which he deliuered vnto me. 23. And you after you heard the voice out of the middes of the darkenes, and ſaw the mount burne, came to me al the Princes of the tribes and the elders, and you ſaid: 24. Behold the Lord our God hath ſhewed vs his maieſtie and greatnes for we haue heard his voice out of the middes of the fire, & haue proued this day that God ſpeaking with man, man hath liued. 25. Why ſhal we die therfore, and this exceeding great fire deuour vs? For if we heare the voice of the Lord our God any more, we ſhal die. 26. What is al fleſh, that it ſhould heare the voice of the liuing God, who ſpeaketh out of the middes of the fire as we haue heard, and may liue? 27. Approach thou rather: and heare al things that the Lord our God ſhal ſay to thee: and thou ſhalt ſpeake to vs, and we hearing wil doe them. 28. Which when our Lord had heard, he ſaid to me: I haue heard the voice of the words of this people, which they ſpake to thee: they haue ſpoken al things wel. 29. Who ſhal giue them to haue ſuch a minde, that they would feare me, and keepe al my commandments at al time, that it may be wel with them and with their children for euer? 30. Goe and ſay to them: Returne into your tents. 31. But thou ſtand here with me, and I wil ſpeake to thee al my commandments, and ceremonies, and iudgements: which thou ſhalt teach them, that they may doe them in the Land, which I wil giue them in poſſeſſion. 32. Keepe therfore and doe the things which our Lord God hath commanded you: you ſhal not decline neither to the right hand, nor to the left: 33. but the way that the Lord your God hath commanded ſhal you walke, that you may liue and it may be wel with you, and your daies may be prolonged in the land of your poſſeſſion.

(c) Couting an other mans wife, & couting his goods, differ as much, as the exteriour actes of adultery and of theft. And ſo theſe two commandments are as diſtinct as the former two.

ANNOTATIONS.

CHAP. V.

8. *Thou ſhalt not make.*) If our aduerſaries would quietly conſider the coherence of the holy text, they might eaſely ſee, that this prohibition of making and worſhipping the ſimilitude of anie creature, perteyneth to the former ſentence: *Thou ſhalt not haue ſtrange Gods*: more particularly forbidding either to make Idoles, or to worſhip ſuch as others make; and that with commination, becauſe our Lord is a ielous God, and wil not ſuffer his honour to be giuen to anie creature. But other Images were made in the old Teſtament, by Gods commandment, and likewiſe Images of Chriſt and his Saints are lawful and profitable among Chriſtians, as before is noted. *Exod.* 20.

Images of Idols forbid, but not of other things.

CHAP. VI.

God is diligently to be ſerued, and loued with thy whole hart, thy whole ſoule, and whole ſtrength. Al his precepts, ceremonies, and iudgements muſt be carefully kept, and commended to poſteritie.

THESE are the precepts, and ceremonies, and iudgements, which the Lord your God commanded that I ſhould teach you, and you ſhould doe them in the Land, whereunto you paſſe ouer to poſſeſſe it: 2. that thou mayſt feare the Lord thy God, and keep his commandements and precepts, which I command thee, and thy ſonnes, and nephewes, al the dayes of thy life, that thy dayes may be prolonged. 3. Heare Iſrael, and obſerue that thou doe the things which our Lord hath commanded thee, and it may be wel with thee, and thou mayeſt be greatly multiplied, as the Lord God of thy fathers hath promiſed thee a land flowing with milke & honie. 4. Heare Iſrael, The Lord our God, is one Lord. 5. Thou ſhalt loue the Lord thy God with thy whole hart, and with thy whole ſoule, and with thy whole ſtrength. 6. And theſe words, which I command thee this day, ſhal be in thy hart: 7. and thou ſhalt tel them to thy children, and thou ſhalt meditate ſitting in thy houſe, and walking on thy iourney, ſleeping, and ryſing. 8. And thou ſhalt bind them as a ſigne on thy hand, and they ſhal be and ſhal moue between thine eies, 9. and thou ſhalt write them in the entrie, and on the doores of thy houſe. 10. And when the Lord thy God ſhal haue brought thee into the Land, for the which he ſware to thy fathers Abraham, Iſaac, and Iacob: and ſhal haue giuen thee great and goodlie cities, which thou didſt not build, 11. houſes ful of al riches, which thou didſt not erect, ceſternes which thou didſt not dig, vineyards and oliueyards, which thou didſt not plant, 12. and thou ſhalt haue eaten and be ful: 13. take heed diligently leſt thou forget our Lord, that brought thee out of the Land of Ægypt, out of the houſe of ſeruitude. Thou ſhalt feare the Lord thy God, and (*a*) him onelie ſhalt thou ſerue, and by his name ſhalt thou ſweare. 14. You ſhal not goe after the ſtrange Gods of al Nations, that are round about you: 15. becauſe the Lord thy God is a Iealouſe God in the middes of thee: leſt ſometime the furie of the Lord thy God be wrath againſt thee, & take the away from the face of the earth. 16. Thou ſhalt not tempt the Lord thy God, as thou didſt tempt him in the place of tentation. 17. Keep the precepts of the Lord thy God, and the teſtimonies & ceremonies, which he hath commanded thee: 18. And doe that which is pleaſant

(*a*) Some adoration agreeth to creatures, but ſeruice of Latria to God onlie. *S. Aug. q. 61. in Gen.*

and

and good in the ſight of our Lord, that it may be wel with thee: and entring in thou mayeſt poſſeſſe the goodlie Land, wherof our Lord ſware to thy fathers, 19. that he would deſtroy al thy enemies before thee, as he hath ſpoken. 20. And when thy ſonne ſhal aske thee to morrow, ſaying: What meane theſe teſtimonies, and ceremonies, and iudgements, which the Lord our God hath commanded vs? 21. thou ſhalt ſay to him: We were the bondmen of Pharao in Ægypt, and our Lord brought vs out of Ægypt in a ſtrong hand: 22. and he did ſignes & wonders great and verie ſore in Ægypt againſt Pharao, and al his houſe, in our ſight, 23. and he brought vs out from thence, that being brought in he might giue vs the Land, wherupon he ſware to our fathers. 24. And our Lord commanded that we ſhould doe al theſe ordinances, and ſhould feare the Lord our God, that it might be wel with vs al the daies of our life, as it is at this day. 25. And he wil be merciful to vs, if we keepe and doe al his precepts before the Lord our God, as he commanded vs.

CHAP. VII.

No league nor felowship to be had with the Gentiles: 5. but their altars, groues, and al their idols to be deſtroyed. 17. God promiſeth victories to his people, willing them to truſt in him, and ſerue him.

WHEN the Lord thy God ſhal haue brought thee into the land, which thou doeſt enter in to poſſeſſe, and ſhal haue deſtroyed manie Nations before thee, the Hetheite, and the Gergezeite, and the Amorrheite, and the Chananeite, and the Pherezeite, and the Heueite, and the Iebuſeite, ſeuen nations of much greater number then thou art, and ſtronger then thou: 2. and the Lord thy God ſhal haue deliuered them to thee, thou ſhalt ſtrike them vnto vtter deſtruction. Thou ſhalt not make league with them, nor pitie them, 3. nor make mariages with them. Thy daughter thou ſhalt not giue to his ſonne, nor take his daughter for thy ſonne: 4. for he wil ſeduce thy ſonne, that he folow not me, and that he rather ſerue ſtrange Gods, and the furie of our Lord wil be wrath, and ſhal quickly deſtroy thee. 5. But theſe things rather you ſhal doe to them: Ouerthrow their altars, and breake their ſtatues, and cut downe their groues, and burne their ſculptiles. 6. Becauſe thou art a holy people to the Lord thy God. The Lord thy God hath choſen thee, to be his peculiar people of al peoples, that are vpon the earth. 7. Not becauſe you paſsed al nations in number, is our Lord ioyned vnto you, & hath choſen you, wheras you are fewer then al peoples: 8. but becauſe

our Lord hath loued you, and hath kept the oath, which he ſware to your fathers: and hath brought you forth in a ſtrong hand, and redeemed you from the houſe of ſeruitude, out of the hand of Pharao the King of Ægypt. 9. And thou ſhalt know that the Lord thy God, he is a ſtrong and faithful God, keeping his couenant and mercie to them that loue him, and to them that keepe his precepts, vnto a thouſand generations: 10. and rendring forthwith to them that hate him, ſo that he deſtroyeth them, and differreth no longer, (a) immediately rendring to them that they deſerue. 11. Keepe therfore the precepts and ceremonies and iudgements, which I command thee this day to doe them. 12. (b) If after thou haſt heard theſe iudgements, thou keepe and doe them, the Lord alſo thy God wil keepe the couenant vnto thee, and the mercie which he ſware to thy fathers: 13. and he wil loue and multiplie thee, and wil bleſſe the fruit of thy wombe, and the fruit of thy land, thy corne, and vintage, oile, and heards, the flockes of thy ſheep vpon the Land, for the which he ſware to thy fathers that he would giue it thee. 14. Bleſſed ſhalt thou be among al peoples. There ſhal be none barren with thee of neither ſexe, as wel in men as in thy flockes. 15. Our Lord wil take away from thee al diſeaſe: and the ſore infirmities of Ægypt, which thou knoweſt, he wil not bring vpon thee, but vpon al thyne enemies. 16. Thou ſhalt deuour al the peoples, which the Lord thy God wil giue thee. Thyne eye ſhal not ſpare them, neither ſhalt thou ſerue their Gods, leſt they be the ruine of thee. 17. If thou ſay in thy hart: Theſe nations are moe then I, how ſhal I be able to deſtroy them? 18. Feare not, but remember what the Lord thy God did to Pharao & to al the Ægyptians, 19. the exceeding great plagues, which thyne eies ſaw, and the ſignes and wonders, and the ſtrong hand, and the ſtretched out arme, that the Lord thy God might bring thee forth: ſo wil he doe to al peoples, whom thou feareſt. 20. Moreouer hornets alſo wil the Lord thy God ſend vpon them, vntil he deſtroy and conſume al that eſcaped thee, & can hide themſelues. 21. Thou ſhalt not feare them, becauſe the Lord thy God is in the middes of thee, a mightie God & terrible: 22. he wil conſume theſe nations in thy ſight by litle & litle and by parts. Thou mayeſt not deſtroy them al together: leſt perhaps the beaſts of the earth multiplie againſt thee. 23. And the Lord thy God wil giue them in thy ſight: and wil kil them vntil they be vtterly deſtroyed. 24. And he wil deliuer their Kings into thy hands, and thou ſhalt deſtroy their names vnder heauen: no man ſhal be able to reſiſt thee, vntil thou deſtroy them. 25. Their ſculptiles thou ſhalt burne with fire: thou ſhalt not couet the ſiluer and gold, wherof they were made, neither ſhalt thou take to thee any thing therof, leſt thou offend, becauſe it is the abomination of the Lord thy God. 26. Neither ſhalt thou bring in ought of the Idol into thy houſe, leſt thou become anathema, as alſo that is. As filthines thou ſhalt deteſt it, and as vncleannes and filth thou ſhalt account it abominable, becauſe it is anathema.

(a) Notwithſtanding this commination, God oftentimes differreth puniſhment, expecting the ſinners repentance.

(b) Gods promiſes conditional, if his people ſerue him.

CHAP.

CHAP. VIII.

The people is put in mind of afflictions which happened in the deſert, and of benefits as wel paſt, as promiſed, 11. to the end they loue and ſerue God more affectually.

EVERIE commandement, that I command thee this day, take diligent heed that thou doe it: that you may liue, and be multiplied, and entring in may poſſeſſe the Land, for the which our Lord ſware to your fathers. 2. And thou ſhalt remember al the iourney, through the which the Lord thy God hath brought thee fourtie yeares by the deſert, that he might afflict & proue thee, & that the things that were in thy hart might be made knowen, whether thou wouldeſt keepe his commandments or not. 3. He afflicted thee with penurie, and gaue thee for meate Manna, which thou kneweſt not nor thy fathers: for to ſhew vnto thee that (a) not in bread onlie a man liue, but in euerie word that proceedeth from the mouth of God. 4. Thy rayment, wherwith thou waſt couered hath not decayed for age, and thy foot is not worne, loe this is the fourtith yeare. 5. That thou mayeſt recount in thy hart, that as a man diſciplineth his ſonne, ſo the Lord thy God hath diſciplined thee, 6. that thou ſhouldeſt keep the commandments of the Lord thy God, and walke in his wayes, and feare him. 7. For the Lord thy God wil bring thee in vnto a good land, a land of riuers and waters and of fountaines: in the plaines wherof and mountaynes deep flouds guſh out: 8. a land of wheat, of barley, and vineyards, wherin fig trees and pomegranates, and oliueyards doe grow: a land of oyle and honie. 9. Where without any penurie thou ſhalt eate thy bread, and enioy aboundance of al things: whoſe ſtones are yron, and out of the mountaynes therof are digged metals of braſſe: 10. that when thou haſt eaten, and art ful, thou mayeſt bleſſe the Lord thy God for the excellent land, which he hath giuen thee. 11. Obſerue, and beware leſt at any time thou forget the Lord thy God, and neglect his commandments and iudgements and ceremonies, which I command thee this day: 12. leſt after thou haſt eaten and art filled, haſt built goodlie houſes, and dwelled in them, 13. and ſhalt haue heards of oxen and flocks of ſheep, of gold and ſiluer, and of al things plentie, 14. thy hart be lifted vp, and thou remember not the Lord thy God, that brought thee out of the Land of Ægypt, out of the houſe of ſeruitude: 15. and was thy conductour in the huge and terrible wilderneſſe, wherin was the ſerpent bur-

(a) God is able to make food of what he pleaſe, or to ſuſtaine men without meate.

ning with his breath, and the ſcorpion and (*b*) the dipſas, and no waters at al: who brought forth riuers out of the hardeſt rocke, 16. and fed thee with Manna in the wilderneſſe, which thy fathers knew not. And after he had afflicted and proued thee, at the laſt he had mercie vpon thee, 17. leſt thou ſhouldeſt ſay in thy hart: Myne owne force, & the ſtrength of myne owne hand, haue atchieued al theſe things for me. 18. But remember the Lord thy God, that he hath giuen thee ſtrength, that he might fulfil his couenant, concerning which he ſware to thy fathers, as this preſent day ſheweth. 19. But if forgetting the Lord thy God, thou ſhalt folow ſtrange Gods, and ſhalt ſerue and adore them: behold now I foretel thee that thou ſhalt periſh vtterly. 20. As the Nations, which our Lord deſtroyed at thyne entrie, ſo ſhal you alſo periſh, if you be diſobedient to the voice of the Lord your God.

(*b*) A ſerpent leſſe then a ſcorpion, making thoſe whom he byteth to die of thirſt. *Solinus in polyhiſt. cap. de Africa.*

CHAP. IX.

Leſt they ſhould impute the victories (which they shal haue) to themſelues, 6. they are put in mind of their often prouoking Gods wrath, 12. by idolatrie, 22. by murmuring, by concupiſcence, by contempt, and other ſinnes, 25. for which they ſhould haue been deſtroyed, but God ſpared them for his promiſe made to Abraham Iſaac and Iacob.

HEARE Iſrael: Thou ſhalt goe ouer Iordan this day to poſſeſſe verie greate nations and ſtronger then thy ſelfe, huge cities, and walled (*b*) euen vnto heauen, 2. a great people and tal, the ſonnes of the Enacims, whom thou haſt ſeen, and heard, againſt whom no man is able to reſiſt. 3. Thou ſhalt know therfore this day that the Lord thy God himſelfe wil paſſe ouer before thee, a deuouring and conſuming fire, who ſhal deſtroy and aboliſh and bring them to nothing before thy face quickly, as he hath ſpoken to thee. 4. Say not in thy hart, when the Lord thy God ſhal haue deſtroyed them in thy ſight: For my iuſtice hath our Lord brought me in to poſſeſſe this land, wheras theſe nations were deſtroyed for their impieties. 5. For not becauſe of thy iuſtices and equitie of thy hart doeſt thou enter in to poſſeſſe their lands: but becauſe they haue done impiouſly, at thy entring in they are deſtroyed: and that our Lord might accompliſh his word, which by oath he promiſed to thy fathers Abraham, Iſaac, and Iacob. 6. Know therfore that not for thy iuſtices hath the Lord thy God giuen thee this excellent land in poſſeſſion, wheras thou art a verie ſtiffe necked people. 7. Remember, and forget not how thou didſt prouoke

(*a*) Holie Scripture vſeth the figure *Hyperbole*, folowing the vulgar maner of ſpeaking, as wel to helpe the vnderſtanding, as to moue affectiō in greate & extraordinarie things.

the

the Lord thy God to wrath in the wildernesse. From the same day that thou camest out of Ægypt, vnto this place, thou hast alwayes contended against our Lord. 8. For in Horeb also thou didst prouoke him, and being wrath he would haue destroyed thee, 9. when I went vp into the mount, to receiue the tables of stone, of the couenant which our Lord made with you: and I continued in the mount fourtie daies and nights, not eating bread, nor drinking water. 10. And our Lord gaue me two tables of stone written with the finger of God, and conteyning al the words that he spake to you in the mount from the middes of the fyre, when the assemblie of the people was gathered. 11. And when fourtie dayes were passed, and as manie nights, our Lord gaue me the two tables of stone, the tables of couenant, 12. and he said to me: Arise, and goe downe from hence quickly: for thy people which thou didst bring out of Ægypt, haue quickly forsaken the way, that thou hast shewed them, and haue made them (*b*) a molten idol. 13. And againe our Lord said to me: I see that this people is stiffe necked: 14. suffer me that I may destroy them, and abolish their name from vnder heauen, and may set thee ouer a Nation, that is greater and stronger then this. 15. And when I came downe from the burning mount, and held the two tables of couenant with both hands, 16. and saw that you had sinned to the Lord your God, and had made you a molten calfe, and had quickly forsaken his way which he had shewed you, 17. I cast the tables out of my hands, and brake them in your sight. 18. And I fel downe before our Lord as before, fourtie dayes and nights not eating bread, nor drinking water, for al your sinnes, which you committed against our Lord, and prouoked him to wrath: 19. for I feared his indignation and anger, wherwith being moued against you, he would haue destroyed you. And our Lord heard me this time also. 20. Against Aaron also being exceeding angrie, he would haue destroyed him, and for him in like manner did I pray. 21. And your sinne that you had committed, that is, the calfe, I tooke, and burnt it with fyre, and breaking it into pieces, and bringing it wholy into dust, I threw it into the torrent that descendeth from the mount. 22. In the burning also and in the tentation, and in the Sepulchres of concupiscence you prouoked our Lord: 23. and when he sent you from Cadesbarne, saying: Goe vp, and possesse the Land that I haue giuen you, and you contemned the commandement of your Lord God, and did not beleue him, neither would you heare his voice, 24. but were alwaies rebellious from the day that I began to know you. 25. And I lay before our Lord fourtie dayes and nights, in the which I humbly besought him, that he would not destroy you as he had threatned: 26. and praying I said: Lord God, destroy not thy people, and thyne inheritance, which thou hast redeemed in thy greatnes, whom thou didst bring out of Ægypt in a strong hand. 27. Remember thy seruants Abraham, Isaac, and Iacob: regard not the stub-

(*b*) The similitude of a calfe, and called it their God. *Exod.* 32.

bornes of this people, and his impietie and ſinne: 28. leſt perhaps the inhabitants or the land, out of which thou haſt brought vs, ſay: The Lord could not bring them in vnto the Land, that he promiſed them, and he hated them: therfore did he bring them forth, that he might kil them in the wildernes. 29. Which are thy people and thyne inheritance, whom thou didſt bring forth in thy great ſtrength, and in thy ſtretched out arme.

CHAP. X.

Moyſes receiuing the ſecond tables of the ten commandments, and making an arke, put them therin. 6. With mention of certaine places where the children of Iſrael had camped, of Aarons death, and of the Leuites offices, and poſſeſſions, 12. he inculcateth the feare and loue of God, and the keeping of his precepts. 16. Namely to circumciſe the hart, 19. to loue ſtrangers, 20. and not to ſerue, nor ſweare by falſe Gods.

AT that time our Lord ſaid to me: Hew thee two tables of ſtone, as the former were, & come vp to me into the mount: & thou ſhalt make an arke of wood, 2. & I wil write in the tables the words that were in thē, which before thou didſt breake, & thou ſhalt put thē in the arke. 3. I made therfore an arke of the wood Setim. And when I had hewed two tables of ſtone like to the former, I wēt vp into the mount, hauing them in my hands. 4. And he wrote in the tables, according as he had written before, the ten words, which our Lord ſpake to you in the mount from the middes of the fyre, when the people was gathered: and he gaue them to me. 5. And returning from the mount, I came downe, and put the tables into the arke, that I had made, which are there til this preſent, as our Lord commanded me. 6. And the children of Iſrael remoued their campe from Beroth of the children of Iacan into (a) Moſera, where Aaron died and was buried, for whom Eleazar his ſoone did the function of prieſthood. 7. Thence they came into Gadgad: from the which place departing, they camped in Ietebatha, in a Land of waters and torrents. 8. At that time he ſeparated the tribe of Leui, to carie the arke of the couenant of our Lord, and to ſtand before him in the miniſterie, and to bleſſe in his name vntil this preſent day. 9. For the which cauſe Leui had no part nor poſſeſſion with his brethren: becauſe our Lord himſelf is his poſſeſſion, as the Lord thy God promiſed him. 10. And I ſtood in the mount, as before, fourtie daies and nights: and our Lord heard me this time alſo, and would not deſtroy thee. 11. And he ſaid to me: Goe, and march before the people, that they may enter, and poſſeſſe the Land,

(a) This Moſera where Aaron died, is more cōmonly called *Hor*. *Num.20. & 33.*

which

which I ſware to their fathers that I would deliuer to them. 12. And now Iſrael, what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes, and loue him, and ſerue the Lord thy God with al thy hart, and with al thy ſoule: 13. and keep the commandments of our Lord, and his ceremonies, which I command thee this day, that it may be wel with thee? 14. Behold heauen is the Lords thy God, and the heauen of heauen, the earth and al things that are in it. 15. And yet to thy fathers was our Lord ioyned, and he loued them, and choſe their ſeed after them, that is to ſay you, from al Nations, as this day it is proued. 16. Circumciſe therfore the prepuce of your hart, and your necke indurate no more: 17. becauſe the Lord your God he is the God of Gods, and the Lord of Lords, a great God and mightie, and terrible, that accepteth not perſon nor guifts. 18. He doth iudgement to the pupil and the widow, loueth the ſtranger, and giueth him victual and rayment. 19. And doe you therfore loue ſtrangers becauſe you alſo were ſtrangers in the Land of Ægypt. 20. Thou ſhalt feare the Lord thy God, and ſerue him only: to him thou ſhalt cleaue, and (*b*) ſhalt ſweare in his name. 21. He is thy praiſe, and thy God, that hath done for thee theſe great and terrible things, which thyne eies haue ſeen. 22. In ſeuentie ſoules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the ſtarres of heauen.

(*b*) When iuſt cauſe requireth an oath, it muſt be made in the name of God, not of falſe Gods.

CHAP. XI.

For the benefits of God (wherof ſome are repeated, and others promiſed) the Iſraelites are bound to loue him. 16. But if they forſake him he threatneth punishments, 26. propoſing benediction and malediction as they shal deſerue.

LOVE therfore the Lord thy God, and obſerue his precepts & ceremonies, his iudgements and commandments at al time. 2. Know this day the things that your children know not, who ſaw not the diſcipline of the Lord your God, his great doings and ſtrong hand and ſtretched out arme, 3. the ſignes and works which he did in the middes of Ægypt to Pharao the King, and to al his land, 4. and to al the hoſte of the Ægyptians, and to their horſes and charriots: how the waters of the red ſea couered them, when they perſued you, and how our Lord deſtroyed them vntil this preſent day: 5. and to you what things he hath done in the

wildernes, til you came to this place: and to Dathan and Abiron the ſonnes of Eliab, which was the ſonne of Ruben: whom the earth opening her mouth ſwalowed vp with their houſes and tabernacles, and al their ſubſtance, which they had in the middes of Iſrael. 7. Your eies haue ſeen al the great workes of our Lord, that he hath done, 8. that you may keepe al his commandements, which I command you this day, and may enter in, and poſſeſſe the Land, to the which you enter, 9. and may liue in it a great time: which our Lord by oath promiſed to your fathers, and to their ſeede, flowing with milke and honie. 10. For the Land, which thou goeſt to poſſeſſe, is not as the Land of Ægypt, which thou cameſt out of, where when the ſeed is ſowen, waters are brought in to water it after the manner of gardens: 11. but it is hilly and champion, expecting raine from heauen, 12. which the Lord thy God doth alwaies viſite, and his eies are on it from the beginning of the yeare vnto the end therof. 13. If then you obey my commandments, which I command you this day, that you loue the Lord your God, and ſerue him with al your hart, and with al your ſoule, 14. he wil giue rayne to your Land: (c) the timely and the lateward, that you may gather your corne, and wine, and oile, 15. and haye out of the fields to feed your cattel, and that your ſelues may eate and be filled. 16. Beware leſt perhaps your hart be deceiued, and you depart from our Lord, and ſerue ſtrange Gods, & adore them: 17. and our Lord being wrath ſhut vp heauen, and the raine come not downe, nor the earth giue her ſpring, and you periſh quickly from the excellent Land, which our Lord wil giue you. 18. Put theſe my wordes in your harts and mindes, and hang them for a ſigne on your hands, and place them between your eies. 19. Teach your children that they meditate them, when thou ſitteſt in thy houſe, and walkeſt on the way, and lieſt downe and ryſeſt vp. 20. Thou ſhalt write them vpon the poſts and gates of thy houſe: 21. that thy dayes may be multiplied, and the dayes of thy children in the Land, which our Lord ſware to thy fathers, that he would giue it them as long as the heauen hangeth ouer the earth. 22. For if you keepe the commandments which I command you, and doe them, that you loue the Lord your God, & walke in al his wayes, cleauing to him, 23. our Lord wil deſtroy al theſe nations before your face, and you ſhal poſſeſſe them, which are greater and ſtronger then you. 24. Euerie place that your foote ſhal tread, ſhal be yours. From the deſert, and from Libanus, from the great riuer Euphrates vnto the weſt ſea ſhal be your borders. 25. None ſhal ſtand againſt you: your terrour & feare ſhal the Lord your God giue vpon al the land that you ſhal treade, as he hath ſpoken to you. 26. Behold I ſet forth in your ſight this day (d) benediction and malediction: 27. benedictiō, if you obey the cōmandments of the Lord your God, which I command you this day: 28. malediction, if you obey not the commandments of the Lord your God, but reuolt from the way, which now I doe ſhew you, and walke after ſtrange Gods,

(c) Raine after ſending and before harueſt, ſignifieth Gods grace firſt ſtirring vp the ſoule, and aſſiſting the ſame to the end.

The ſecond leſſon in Maſſe on Imber Saturday in Lent.

(d) God worketh, and we cooperate, for he taketh not away, but helpeth freewil. *S. Aug. q. 15. in Deut.*

which

which you know not. 29. And when the Lord thy God ſhal haue brought thee into the Land, to the which thou goeſt to inhabite, thou ſhalt put the benediction vpon mount Garizim, the malediction vpon mount Hebal: 30. which are beyond Iordan behind the way that bendeth to the going downe of the ſunne in the Land of the Chananeite, which dwelleth in the champion countrie againſt Galgala, which is beſide the valle that reacheth and entreth farre. 31. For you ſhal paſſe ouer Iordan, to poſſeſſe the Land which the Lord your God wil giue you, that you may haue and poſſeſſe it. 32. See therfore that you fulfil the ceremonies and iudgements, which I ſhal ſet this day in your ſight.

CHAP. XII.

Al idolatrie, and whatſoeuer apperteineth therto muſt be deſtroyed. 5. Sacrifices, tithes, and donaries muſt be offered in the ſpecial place. 15. Eating fleſh they muſt not eate the bloud. 29. In no caſe to imitate the idolatrie of gentiles.

THESE are the precepts and iudgements, that you muſt doe in the Land, which the Lord God of thy fathers wil giue thee, to poſſeſſe it al the daies, that thou ſhalt goe vpon the earth. 2. Subuert al places, wherin the nations, which you ſhal poſſeſſe, worſhipped their Gods vpon the high mountaines, and hils, and vnder euerie tree ful of leaues. 3. Ouerthrow their altars, and breake their ſtatues, their groues burne with fire, and their Idols hew al to pieces: deſtroy their names out of thoſe places. 4. You ſhal not doe ſo to the Lord your God: 5. but (*a*) to the place, which the Lord your God hath choſen of al your tribes, to put his name there and to dwel in it, ſhal you come: 6. and ſhal offer in that place your holocauſts and victimes, the tithes and firſt fruits of your hands, and your vowes and donaries, the firſt borne of your oxen and ſheep. 7. And you ſhal eate there in the ſight of the Lord your God: and you ſhal reioyce in al things, whereunto you ſhal put your hand, you and your houſe, wherin the Lord your God hath bleſſed you. 8. You ſhal not doe there the things, that we doe here this day (*b*) euerie man that which ſeemeth good to himſelf. 9. For vntil this preſent time you are not come to reſt, and to the poſſeſſion, which the Lord your God wil giue you. 10. You ſhal paſſe ouer Iordan, and ſhal dwel in the Land which the Lord your God wil giue you, that you may haue reſt from al enemies round about: and may dwel without al feare, 11. in the place, which the Lord your God ſhal chooſe, that his name may be therin. Thither ſhal you bring al the things, that I command you, holocauſts,

(*a*) Peculiar place appropriate to Gods ſeruice.

(*b*) In the deſert they could not obſerue the ceremonies of the Law: but comming to reſt they were bound to keepe al one ſet forme of holie rites.

and hosts, and tithes, and the first fruits of your hands: and whatsoeuer is the principal in the guifts, that you shal vow to our Lord. 12. There shal you feast before the Lord your God, you and your sonnes and daughters, men seruants and women seruants, and the Leuite that dwelleth in your cities. for he hath no other part and possession among you. 13. Beware thou offer not thy holocausts in euerie place, that thou shalt see: 14. but in that which our Lord shal choose, in one of thy tribes shalt thou offer hosts, and shalt doe what things soeuer I command thee. 15. But if thou wilt eate, and the eating of flesh delight thee, kil, and eate according to the blessing of the Lord thy God, which he hath giuen thee in thy cities: whether it be vncleane, that is to say, blemished and feeble: or cleane, that is to say, sound and without blemish, such as is lawful to be offered, as the doa and the hart, shalt thou eate it, 16. only without eating of the bloud, which thou shalt power out vpon the earth as water. 17. Thou canst not eate in thy townes the tithe of thy corne, and wine, and oyle, the first borne of thy heards and cattel, and al things that thou voweſt, and that thou wilt offer voluntarily, and the first fruits of thy hands: 18. but before the Lord thy God shalt thou eate them in the place, which the Lord thy God shal choose, thou and thy sonne and thy daughter, and man seruant, and woman seruant, and the Leuite that dwelleth in thy cities: and thou shalt reioyce and be refreshed before the Lord thy God in al things, whereunto thou shalt extend thy hand. 19. Take heed thou forsake not the Leuite al the time that thou liueſt in the land. 20. When the Lord thy God shal haue dilated thy borders, as he hath spoken to thee, and thou wilt eate the flesh, that thy soule desireth: 21. and if the place be farre off, which the Lord thy God shal choose, that his name may be there, thou shalt kil of the heards and cattel, which thou hast, as I haue commanded thee, and shalt eate in thy townes, as it pleaseth thee. 22. As the doa is eaten and the hart, so shalt thou eate them: both the cleane and vncleane shal eate in common. 23. This onlie beware, that thou eate not the bloud, for their bloud is for the soule: and therfore thou must not eate the soule with the flesh: 24. but vpon the earth thou shalt power it as water, 25. that it may be wel with thee and thy children after thee, when thou shalt doe that which pleaseth in the sight of our Lord. 26. But the things which thou hast sanctified, and vowed to our Lord, thou shalt take vp, and shalt come to the place, which our Lord shal choose: 27. and shalt offer thy oblations the flesh and the bloud vpon the altar of the Lord thy God: the bloud of thy hosts thou shalt power on the altar: and the flesh thy self shalt eate. 28. Obserue and heare al things that I command thee, that it may be wel with thee & thy children after thee for euer, when thou shalt doe that which is good & pleasing in the sight of the Lord thy God. 29. When the Lord thy God shal haue destroyed before thy face the natiõs, that thou entrest in to possesse, & thou shalt possesse thẽ, & dwel in their land: 30. beware lest thou imitate thẽ,

after

after they be ſubuerted at thy entring in, and thou require their ceremonies, ſaying: As theſe nations haue worſhipped their Gods, ſo wil I alſo worſhip. 31. Thou ſhalt not doe in like manner to the Lord thy God. For al the abominations, that our Lord doeth abhorre, haue they done to their Gods, offering their ſonnes and daughters, and burning them with fyre. 32. What I command thee, " that onlie doe to our Lord: neither adde any thing, nor diminiſh.

ANNOTATIONS.

CHAP. XII.

32. *That only to our Lord.*] Wheras the Gentiles offered their ſonnes and daughters (v. 31.) and other abominable ſacrifices to Idols, God commandeth his people to offer thoſe things only, which are preſcribed by the law, and neither to immolate anie other thing, nor exclude anie thing appointed by the ſame law for ſacrifice. As for other precepts, it is likewiſe forbid to adde or diminiſh anie thing that may corrupt the law: but was euer lawful for Superiours, to adde more precepts agreable, and not contrarie to the former. So King Dauid eſtabliſhed a new law that ſuch as ſtayed with the baggage, ſhould haue like portion of the prey, with thoſe that fought in battel. 1. Reg. 30. And our Sauiour by his preſence (Ioan 10.) approued the feaſt of dedication, inſtituted long after Moyſes law. 1. Machab. 4.

No hoſtes lawful in ſacrifice but ſuch as the law appointed.

New precepts may be added, not contrarie to the former.

CHAP. XIII.

Falſe Prophets muſt be ſlaine, 6. how nere ſoeuer they be in kinred, or freindſhip. 12. The whole citie that shal permit falſe doctrine muſt be vtterly deſtroyed, men, beaſt, and al mouables, and neuer be built againe.

IF there riſe in the middes of thee a Prophet, or one that ſaith he hath ſeen a dreame, and foretel a ſigne and a wonder, 2. and it come to paſſe which he ſpake, and he ſay to thee: (*a*) Let vs goe, and folow ſtrange Gods, which thou knoweſt not, and let vs ſerue them: 3. thou ſhalt not heare the words of that Prophet or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, with al your hart, and with al your ſoule. 4. Folow the Lord your God, and feare him, and keep his commandments, and heare his voice: him you ſhal ſerue, and to him you

(*a*) Noueltie in Religion is a marke of idolatrie or hereſie.

you ſhal cleaue. 5. And that Prophet or forger of dreames ſhal be ſlaine: becauſe he ſpake that he might auert you from the Lord your God, which brought you out of the Land of Ægypt, and redeemed you from the houſe of ſeruitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou ſhalt take away the euil out of the middes of thee. 6. If thy brother the ſonne of thy mother, or thy ſonne or daughter, or thy wife that is in thy boſome, or thy freind, whom thou loueſt as thy ſoule, wil perſwade thee ſecretly, ſaying: Let vs goe, and ſerue ſtrange Gods, which thou knoweſt not, nor thy fathers, 7. of al nations round about, that be nigh or farre, from the beginning vnto the end of the earth, 8. conſent not to him, nor heare him, neither let thyne eie ſpare him to pitie and hide him, 9. but (*b*) forthwith thou ſhalt kil him. Let thy hand be firſt vpon him, and after thee al the people lay hand on him. 10. With ſtones ſhal he be ſtoned to death: becauſe he would haue withdrawen thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the houſe of ſeruitude: 11. that al Iſrael hearing may feare, and may doe no more any thing like to this. 12. If in one of thy citis, which the Lord thy God ſhal giue thee to inhabite, thou heare ſome ſay: 13. There are gone forth (*c*) children of Belial out of the middes of thee, and haue auerted the inhabitants of their citie, and haue ſaid: Let vs goe, and ſerue ſtrange Gods which you know not: 14. inquire carefullly, and diligently, the truth of the thing being looked into, if thou find it certaine that is ſaid, and that this abomination is in act committed, 15. thou ſhalt forthwith ſtrike the inhabitants of that citie in the edge of the ſword, and ſhalt deſtroy it and al things that are in it, vnto the very beaſts. 16. What ſtuffe alſo ſoeuer there is, thou ſhalt gather together in the middes of the ſtreets therof, and ſhalt burne it with the citie it-ſelfe, ſo that thou conſume al things to the Lord thy God, and it be a heap for euer: it ſhal be built no more, 17. and there ſhal nothing ſticke in thy hand of that anathema: that our Lord may be turned from the wrath of his furie, and may haue mercie on thee, and multiplie thee as he ſware to thy fathers, 18. when thou ſhalt heare the voice of the Lord thy God, keeping al his precepts, which I command thee this day, that thou mayeſt doe that which is pleaſing in the ſight of the Lord thy God.

(*b*) Euerie priuate mā is not commanded nor warrented by this to kil: but euerie one is bound to informe the Magiſtrate, and ſo by order of iuſtice to proceed againſt the wicked.

(*c*) Such as wil not indure diſcipline are called *children of Belial*, that is *without yoke*.

CHAP. XIIII.

Gentiles manner of mourning for the dead is prohibited. 3. Likewise to eate things vncleane, with mention of certaine cleane and vncleane beasts, 9. fishes, 11. and birds. 21. Also precepts of pietie, clemencie, paying tithes, first fruits, 27. nourishing of Leuites, strangers, orphanes, and widowes.



E ye the children of the Lord your God: you shal not cut your selues, nor make bauldnes for the dead. 2. because thou art a holie people to the Lord thy God: and he chose thee to be his peculiar people of al nations that are vpon the earth. 3. Eate not the things that are vncleane. 4. This is the beast, that you ought to eate: The oxe, and the sheep, and the goat, 5. the hart and the doa, the buffle, the chamois, the pygargue, the wild beefe, the cameloparde. 6. Euerie beast, that diuideth the hoofe in two parts, and cheweth the cud, shal you eate. 7. But of them that chew the cud, and diuide not the hoofe, these you shal not eate, as the camel, the hare, the cherogril: because they chew the cud, & diuide not the hoofe, they shal be vncleane to you 8. The swine also, because it diuideth the hoof, and cheweth not the cud, shal be vncleane. their flesh you shal not eate, and their carcasses you shal not touch. 9. These shal you eate of al that abide in the waters: Such as haue finnes and scales, eate: 10. them that are without finnes & scales, eate not, because they are vncleane. 11. Al birdes that are cleane eate. 12. The vncleane eate not: to wit, the eagle, and the grype, & the osprey, 13. the ringtaile, and the vultur and kite according to their kinde: 14. and al of the rauens kind, 15. and the ostrich, and the owle, and the sterne, and the hawke according to his kind: 16. the herodian and the swanne, and the storke, 17. and the diuer, the prophyrion, and nightcrow, 18. the onocratal, and the charadrion, euerie one in their kind: the lapwing also and the bat. 19. And al that creepeth and hath litle wings, shal be vncleane, and shal not be eaten. 20. Al that is cleane, eate. 21. But whatsoeuer is dead of it-selfe, eate not therof. (*a*) To the stranger, that is within thy gates, giue it to eate, or sel it to him: because thou art the holie people of our Lord thy God. Thou shalt (*b*) not boyle a kid in the milke of his damme. 22. The tenth part thou shalt seperate of al thy fruits that spring in the earth euerie yeare, 23. and thou shalt eate in the sight of our Lord thy God in the place, which he shal choose, that his name may be inuocated therin, the tithe of thy corne,

(*a*) If these things were vncleane by nature, they were not lawful for anie nation to eate, but being only forbid to the Iewes, sheweth that this prohibition was ceremonial, only for that time & people.

(*b*) Al shew of crueltie to be auoided. Mystically it is prefigured, that Christ (for the similitude of sinful flesh signified by a kid) should not be slaine in his infancie. *S. Tho. 1.2.q. 102. a.6.ad 4.*

and wine, and oile, and the firſt borne of thy heards and ſheep: that thou mayſt learne to feare our Lord thy God at al time. 24. But when the way, and the place which our Lord thy God ſhal chooſe, are farre, and he hath bleſſed thee, and thou canſt not carie al theſe things thither, 25. thou ſhalt ſel, and bring al into a price, and ſhalt carie it in thy hand, and ſhalt goe to the place, which our Lord thy God ſhal chooſe: 26. and thou ſhalt buy with the ſame money whatſoeuer pleaſeth thee, either of heards, or of ſheep, wine alſo and ſicere, and al that thy ſoule deſireth: and thou ſhalt eate before our Lord thy God, and ſhalt feaſt, thou and thy houſe: 27. and the Leuite that is within thy gates, beware thou forſake him not, becauſe he hath no other part in thy poſſeſſion. 28. The third yeare thou ſhalt ſeparate an other tenth of al things, that grow to thee at that time: and ſhalt lay it vp within thy gates. 29. And the Leuite ſhal come that hath no other part nor poſſeſſion with thee, and the ſtranger and pupil and widow, that are within thy gates, and ſhal eate and be filled: that our Lord thy God may bleſſe thee in al the workes of thy hands that thou ſhalt doe.

CHAP. XV.

Remiſſion of debts in the ſeuenth yeare to the Iſraelites, but not to ſtrangers. 4. Albeit there wil alwayes be ſome poore, yet they muſt ſo lend to their needie brethren, that none be forced to beg. 12. A bought ſeruant that is an Hebrew muſt be ſet free in the ſeuenth yeare, 16. except he deſire to ſerue ſtil. 19. The firſt-borne in al cattel muſt be conſecrated to God, without making priuate profite therof.

IN the ſeuenth yeare thou ſhalt make a remiſſion, 2. which ihal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, becauſe it is the yeare of remiſſion of our Lord. 3. Of the ſeiourner and ſtranger thou ſhalt exact: of thy countrie man & neighbour thou ſhalt not haue power to require it. 4. And (a) needie perſon and begger there ſhal be none among you: that our Lord thy God may bleſſe thee in the land, which he wil giue thee in poſſeſſion. 5. Yet ſo if thou heare the voice of our Lord thy God, & keep al things that he hath bid, and which I command thee this day, he wil bleſſe thee, as he hath promiſed. 6. Thou ſhalt lend to manie nations, & thy ſelfe ſhalt barrow of

(a) The Iſraelites were bound to doe their endeauour that none ſhould be needie among them: notwithſtanding for exerciſe of loue and charitie, Gods prouidence ſuffered ſome to be poore. v. 7. & 11.

no man

no man. Thou ſhalt haue dominion ouer verie manie nations, and no man ſhal haue dominion ouer thee. 7. If one of thy brethren that abideth within the gates of thy citie in the land, which our Lord thy God wil giue thee, come to pouertie: thou ſhalt not harden thy hart, nor cloſe thy hand, 8. but ſhalt open it to the poore man, and ſhalt lend him, that which thou perceiueſt he hath need of. 9. Beware leſt perhaps an impious cogitation ſteale in vpon thee, and thou ſay in thy hart: The ſeuenth yeare of remiſſion draweth nigh; & turne away thy eies from thy poore brother denying to lend him that which he asketh: leſt he crie againſt thee to our Lord, and (b) it become a ſinne vnto thee. 10. But thou ſhalt giue to him: neither ſhalt thou doe any thing craftily in releeuing his neceſſities: that our Lord thy God may bleſſe thee at al times, and in al things whereunto thou ſhalt put thy hand. 11. There ſhal not want poore in the land of thy habitation: therfore I command thee that thou open thy hand to thy needie and poore bother, that liueth in the Land. 12. When thy brother an Hebrew man, or Hebrew woman is ſold to thee, and hath ſerued thee ſix yeares, in the ſeuenth yeare thou ſhalt let him goe free: 13. and to whom thou giueſt freedom, thou ſhalt in no caſe ſuffer him to depart emptie: 14. but giue him his wayfare of thy flocks, and of thy barne floore, and thy preſſe, wherwith our Lord thy God ſhal bleſſe thee. 15. Remember that thy ſelf alſo didſt ſerue in the Land of Ægypt, and our Lord thy God made thee free, and therfore doe I now command thee. 16. But if he ſay: I wil not depart; becauſe he loueth thee, and thy houſe, and feeleth that he is wel with thee: 17. thou ſhalt take an awle, and bore through his eare in the dore of thy houſe, & he ſhal ſerue thee for euer. To thy woman ſeruant alſo thou ſhalt doe in like manner. 18. Turne not away thine eies from them, when thou makeſt them free: becauſe he hath ſerued thee ſix yeares after the wages of an hireling: that our Lord thy God may bleſſe thee in al the workes that thou doeſt. 19. Of the firſt borne, that come forth in thy heards and ſheep, whatſoeuer is of the male ſexe, thou ſhalt ſanctifie to our Lord thy God. Thou ſhalt not worke with the firſt borne of an oxe, and thou ſhalt not ſheare the firſt borne of thy ſheep. 20. In the ſight of our Lord thy God ſhalt thou eate them euerie yeare in the place, that our Lord ſhal chooſe, thou and thy houſe. 21. But if it haue blemiſh, and be either lame, or blind, or in any part disfigured or feeble, it ſhal not be immolated to our Lord thy God: 22. but within the gates of thy citie ſhalt thou eate it: as wel the cleane as the vncleane in like manner ſhal eate them, as the doa and thee hart. 23. This onlie ſhalt thou obſerue, that their bloud thou eate not, but power it out on the earth as water.

(b) He that can and wil not feede his neighbour in extremititie, killeth him. S. Ambr. li. 2. de Offic. c. 7.

CHAP. XVI.

Three more ſolemne feaſts to be kept euerie yeare, Paſch, 9. Pentecoſt, 13. and the feaſt of tabernacles. 18. Iuſt Iudges to be appointed in euerie citie. 21. All occaſions of Idolatrie to be auoyed.

The reſt of the feaſts are mentioned *Leuit.* 23. *Num.* 28. & 29.

(a) Here onely three of the principal.

1. Paſch.

OBSERVE the month of new corne, and (a) the firſt of the ſpring time, that thou mayeſt make the Phaſe to our Lord thy God: becauſe in this month our Lord thy God brought thee out of Ægypt by night. 2. And thou ſhalt immolate the Phaſe to our Lord thy God, of ſheep, and of oxen in the place which our Lord thy God ſhal chooſe, that his name may dwel there. 3. Thou ſhalt not eate in it leauened bread: Seuen daies ſhalt thou eate without leauen, the bread of affliction, becauſe in feare didſt thou come out of Ægypt: that thou mayeſt remember the day of thy comming out of Ægypt al the dayes of thy life. 4. Leauened ſhal not appeare in al thy coaſts for ſeueu daies, and there ſhal not remayne of the fleſh of that which was immolated at euen the firſt day vntil morning. 5. Thou canſt not immolate the Phaſe in euerie one of thy cities, which our Lord thy God wil giue thee; 6. but in the place which our Lord thy God ſhal chooſe, that his name may dwel there: thou ſhalt immolate the Phaſe at euen at the going downe of the ſunne, when thou cameſt out of Ægypt. 7. And thou ſhalt boyle, and eate it in the place, which our Lord thy God ſhal chooſe, and in the morning ryſing vp thou ſhalt goe into thy tents. 8. Six daies ſhalt thou eate azymes: and in the ſeuenth day, becauſe it is the collection of our Lord thy God, thou ſhalt doe no worke. 9. Seuen weekes ſhalt thou number thee from that day wherein thou didſt put the ſicle to the corne, 10. and thou ſhalt celebrate the feſtiual day of weekes to our Lord thy God, a voluntarie oblation of thy hand, which thou ſhalt offer according to the bleſſing of our Lord thy God: 11. and thou ſhalt feaſt before our Lord thy God God, thou, and thy ſonne, and thy daughter, and thy man ſeruant, and thy woman ſeruant, and the Leuite that is within thy gates, and the ſtranger and pupil and widow, which abide with you: in the place which our Lord thy God ſhal chooſe, that his name may dwel there: 12. and thou ſhalt remember that thou waſt a ſeruant in Ægypt: and thou ſhalt keep and doe the things that are commanded. 13. The ſolemnitie alſo of Tabernacles thou ſhalt celebrate ſeuen daies, when thou haſt gathered thy fruit of the barne floore and the preſſe: and thou ſhalt feaſt in the feſtituitie, thou, thy ſonne, and thy daughter,

2. Pentecoſt.

3. Feaſt of Tabernacles.

thy

thy man ſeruant and woman ſeruant, the Leuite alſo and ſtranger, and pupil and widow that are within thy gates. 15. Seuen daies ſhalt thou celebrate the feaſts to our Lord thy God in the place which our Lord ſhal chooſe: and our Lord thy God wil bleſſe thee in al thy fruits, and in euerie worke of thy hands, and thou ſhalt be in ioy. 16. Three times in a yeare ſhal al thy male appeare in the ſight of our Lord thy God in the place which he ſhal chooſe: in the ſolemnitie of Azymes, in the ſolemnitie of weeks, and in the ſolemnitie of Tabernacles. There ſhal not appeare before our Lord any emptie: 17. but euerie one ſhal offer according to that he hath, according to the bleſſing of our Lord his God, which he ſhal giue him. 18. Iudges and maiſters ſhalt thou appoynt in al thy gates, which our Lord thy God ſhal giue thee, in euerie of thy tribes: that they may iudge the people with iuſt iudgement, 19. and not decline to either part. Thou ſhalt not accept perſon, nor guifts: becauſe that guifts blind the eies of the wiſe, and change the words of the iuſt. (*b*) 20. Iuſtly ſhalt thou purſue that which is iuſt: that thou mayeſt liue and poſſeſſe the Land, which our Lord thy God ſhal giue thee. 21. Thou ſhalt plant no groue, nor any tree neer the altar of our Lord thy God. 22. Neither ſhalt thou make nor ſet to thy ſelf a ſtatue: which thing our Lord thy God hateth.

(*b*) It is not enough to doe that is iuſt, except it be done iuſtly, to a good end, for loue of iuſtice.

CHAP. XVII.

Perfect boſtes, not maimed nor defectiue, muſt be offered to God, Idolaters ſtoned to death. 8. *When inferiour iudges differ, the cauſe muſt be decided by the High Prieſt in cõſiſtorie, who is warranted not to erre therin, & al are bound to obey his ſentence.* 14. *The dutie alſo of a King (whom in future time God wil condeſcend to giue them) is deſcribed, with ſpecial charge to receiue the law of God at the Prieſtes hands.*

THOV ſhalt not immolate to our Lord thy God a ſheep and an oxe, wherin there is blemiſh, or any fault: becauſe it is abomination to our Lord thy God. 2. When there ſhal be found with thee within one of thy gates, which our Lord thy God ſhal giue thee, man or woman that doe euil in the ſight of our Lord thy God, and tranſgreſſe his conuenant, 3. that they goe and ſerue ſtrange Gods, and adore them, the ſunne and the moone, and al the hoſte of heauen, which things I commanded not, 4. and this is told thee, and hearing it thou haſt inquired diligently, and found it to be true, and the abomination is committed in Iſrael: 5. thou ſhalt bring forth the man and the woman, that

haue committed that moſt heynous thing, to the gates of thy citie, and they ſhal be ſtoned. 6. At the mouth of two or three witneſſes ſhal he perish that is to be ſlaine. Let no man be killed, one onlie giuing teſtimonie againſt him. 7. The hand of the witneſſes ſhal be firſt to kil him, and the hand of the reſt of the people ſhal be layd on laſt: that thou mayeſt take away the euil out of the middes of thee. 8. " If thou perceiue that the iudgement with thee be hard and doubtful between bloud and bloud, cauſe and cauſe, leproſie and not leproſie: and thou ſee that the words of the iudges within thy gates doe vary: ariſe, and goe vp to the place, which our Lord thy God ſhal chooſe. 9. And thou ſhalt come to the Prieſts of the Leuitical ſtocke, and to (*a*) the iudge, that ſhal be at that time: and thou ſhalt aske of them, " who ſhal ſhew thee the truth of the iudgement. 10. And thou ſhalt doe whatſoeuer they, that are (*b*) Preſidents of the place which our Lord ſhal chooſe, ſhal ſay and teach thee, 11. according to his law; and thou ſhalt folow their ſentence: neither ſhalt thou decline to the right hand nor to the left hand. 12. But " he that ſhal be proud, refuſing to obey the commandement of the Prieſt, which at that time miniſtreth to our Lord thy God, and the decree of the iudge, that man ſhal die, and thou ſhalt take away the euil out of Iſrael: 13. and the whole people hearing ſhal feare, that none afterward ſwel in pride. 14. When thou art entred the Land, which our Lord thy God wil giue thee, and doeſt poſſeſſe it, and dwelleſt in it, and ſayeſt: I wil ſet a King ouer me, as al nations haue round about: 15. him ſhalt thou ſet, whom our Lord thy God ſhal chooſe of the number of thy brethren. A man of an other nation that is not thy brother, thou canſt not make King. 16. And when he is made, he ſhal not multiplie to himſelfe horſes, nor lead backe the people into Ægypt, taking high courage for the number of his horſemen, eſpecially whereas our Lord hath commanded you that in no caſe you returne any more the ſame way. 17. He (*c*) ſhal not haue manie wiues, that may allure his mind, nor huge weights of ſiluer & gold. 18. And after he ſhal ſit in the throne of his Kingdome, he ſhal copie to himſelfe the Deuteronomie of this Law in a volume, (*d*) taking the copie of the Prieſts of the Leuitical tribe, 19. & he ſhal haue it with him, & ſhal reade it al the dayes of his life, that he may learne to feare our Lord his God, and keep his words and ceremonies, that are commanded in the law. 20. And that his hart be not lifted vp into pride ouer his brethren, nor decline to the right ſide or the left ſide, that he may reigne a long time, and his ſonnes ouer Iſrael.

(*a*) In the Councel of Prieſts one ſupreme Iudge, which was the the High-Prieſt. *v.* 12.

(*b*) There were not manie Preſidents at once, but in ſucceſſion, one after an other.

(*c*) Pluralitie of wiues is not here forbid; for King Dauid tranſgreſſed not this precept hauing more then one or two. but Salomon offended in multiplying manie wiues. *S. Aug. q. 27. in Deut.*

(*d*) Temporal good Princes take the law, and word of God, at the Prieſts hands.

ANNOTATIONS.

CHAP. XVII.

8. *If the iudgement be heard.*] For a ful and assured decision of al controuersies, God here instituted to his people a supreme Tribunal, that in case inferiour Iudges varied in iudgement, recourse might be had to the Councel of Priests, where one chiefe Iudge, the High-Priest, was appointed to giue sentence, and al others commanded to receiue and obey the same. Supreme Iuge of controuersies.

9. *Who shal shew the truth.*] God so assisted this Consistorie with his spirit of truth, that their sentence was infallible: though otherwise they might erre, either in life, or in priuate opinion. Wherfore, our Sauiour distinguishing between their publike doctrine, and their workes, taught the people, that for so much as the Scribes and Pharisees sate in Moyses chaire, and yet transgressed Gods commandements, euerie one should *obserue and doe as they said: but not doe according to their workes.* Mat 23. And S. Iohn ascriberh the true sentence giuen by Caiphas in the Councel, to his office of High-Priest, saying: (Ioan. 11.) *He said not this of himselfe, but being the high-priest of that yeare, he prophecied that* IESVS *should die for the nation. & to gather into one the children of God.* Where the high-Priest by vertue and priuiledge of his office, vttered the truth, which himselfe neither meant nor vnderstood. And this happened when the Law and Priesthood of the Iewes was to decline and giue place to Ghrists new ordinance, and therfore no doubt God euer directed the sentence of the high-Priest: and most specially now Christ preserueth the Apostolike See from errour in faith, and in general decrees touching manners: yea though the chiefe visible Iudge were as wicked as Caiphas. And therfore the Protestants euasion is friuolous, limitting the Priests sentence to bind the subiects, *so long as he is the true minister of God, and pronounceth according to his word.* For except God assisted him, that he should pronounce according to his word, and so al men rest satisfied, submitting themselues to his sentence, the controuersie should be endles, and this Consistorie nothing worth: but stil be new examinations, and new iudgements, whether the former were according to Gods word or no. Sentence of the Iewes Cō-sistorie infallible. The high-Priest was chief Iudge. Protestants friuolous euasion.

English Bible. 1603.

12. *He that shal be proud.*] This also conuinceth, that al were bound to accept of the high-Priests sentence, the law condemning him of pride, that *refused to obey the commandment of the Priest, which at that time ministred to our Lord*; and for his disobedience punishing him with death. Pride in priuate opinion punished with death.

CHAP.

CHAP. XVIII.

In ſtead of other inheritance Prieſts and Leuites haue prouiſion by Sacrifices and oblations. 9. Al ſuperſtition to be auoided. 15. Perpetuitie of Prophets, and finally one ſpecial PROPHET *(to wit* CHRIST*) is promiſed. 20. Falſe Prophets muſt be ſlaine.*

THE Prieſts and Leuites, and al that are of the ſame tribe, ſhal haue no part nor inheritance with the reſt of Iſrael, becauſe they ſhal eate the ſacrifices of our Lord, and his oblations, 2. and nothing els ſhal they receiue of the poſſeſſion of their brethren: for our Lord himſelfe is their inheritance, as he hath ſpoken to them. 3. This ſhal be the right of the Prieſts from the people, and from them that offer victimes: whether they immolate oxe, or ſheep, they ſhal giue to the Prieſt the ſhoulder and the maw: 4. the firſt fruits of corne, of wine, and oile, and a part of the wool of their ſheep-ſhearing. 5. For him hath our Lord choſen of al thy tribes, that he might ſtand and miniſter to our Lord, he and his ſonnes for euer. 6. If a Leuite goe out of one of thy cities of al Iſrael in the which he dwelleth, and would come deſiring the place which our Lord ſhal chooſe, 7. he ſhal miniſter in the name of our Lord his God, as al his brethren the Leuites, that ſhal ſtand at that time before our Lord. 8. He ſhal receiue the ſame portion of meates that the reſt doe: beſide that, which in his owne citie is due to him by ſucceſſion from his fathers. 9. When thou art entred the Land, which our Lord thy God ſhal giue thee, beware thou be not willing to imitate the abominations of thoſe nations. 10. Neither let there be found in thee any that ſhal expiate his ſonne\ or daughter, making them to paſſe through the fire: or that demandeth of ſouhſayers, and obſerueth dreames and diuinations, neither let there be a ſorcerer, 11. nor inchanter, nor that conſulteth with pithone, or diuiners, and ſeeketh the truth of the dead. 12. For al theſe things our Lord abhorreth, and for theſe abominations wil he deſtroy them at thy entring in. 13. Thou ſhalt be perfect & without ſpot with our Lord thy God. 14. Theſe nations, whoſe land thou ſhalt poſſeſſe, heare ſouthſayers and diuiners: but thou art otherwiſe inſtructed of our Lord thy God." 15. A PROPHET of thy nation & of thy brethren like vnto me, wil our Lord thy God raiſe vp to thee: him thou ſhalt heare, 16. as thou didſt requeſt of our Lord thy God in Horeb, when the aſſemblie was gathered, and ſaidſt: I wil no more heare the voice of our Lord my God, and this exceeding great fire I wil ſee no more, leſt I die. 17. And our Lord ſaid to me: They haue ſpoken al

things

things wel. 18. A Prophet wil I rayſe vp to them out of the middes of their brethren like to thee: and I wil put my words in his mouth, and he ſhal ſpeake al things that I ſhal command him. 19. But he that wil not heare his words, which he ſhal ſpeake in my name, I wil be the reuenger. 20. And the Prophet that being depraued with arrogancie wil ſpeake in my name, the things (a) that I did not command him to ſay, (b) or in the name of ſtrange Gods, ſhal be ſlaine. 21. And if in ſecret cogitation thou anſwer: How ſhal I vnderſtand the word, that our Lord ſpake not? 22. This ſigne thou ſhalt haue: That which the ſame Prophet foretelleth, in the name of the Lord, & commeth not to paſſe: that our Lord hath not ſpoken, but by the arrogancie of his mind the Prophet hath forged it: and therfore thou ſhalt not feare him.

(a) This is of falſe Prophets ſignified Heretikes, that preach falſe things in Chriſts name. (b) Theſe prefigured Apoſtates, which renouncing Chriſt, expreſly profeſſe falſe Gods.

ANNOTATIONS.

CHAP. XVIII.

15. *A PROPHET of thy nation.*) Amongſt other places this plainly proueth that the ſame words in holie Scripture may haue diuers literal ſenſes. For firſt the coherence of the text ſheweth, that God here promiſed to giue his people an other extraordinarie Prophet, after Moyſes death, of their owne nation, as wel to take away occaſion of ſeeking to ſouthſayers, diuiners, and other prophane prophets of falſe Gods, ſtrictly forbidden in the words going immediately before; as in approbation of their conuenient deſire, mentioned in the words folowing, to heare Gods wil, not by himſelf, nor by an Angel, but by Moyſes, who was now ſhortly to be taken from them And ſo this promiſe was firſt performed in Ioſue, ſucceeding next after Moyſes in gouernment. And as neede required God ceaſſed not to ſend more Prophets beſides their ordinarie Prieſts. Againe this place is alſo vnderſtood of Chriſt our Sauiour, chief Prophet, and maſter of al Prophets, S. Peter ſo expounding it. *Act.* 3. *v.* 22. *&* 23.

The ſame words may haue diuers literal ſenſes.

CHAP. XIX.

Certaine cities of refuge muſt be aſsigned for caſual manſlaughter. 11. *Wilful murder punished by death without remiſsion*, 15. *ſo it be conuinced by two or three witneſſes.* 16. *Falſe witneſſes punished with the paine, which the crime obiected deſerueth.*

WHEN our Lord thy God hath deſtroyed the nations, whoſe land he wil deliuer to thee, and thou doeſt poſſeſſe it, and dwelleſt in the cities and houſes therof: 2. three cities ſhalt thou ſeparate to thee in the middes of the Land, which our Lord thy God wil giue thee in poſſeſſion, 3. (*a*) preparing diligently the way: and thou ſhalt diuide the whole prouince of thy Land equally into three parts: that he which for murder is a fugitiue, may haue neere at hand, whither to eſcape. 4. This ſhal be the law of the murderer that flyeth, whoſe life is to be ſaued: He that ſtriketh his neighbour vnwitting, & that is proued yeſterday & the day before to haue had no hatred againſt him, 5. but to haue gone with him ſimply vnto the wood to cut wood, and in cutting of wood the axe ſlipped out of his hand, & the yron falling from the handle ſtrucke his freind, and killed him: he ſhal fly to one of the cities aforeſaid, and liue: 6. leſt perhaps the next kinſeman of him, whoſe bloud was ſhed, pricked with ſorow, purſue, and apprehend him if the way be too long, and ſtrike his life that is not guiltie of death, becauſe he is proued to haue had no hatred before, againſt him that was ſlaine. 7. Therfore I cõmand thee, that thou ſeparate three cities of equal diſtance one from an other. 8. And when our Lord thy God ſhal haue dilated thy borders, as he ſware to thy fathers, and ſhal giue thee al the Land that he promiſed them (9. yet ſo, if thou keep his commandements, & doe the things which I command thee this day, that thou loue our Lord thy God, and walke in his wayes at al time) thou ſhalt adde to thee other three cities, and ſhalt double the number of the three cities aforeſaid: 10. that innocent bloud be not ſhed in the middes of the Land, which our Lord thy God wil giue thee to poſſeſſe, leſt thou be guiltie of bloud. 11. But if any man hating his neighbour, lie in wayte for his life, and riſe and ſtrike him, and he die, and he fly to one of the cities aforeſaid, 12. the ancients of his citie ſhal ſend, and take him out of the place of refuge, and ſhal deliuer him into the hand of the kinſeman of him, whoſe bloud was ſhed, & he ſhal die. 13. (*b*) Thou ſhalt not pitie him, & thou ſhalt take away the guiltie bloud out of Iſrael, that it may be wel

(*a*) The way to the cities of refuge were paued, and markes ſet for direction, that he which fled might not erre in his way.

(*b*) This was ſayd to the whole people, who muſt not intreate for the murderers pardon: but the kinſmen of him that was ſlaine, might remit the puniſhmẽt.

wel with thee. 14. Thou shalt not take, and transferre thy neighbours bounds, which thy predeceſſours did ſet in thy poſſeſſion, which our Lord thy God wil giue thee in the Land, that thou shalt receiue to poſſeſſe. 15. One witneſſe shal not ſtand againſt any man, whatſoeuer ſinne, or wickednesſe it be: but in the mouth of two or three witneſſes shal euerie word ſtand. 16. If a lying witneſſe ſtand againſt a man, accuſing him of preuarication, 17. both of them, whoſe the cauſe is, shal ſtand before our Lord in the ſight of the Prieſts and the iudges that shal be in thoſe daies. 18. And when ſearching moſt diligently, they shal find that the falſe witnes hath ſaid a lie againſt his brother: 19. they shal render to him as he meant to doe to this brother, and thou shalt take away the euil out of the middes of thee: 20. that others hearing may haue feare, and may not be bold to doe ſuch things. 21. (c) Thou shalt not pitie him, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote shalt thou exact.

c) This pertained to the Iudge, who without partialitie muſt doe iuſtice.

CHAP. XX.

Lawful warres are to be vndertaken with courage and confidence. 5. Such as for ſpecial cauſes may be diſcouraged, muſt be diſmiſſed from the field, 10. What to be obſerued towards the enemie. 19. What trees may no be cut downe, and what ſorte may be, for the vſe of warres.

IF thou goe forth to warre againſt thyne enemies, and ſee the horſe men and chariots, and the multitude of the aduerſaries hoſte greater then thou haſt, thou ſhalt not feare them: becauſe the Lord thy God is with thee, which brought thee out of the Land of Ægypt. 2. And when the battel is now at hand, the Prieſt ſhal ſtand before the armie, and ſhal ſpeake to the people thus: 3. Heare Iſrael, you this day ioyne battel againſt your enemies, let not your hart feare, be not affrayd, retire not, neither dread them: 4. becauſe our Lord your God is in the middes of you, & wil fight for you againſt your aduerſaries, to deliuer you from danger. 5. The Captaines alſo through euerie band in the hearing of the hoſte ſhal preclaime: (d) What man is there that hath built a new houſe, & hath not dedicated it? let him goe, & returne into his houſe, leſt perhaps he die in the battel, & an other dedicate it. 6. What man is there that hath planted a vineyard, and hath not as yet made it to be common, wherof al men may lawfully eate? let him goe, and returne into his houſe: leſt perhaps he die in the battel, and an other man execute his office. 7. What man is there, that hath eſpouſed a wife, and not taken her? let him goe, and returne into his

d) Men poſſeſſed with ſuch deſires haue not like valure to good ſoldiers: And by word or example often diſcourage others. So in ſpiritual warfare, we muſt not be addicted to worldlie profits, or pleaſures.

houſe, leſt perhaps he die in the warre, and an other take her. 8. Theſe things being ſaid they ſhal adde the reſt, and ſhal ſpeake to the people: What man is there feareful, and faint-harted? let him goe, and returne into his houſe, leſt he make the harts of his brethren to feare, as himſelfe is frighted with feare. 9. And when the Captaines of the hoſt ſhal hold their peace, and make an end of ſpeaking, euerie man ſhal prepare their bands to fight. 10. If at anie time thou come to winne a citie, thou ſhalt firſt offer peace. 11. If they receiue it, and open the gates to thee, al the people that is therein ſhal be ſaued, and ſhal ſerue thee vnder tribute. 12. But if they wil not make peace, and ſhal begin battel againſt thee, thou ſhalt aſſalt it. 13. And when our Lord thy God ſhal deliuer it into thy hand, thou ſhalt ſtrike al that is therein of the male ſexe, in the edge of the ſword, 14. excepting women and children, the cattel and other things, that are in the citie. Al the prey thou ſhalt diuide to the armie, and thou ſhalt eate of the ſpoiles of thine enemies, which our Lord thy God ſhal giue thee. 15. So ſhalt thou doe to al cities, that be verie farre from thee, and be not of theſe cities, which thou ſhalt receiue in poſſeſſion. 16. But of thoſe cities that ſhal be giuen thee, thou ſhalt ſuffer none at al to liue: 17. but ſhalt kil them in the edge of the ſword, to wit, the Hetheite, & Amorrheite, & Chananeite, the Pherezeite, and Heueite, and Iebuſeite, as our Lord thy God hath commanded thee: 18. leſt perhaps they teach you to doe al the abominations, which themſelues did worke to their Gods: & you ſinne againſt our Lord your God. 19. When thou haſt beſieged a citie a long time, and haſt compaſſed it with munition to winne it, thou ſhalt not cut downe the trees, that may be eaten off, neither ſhalt thou ſpoile the countrie round about with axes: becauſe it is a tree, and not a man, neither can it increaſe the number of warryers againſt thee. 20. But if there be any trees not fruitful, but wilde, and apt for other vſes, cut them downe, and make engines, vntil thou take the citie, which fighteth againſt thee.

CHAP. XXI.

How to ſeeke out a ſecret murderer. 10. Women taken in battel may be maried: and afterwards can not be ſold nor made bond women. 15. The eldeſt ſonne may not be deprined of his birthright for hatred of his mother. 18. A ſtubborne ſonne muſt be ſtoned to death. 22. When one is hanged on a gibbet, he muſt be taken downe the ſame day, and buried.

WHEN there ſhal be found in the Land, which our Lord thy God wil giue thee, the corps of a man ſlaine, and he that is guiltie of the murder is not knowne, 2. thy ancients and iudges ſhal goe forth, and meaſure from the place of the corps the diſtance of euerie citie round about: 3. and which they ſhal perceiue to be neerer then the reſt,

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the ancients of that citie ſhal take an heifer out of the heard, that hath not drawen yoke, nor ploughed the ground, 4. and ſhal bring her to a rough and ſtonie valley, that neuer was ploughed, nor receiued ſeed: and in it they ſhal ſtrike off the neck of the heifer: 5. and the Prieſts the ſonnes of Leui ſhal come, whom our Lord thy God hath choſen to miniſter to him, and to bleſſe in his name, and at their word euerie matter dependeth, and whatſoeuer is cleane or vncleane muſt be iudged. 6. And the ancients of that citie ſhal come to the ſlaine perſon, and ſhal waſh their hands ouer the heifer, that was ſtrucken in the valley, 7. and ſhal ſay: Our hands did not ſheed this bloud (a) nor our eies ſee it. 8. be merciful to thy people Iſrael, whom thou haſt redeemed, o Lord, & impute not innocent bloud in the middes of thy people Iſrael. And the guilte of bloud ſhal be taken from them: 9. and thou ſhalt be free from the innocents bloud, that was ſhed, when thou ſhalt haue done that which our Lord hath commanded thee. 10. If thou goe forth to fight againſt thyne enemies, and our Lord thy God deliuer them in thy hand and thou lead them away captiue, 11. and ſeeſt in the number of the captiues a beautiful woman, and loueſt her, and wilt haue her to wife, 12. thou ſhalt bring her into thy houſe: who ſhal ſhaue of her haire, and payre her nailes, 13. and put of the rayment wherin ſhe was taken: and ſitting in thy houſe, ſhal mourne her father and mother one month: and afterward thou ſhalt enter vnto her, and ſhalt ſleep with her, and ſhe ſhal be thy wife. 14. But if afterward ſhe content not thy mind, thou ſhal let her goe free, neither canſt thou ſel her for money, nor oppreſſe her by might: becauſe thou haſt humbled her. 15. If a man haue two wiues, one beloued, and the other hated, and they haue begotten children by him, & the ſonne of the hated be the firſt-borne, 16. and he meaneth to diuide his ſubſtance among his ſonnes: he can not make the ſonne of the beloued the firſt-borne, and preferre him before the ſonne of the hated, 17. but the ſonne of the hated he ſhal acknowledge for the firſt-borne, and ſhal giue to him of thoſe things which he hath, al double: for this is the beginning of his children, & to this are due the firſt brith rights. 18. If a man beget a ſtubborne and froward ſonne, that wil not heare the commandments of his father and mother, and being chaſtened, contemneth to be obedient: 19. they ſhal take him, and bring him to the ancients of his citie, and to the gate of iudgement, 20. and ſhal ſay to them: This our ſonne is froward and ſtubborne, he contemneth to heare our admonitions, he giueth himſelf to conſeſſation, and to ryot and banketings: 21. the people of the citie ſhal ſtone him: and he ſhal die, that you may take away the euil out of the middes of you, and al Iſrael hearing it may be afrayd. 22. When a man hath offended ſo that he is to be punished by death, & being cõdemned to die is hanged on a gibbet: 23. his bodie ſhal not remaine vpon the tree, but the ſame day ſhal be buried: becauſe he is (b) accurſed of God that hangeth on a tree: and thou ſhalt not cõtaminate thy Land, which our Lord thy God giueth thee in poſſeſſion.

(a) By this ceremonie & abiuration they purged themſelues, that they were not negligent in doing iuſtice.

(b) Myſtically, he is curſed that perſiſteth in ſinne, as it were hanging on the tree, by which our firſt parents ſinned.

CHAP. XXII.

Pietie towards neighbours. 5. Neither ſexe may vſe the apparel of the other. 6. Cruelty to be auoided euen towards birdes. 8. Battlement about the roofe of a houſe. 9. Things of diuers kinds not to be mixed. 12. cordes in the hemmes of a cloke. 15. Trial and punishment of adulterie and of deflowring virgins. 30. The ſonne may not marie his ſtep mother.

THOV ſhalt not ſee thy brothers oxe or ſheep ſtraying, and paſſe by: but ſhalt bring it backe to thy brother, 2. although thy brother be not nigh, and thou know him not: thou ſhalt bring them vnto thy houſe, and they ſhal be with thee vntil thy brother ſeeke them, and receiue them. 3. In like manner ſhalt thou doe with his aſſe, and with his rayment, and with euerie thing of thy brothers, that ſhal be loſt: if thou find it, neglect it not as perteyning to another. 4. If thou ſee thy brothers aſſe or oxe to be fallen in the way, thou ſhalt not contemne it, but ſhalt lift it vp with him. 5. A woman ſhal not be clothed with mans apparel, neither ſhal a man vſe womans apparel: for he is abominable before God that doeth theſe things. 6. If walking by the way thou find a birds neſt in a tree or on the ground, and the damme ſitting vpon the yong or the egges: thou ſhalt not hold her with her yong, 7. but ſhalt let her goe, taking the yong and holding them: that it may be wel with thee, and thou mayeſt liue a long time. 8. When thou buildeſt a new houſe, thou ſhalt make (*a*) a batlement to the roofe round about: leſt bloud be ſhed in thy houſe, and thou be guiltie, another ſlipping, and falling headlong. 9. Thou ſhalt not ſow thy vineyard with diuerſe ſeed: leſt both the ſeed which thou didſt ſow, and the things that grow of the vineyard (*b*) be ſanctified together. 10. Thou ſhalt not plough with an oxe and aſſe together. 11. Thou ſhalt not weare a garment that is wouen of wol and liuen. 12. Thou ſhalt make litle cordes in the hemme at the foure corners of thy cloke, wherwith thou ſhalt be couered. 13. If a man marrie a wife, and afterward hate her, 14. and ſeeke occaſions to put her away, obiecting vnto her a verie il name, and ſay: I tooke this wife, and companying with her: I found her not a virgin: 15. her father and mother ſhal take her, and ſhal carie with them the ſignes of her virginitie to the ancients of the citie that are in the gate: 16. and the father ſhal ſay: I gaue my daughter vnto this man to wife: whom becauſe he hateth, 17. he layeth vnto her a verie il name, ſo that he ſayth: I found not thy daughter a virgin: and behold theſe are the ſignes of my daughters virginitie. they ſhal ſpread the veſture

(*a*) Their houſes had flat roofs as manie of our churches pallaces, and caſtles, where battlements are neceſſarie for danger of falling, when anie walke theron.

(*b*) For correction of ſo couetous a mind the whole fruit muſt be offered to pious vſes. 7 *heod. q.* 23. *in Deut.*

before

before the ancients of the citie: 18. and the ancients of that citie ſhal take the man, and beate him, 19. condemning him beſides in an hundred ſicles of ſiluer, which he ſhal giue to the wenches father, becauſe he hath infamouſly ſpred a verie il name vpon a virgin of Iſrael: and he ſhal haue her to wife, and can not put her away al the daies of his life. 20. But if it be true which he obiected, and virginitie be not found in the wench, 21. they ſhal caſt her forth without the doores of her fathers houſe, and the men of her citie ſhal ſtone her to death, & ſhe ſhal die: becauſe ſhe hath done wickednes in Iſrael, to fornicate in her fathers houſe: and thou ſhalt take away the euil out of the middes of thee. 22. If a man lie with an others man wife, both ſhal die, that is to ſay, the aduouterer and the aduoutereſſe: and thou ſhalt take away the euil out of Iſrael. 23. If a man haue deſpouſed a maid that is a virgin, and ſome man find her in the citie, & lie with her, 24. thou ſhal bring forth both of them to the gate of that citie, & they ſhal be ſtoned: the maid, becauſe ſhe cried not, being in the citie: the man, becauſe he hath humbled his neighbours wife, and thou ſhalt take away the euil from the middes of thee. 25. But if the man find the maid that is deſpouſed in the field, and taking her lie with her, he alone ſhal die: 26. the maid ſhal ſuffer nothing, neither is ſhe guiltie of death: for as a theefe ryſeth againſt his brother, and taketh away his life, ſo alſo did the maid ſuffer. 27. She was alone in the field: ſhe cried, and there was no man to deliuer her. 28. If a man find a maid that is a virgin, which hath not a ſpouſe, and taking her lie with her, and the matter come into iudgement, 29. he that lay with her, ſhal giue to the father of the maid fiftie ſicles of ſiluer, and ſhal haue her to wife, becauſe he hath humbled her: he can not put her away al the daies of his life. 30. No man ſhal take his fathers wife, nor reueale his couering.

CHAP. XXIII.

Eunuches, baſtards, Moabites, & Ammonites, may not enter into the Church. 7. *Idumeans and Ægyptians may be admitted.* 9. *Obſeruation of ſpiritual and corporal cleannes.* 15. *Other precepts concerning fugitiues,* 17. *fornication,* 19. *vſurie,* 21. *vowes,* 24. *and eating other mens grapes or corne.*

AN (a) Eunuch that hath his ſtones broken, or cut off, and his yard cut away, ſhal not enter into the Church of our Lord. 2. Mamzer, that is to ſay, one borne of a common woman, ſhal not enter into the Church of our Lord, vntil the tenth generation. 3. The (b) Ammonite and the Moabite yea after the tenth generation ſhal not enter into

(a) Such as are barré in good workes can not enter into Gods houſe. *Theod. q. 25. in Deut.*

(b) Theſe natiõs not able to

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hurt the children of Iſrael, neither by denying ordinarie curteſies, nor by force, nor by hyring Balaã to curſe them, yet inuegling them with carnal ſinnes, ſignified obſtinate perſuerſe ſinners, that neuer amending can neuer be rightly receiued into the Church of God.

the church of our Lord, for euer: 4. becauſe they would not meet you with bread & water in the way, when you came out of Ægypt: and becauſe they hyred againſt thee Balaam, the ſonne of Beor of Meſopotamia in Syria, to curſe thee: 5. & our Lord thy God would not heare Balaam, and he turned his curſing into thy bleſſing, for that he loued thee. 6. Thou ſhalt not make peace with them, neither doe thou ſeeke their good al the dayes of thy life for euer. 7. Thou ſhalt not abhorre the Idumeite, becauſe he is thy brother: nor the Ægyptian, becauſe thou waſt a ſtranger in his land. 8. They that are borne of them, in the third generation ſhal enter into the church of our Lord. 9. When thou goeſt forth againſt thy ie enemies to battel, thou ſhalt keepe thy ſelf from al euil thing. 10. If there be among you a man, that is polluted in a dreame by night, he ſhal goe forth without the campe, 11. and ſhal not returne, before he be waſhed with water at euen: and after ſunne ſet he ſhal returne into the cãpe. 12. Thou ſhalt haue a place without the campe, whither thou mayeſt goe to the neceſſities of nature, 13. carying on thy girdle a piked inſtrument. And when thou ſitteſt downe, thou ſhalt dig round about, & with the earth that is digged vp ſhal couer 14. that which thou art caſed of (for our Lord thy God walketh in the middes of thy campe, to deliuer thee and to giue thyne enemie vnto thee) and let thy campe be holie, & let no filthines appeare therein, leſt he forſake thee. 15. Thou ſhalt not deliuer the ſeruant to his Maiſter, that is fled to thee. 16. he ſhal dwel with thee in the place, that ſhal pleaſe him, and in one of thy cities ſhal he reſt: vexe him not. 17. There ſhal be no whoore of the daughters of Iſrael, nor whooremõger of the ſonnes of Iſrael. 18. Thou ſhalt not offer the hire of a ſtrumpet, nor the price of a dog, in the houſe of our Lord thy God, whatſoeuer it be that thou haſt vowed: becauſe both is abominatiõ before our Lord thy God. 19. Thou ſhalt not lend to thy brother money to vſurie, nor corne, nor any other thing: 20. (c) but to the ſtrãger. And to thy brother thou ſhalt lend that which he needeth, without vſurie: that our Lord thy God may bleſſe thee in al thy worke in the Land, which thou ſhalt enter to poſſeſſe. 21. When thou haſt vowed a vow to our Lord thy God, thou ſhalt not ſlacke to pay it: becauſe our Lord thy God wil require it. And if thou delay, it ſhal be reputed to thee for ſinne. 22. (d) If thou wilt not promiſe, thou ſhalt be without ſinne. 23. But that which is once gone out of thy lippes, thou ſhalt obſerue, & ſhalt doe as thou haſt promiſed to our Lord thy God, & haſt ſpoken with thy proper wil and thyne owne mouth. 24. Entring into thy neighbours vineyard, eate grapes as much as ſhal pleaſe thee: but carrie none out with thee. 25. If thou enter into thy freinds corne, thou ſhalt breake the eares, and rub them in thy hand: but with a ſikcle thou ſhalt not reap.

(c) Only lawful enemies are here called ſtrãgers: where therfore is iuſt cauſe of warre, there only it is lawful to exerciſe vſurie S. *Amb. li. de Tobia c. 15.*

d) Vowes binde where otherwiſe was no obligation.

CHAP.

CHAP. XXIIII.

Diuorce permitted to auoide greater euil. 5. *The newly maried muſt not goe to warre.* 7. *He that trayterouſly ſelleth a man muſt be ſlaine.* 8. *Diſobedience to Prieſts incurreth leproſie.* 10. *Such things may not be taken to pledge, as can not be wel ſpared.* 14. *Poore labourers muſt be preſently payed.* 16. *Not one punished for an others fault, but right iudgement to al,* 18. *and liberal almes to the poore.*

IF a man take a wife, and haue her, and ſhe finde not grace before his eies for ſome lothſomenes: he ſhal write a bil of diuorce, and ſhal giue it in her hand, and // diſmiſſe her out of his houſe. And being departed, when ſhe ſhal haue married an other huſband, 3. and he alſo hateth her, and hath giuen her a bil of diuorce, and hath diſmiſſed her out of his houſe, or is dead: 4. the former huſband can not take her againe to wife: becauſe ſhe is polluted, and is made abominable before our Lord: leſt thou make thy Land to ſinne, which our Lord thy God ſhal deliuer thee to poſſeſſe. 5. When a man hath lately taken a wife, he ſhal not goe forth to battel, neither ſhal any publike neceſſitie be inioyned him, but he ſhal attend to his owne houſe without fault, that one yeare he may reioyce with his wife. 6. Thou ſhalt not take for a pledge the nether or the vpper milſtone: becauſe (*a*) he hath pledged his life to thee. 7. If any man be taken ſoliciting his brother of the children of Iſrael, & ſelling him take a price, he ſhal be ſlaine, and thou ſhalt take away the euil from the middes of thee. 8. Obſerue diligently that thou incurre not the plague of leproſie, but thou ſhalt doe whatſoeuer the Prieſts of the Leuitical ſtocke ſhal teach thee, according to that, which I haue commanded them, and fulfil thou it carefully. 9. Remember what our Lord your God did to Marie, in the way when you came out of Ægypt. 10. When thou ſhalt require of thy neighbour any thing that he oweth thee, thou ſhalt not enter into his houſe to take away a pledge: 11. but thou ſhalt ſtand without, and he ſhal bring forth to thee that which he hath. 12. But if he be poore, the pledge ſhal not lodge with thee that night, 13. but forthwith thou ſhalt reſtore it to him before the going downe of the ſunne: that ſleeping in his rayment, he may bleſſe thee, and thou mayeſt haue iuſtice before our Lord thy God. 14. Thou ſhalt not denie the hyre of the needie, and poore man thy brother, or the ſtranger, that

(*a*) This Hebrew phraſe ſignifieth, that pledging the thing wherin the meanes of life conſiſteth is as if he pledged his life.

dwelleth with thee in the land, and is within thy gates: 15. but the ſame day thou ſhalt pay him the price of his labour, before the going downe of the ſunne (*b*) becauſe he is poore, and there-withal ſuſteyneth his life: leſt he crie againſt thee to our Lord, and it be reputed to thee for a ſinne. 16. The fathers ſhal not be ſlaine for the children, nor the children for the fathers, but euerie one ſhal die for his owne ſinne. 17. Thou ſhalt not peruert the iudgement of the ſtranger and the pupil, neither ſhalt thou take away the widowes rayment for a pledge. 18. Remember that thou didſt ſerue in Ægypt, & our Lord thy God deliuered thee from thence. Therfore I command thee that thou doe this thing: 19. When thou haſt reaped the corne in thy field, and forgetting haſt left a ſheafe, thou ſhalt not returne to take it away: but thou ſhalt ſuffer the ſtranger, and the pupil, and the widow to take it away, that our Lord thy God may bleſſe thee in al the worke of thy hands. 20. If thou haue gathered the fruits of thy oliue trees, whatſoeuer remaineth on the trees, thou ſhalt not returne to gather it: but ſhalt leaue it to the ſtranger, the pupil, and the widow. 21. If thou make vintage of thy vineyard, thou ſhalt not gather the cluſters that remaine, but they ſhal goe to the vſes of the ſtranger, the pupil, & the widow. 22. Remember that thou alſo didſt ſerue in Ægypt, and therfore I command thee that thou doe this thing.

(*b*) In caſe the labourer ſuſteineth his life by his dailie wages, then not to pay him is in effect to kil him: and ſuch ſinne crieth to God for reuenge.

ANNOTATIONS.

CHAP. XXIIII.

Whether the band of mariage could be looſed or no in the old law, amongſt Chriſtiãs it can not be diſſolued.

No not for adulterie.

1. *Diſmiſſe her.*] Whether this diuorce was tolerated as a leſſe ſinne, to auoide a greater, as S. Hierome (*li. 1. in Mat. c. 5. & li. 3. in c. 19.*) S. Chryſoſtome (*ho. 17. in Mat. 5.*) and others teach; or diſpenſed withal, and ſo made lawful to the Iewes, which is alſo probable, for that none of the holie Prophets did euer reprehend it; ſure it is, that Chriſt either by correcting a fault, or by recalling a former diſpenſation, reſtored the inſolubilitie of mariage to the firſt inſtitution, ſaying: (*Mat. 19.*) *That which God hath ioyned together, let not man ſeparate.* Further anſwering the Phareſees, concerning this law, that *Moyſes for the hardnes of your hart permitted you to diſmiſſe your wiues: but from the beginning it was not ſo.* And albeit he alloweth ſeparation of man and wife for fornication, yet for no cauſe neither of them can marie againe, ſo long as the other liueth. As S. Auguſtine (*li. 1. de adulter. coniugij. c. 11. & 12.*) by conference of three Euangeliſtes words touching this point, plainely ſheweth, concluding That *for ſo much as holie Scripture calleth him* (that taketh a woman ſo diſmiſſed) *not a husband, but an adulterer, ſhe is ſtil his wife, by whom for fornication ſhe was diſmiſſed.* Likewiſe he proueth by S. Paules doctrine (*Rom. 7. & 1. Cor. 7.*) that though diuorce be made for adulterie, yet neither the guiltie nor innocent partie can marie another, for the Apoſtle ſaith: *A woman is vnder the law of her husband, ſo long as he liueth. If her husband be dead ſhe is looſed from his law. Therfore her husband liuing, ſhe ſhal be called an aduoutreſſe, if ſhe be with an other man. If ſhe part, let her remaine vnmaried, or be reconciled to her husband. A woman is bound to the law ſo long time as her husbãd liueth*, &c. Theſe words of the Apoſtle (ſayth he *li. 2. c. 4.*) ſo often repeated, ſo often inculcated, are true, are liuely, are

ſound,

ſound, are plaine. A woman beginneth not to be the wife of a later husband except ſhe ceaſe to be the wife of the former. And ſhe ceaſeth to be the wife of the former, if he die, not if he or ſhe commit adulterie. Therfore a wife is lawfully diſmiſſed for fornicatiõ, but the bond of the former remaineth, for which cauſe he is guiltie of adulterie, that marieth her that is diſmiſſed, yea though it be for fornication. Thus and much more ſayth S. Auguſtine in the ſame, and in other books. And al the ancient fathers, and learned ſchoolmen teach vniformely, that nothing but bodilie death can looſe the band of Mariage conſummate; nor of vnconſummate, but death, or ſolemne vow in an approued rule of religion.

Only before conſummation Mariage is diſſolued by ſolemne vow in Religion.

CHAP. XXV.

Punishment afflicted according to the fault, but ſo that he which is beaten haue not aboue fourtie ſtripes. 4. The oxes mouth not be mooſeled that treadeth corne. 5. A maried man dying without iſſue, his brother muſt marie the widow. 11. The wife that taketh her husbands aduerſarie by his priuities muſt loſe her hand. 13. No falſe weights nor meaſures to be kept. 17. Amelicites muſt be vtterly deſtroyed.

IF there be a controuerſie between ſome, & they cal vpon the iudges: whom they ſhal perceiue to be iuſt, to him they ſhal giue the price of iuſtice: whom impious, him they ſhal condemne of impietie. 2. And if they ſee that the offender be worthie of ſtripes, they ſhal caſt him downe, & ſhal cauſe him to beaten before them. According to the meaſure of the ſinne ſhal the meaſure alſo of the ſtripes be: 3. yet ſo, that they exceed not the number of fourtie: leſt thy brother depart fowly torne before thyne eies. 4. Thou ſhalt (a) not mooſel the mouth of the oxe that treadeth out thy corne in the floore. 5. When brethren ſhal dwel together, and one of them die without children, the wife of the deceaſed ſhal not marie to an other: But [a] his brother ſhal take her, & rayſe vp the ſeede of his brother: 6. & the firſt borne ſonne of her he ſhal cal by his name, that his name be not abolished out of Iſrael. 7. But if he wil not take his brothers wife, that by law is due to him, the womã ſhal goe to the gate of the citie, and cal vpon the ancients, and ſay: My huſbandes brother wil not rayſe vp his brothers ſeed in Iſrael: ner take me to his wife. 8. And forthwith they ſhal cauſe him to be ſent for, and ſhal aske him. If he anſwer: I wil not take her to wife: 9. the woman ſhal come to him before the ancients, and ſhal take of his ſhoe from his foote, and (b) ſpit in his face, and ſay: So ſhal it be done to the man, that buildeth not his brothers houſe. 10. And his name ſhal be called in Iſrael (c) The houſe of the vnſhod. 11. If two men fal at words betwixt themſelues, and one begin to brawle againſt the other, and the wife of the one willing to deliuer her huſband out of the hand of the

(a) S. Paul expoundeth this of the ſpiritual labourer in Gods Church: that he muſt haue his maintenance for his trauel. 1. *Cor.* 9. & 1. *Tim.* 5. It was alſo ment of oxen, ſo it hath two literal ſenſes. *Theo. q.* 31. *in Dent.*

(b) He that diſdaineth to honour his brother is iuſtly deſpiſed.

(c) A laſie familie & vnprofitable to the cõmõwealth. Miſtically, Paſtours muſt beget ſpiritual

children to Chriſt, not to themſelues; & ſo they are cal-'ed Chriſtians, not Paulians, whom S. Paul conuerted. And he that is elected by the Church to ſpiritual functiõ, & neglecteth his dutie, is worthie of reproach and infamie. *S. Aug. li. 32. c. 10. cons. Fauſt. Manich.*

ſtronget, put forth her hand, and take his priuities: 14. thou ſhalt cut of her hand, neither ſhalt thou be moued with any pitie vpon her. 13. Thou ſhalt not haue diuerſe weights in thy bag, a greater and a leſſe: 14. neither ſhal there be in thy houſe a greater bu'hel and a leſſe. 15. Thou ſhalt haue a weight iuſt and true, and thy buſhel ſhal be equal and true: that thou mayeſt liue a long time vpon the Land, which our Lord thy God ſhal giue thee. 16. For thy Lord abhorreth hiñ, that doth theſe things, and deteſteth al iniuſtice. 17. Remember what (*d*) Amalec did to thee in the way when thou cameſt out of Ægypt: 18. how he met thee, & ſtrucke the hindmoſt of thy armie, which being wearie reſted themſelues, when thou waſt ſpent with famine and labour, and he feared not God. 19. Therfore when our Lord thy God ſhal giue thee reſt, and ſubdue al nations round about in the Land, which he hath promiſed thee, thou ſhalt deſtroy his name vnder heauen. Beware thou forget it not.

(*d*) Amalec firſt impugned Iſrael after they had paſſed the red ſea, *Exod. 17.*

ANNOTATIONS.

CHAP. XXV.

5. His brother ſhal take her.] This proueth euidently that the prohibition, not to marie the brothers wife (*Leuit. 18.*) was a poſitiue law, binding only when the firſt brother dying left iſſue. For dying without iſſue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. ſo Booz maried Ruth. Neither was it contrarie, but agreable to the law of nature, to marie the brothers wife when he was dead without iſſue, as is before noted *Gen. 38.*

Mariage with the brothers wife, he dying without iſſue.

Ruth. 3. & 4

CHAP. XXVI.

Firſt fruits muſt be offered in ſpecial place aſsigned to Gods ſeruice, profeſsing of gratitude for the land poſſeſſed according to Gods promiſe. 12. Likewiſe tithes of the third yeare, 16. with concluſion, that the people promiſe to obſerue al the preceptes of God, and ſo doing he wil protect and proſper them.

The third leſſon in Maſſe on Imber Saturday in whitſunweeke.

AND when thou art entred into the Land, which our Lord thy God wil giue thee to poſſeſſe, and haſt obteyned it, and dwelleſt in it: 2. thou ſhalt take firſt of al thy fruits, and put them in a maund, and ſhalt goe to the place, which our Lord thy God ſhal chooſe, that his name may be inuocated there: 3. and thou ſhalt goe to the Prieſt, that ſhal

be in

be in thoſe daies, and ſay to him: I profeſſe this day before our Lord thy God, that I am entred into the Land, for the which he ſware to our fathers, that he would giue it vs. 4. And the Prieſt taking the maund at his hand, ſhal ſet it before the altar of our Lord thy God: 5. and thou ſhalt ſpeake in the ſight of our Lord God: (a) The Syrian perſecuted my father, who deſcended into Ægypt, and ſeiourned there in a verie ſmale number, and grew into a nation great and ſtrong and of an infinit multitude. 6. And the the Ægyptians afflicted vs, and perſecuted vs, laying on moſt grieuous burdens: 7. and we cried to our Lord the God of our fathers: who heard vs, and reſpected our affliction, and labour, and diſtreſſe: 8. and brought vs out of Ægypt in a ſtrong hand, a ſtretched out arme, in great terrour, in ſignes and wonders: 9. and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. 10. And therfore now I offer firſt fruits of the Land, which our Lord hath giuen me. And thou ſhalt leaue them in the ſight of our Lord thy God, adoring our Lord thy God. 11. And thou ſhalt feaſt in al the good things, which our Lord thy God hath giuen to thee, and thy houſe, thou and the Leuite, and the ſtranger that is with thee. 12. When thou haſt finiſhed the tithe of al thy fruits, in (b) the third yeare of tithes thou ſhalt giue to the Leuite, & the ſtranger, & the pupil, & the widow, that they may eate within thy gates, and be filled: 13. & thou ſhalt ſpeake in the ſight of our Lord thy God: I haue brought that which is ſanctified out of my houſe, & haue giuen it to the Leuite, and the ſtranger, and the pupil, and the widow, as thou haſt commanded me: I haue not tranſgreſſed thy commandements nor forgotten thy precepts. 14. I haue not eaten of them in my mourning, nor ſeparated them in any vncleannes, nor ſpent of them any thing in funerals. I haue obeyed the voice of our Lord my God, and haue done al things as thou didſt command me. 15. Looke from thy ſanctuarie, and thy high habitation of heauen, and bleſſe thy people Iſrael, and the Land, which thou haſt giuen vs, as thou ſwareſt to our fathers, a land flowing with milke & honie. 16. This day our Lord thy God hath commanded thee to doe theſe commandments and iudgements: that thou keep and fulfil them with al thy hart, and with al thy ſoule. (c) 17. Thou haſt choſen our Lord this day to be thy God, and to walke in his waies, and keep his ceremonies, and precepts, and iudgements, & obey his commandement. 18. And our Lord hath choſen thee this day, that thou ſhouldeſt be his peculiar people, as he hath ſpoken to thee, and thou ſhouldeſt keepe al his commandements: 19. and make thee higher then al nations which he created, to his prayſe, and name, and glorie: that thou mayſt be a holie people of our Lord thy God, as he hath ſpoken.

(a) Laban purſued Iacob, whē he parted from Meſopotamia of Syria. *Gen.* 27.

The firſt leſſon in Maſſe on Imber Saturday in Lent.

(b) The people payed euerie yeare two tithes: the firſt to the Leuites: the ſecond for entertaining trauelers to & from Ieruſalē: & euerie third yeare a third tith for relief of the poore inhabitants.

(c) Mutual pact betweenGod & his people; that they ſeruing him, he wil reward them.

CHAP. XXVII.

Gods commandements muſt be writen in plaſtred ſtones. An Altar erected, and Sacrifices offered. 12. *Obſeruers of the commandements muſt be bleſſed, and tranſgreſſours curſed.* 14. *With the forme of curſing of idolaters, and diuers other enormious ſinners.*

The third part. Gods promiſes & threats, for keeping or breaking his cõmandments.

AND Moyſes and the ancients of Iſrael commanded the people, ſaying: Keep euerie commandment that I command you this day. 2. And when you are paſſed ouer Iordan into the Land, which our Lord thy God wil giue thee, thou ſhalt erect great ſtones, and ſhalt poliſh them with plaſter, 3. that thou mayſt write on them al the words of this law, when thou haſt paſſed ouer Iordan: that thou mayſt enter into the Land, which our Lord thy God wil giue thee, a land flowing with milke and honie, as he ſware to thy fathers. 4. When therfore you are paſſed Iordan, erect the ſtones, which I command you this day, in mouut Hebal, and thou ſhalt poliſh them with plaſter: 5. and thou ſhalt build there an altar to our Lord thy God of ſtones, which yron hath not touched, 6. and of ſtones not faſhioned nor polished: and thou ſhalt put vpon it holocauſts to our Lord thy God, 7. and ſhalt immolate pacifike hoſts, and eate there, and feaſt before our Lord thy God. 8. And thou ſhalt write vpon the ſtones al the words of this law plainely and cleerly. 9. And Moyſes and the Prieſts of the Leuitical ſtocke ſaid to al Iſrael: Attend, and heare Iſrael: This day thou art made the people of our Lord thy God: 10. thou ſhalt heare his voice, and doe the commandements and iuſtices, which I command thee. 11. And Moyſes commanded the people in that day, ſaying: 12. (*d*) Theſe ſhal ſtand to bleſſe the people, vpõ mount Garizim, when you are paſt Iordan: Simeon, (*e*) Leui, Iudas, Iſſachar, Ioſeph, & Beniamin. 13. And ouer againſt them theſe ſhal ſtand to curſe on mount Hebal: Ruben, Gad, and Aſer, and Zabulon, Dan and Nephthali. 14. And the (*f*) Leuites ſhal pronounce, and ſay to al the men of Iſrael with a high voice: 15. Curſed be the man that maketh a grauen and molten thing, the abominatiõ of our Lord, the worke of the hands of artificers, & ſhal put it (*g*) in ſecret, and al the people ſhal anſwer, and ſay: Amen. 16. Curſed be he that honoureth not his father and mother. and al the people ſhal ſay: Amen. 17. Curſed be he that remoueth his neighbours bounds. and al the people ſhal ſay: Amen. 18. Curſed be he that maketh the blind to goe amiſſe in his iourney. and al the people ſhal ſay: Amen. 19. Curſed be he that peruerteth the iudgement of the ſtranger, of the

(*d*) The anciẽts of euerie tribe.
(*e*) The Leuites proper office was to bleſſe.
(*f*) But by occaſion of ſinne their office was alſo to pronounce curſes.
(*g*) Though the ſinnes were ſecret, yet the offenders were curſed: publike ſinnes were alſo publikely punished.

pupil

pupil and the widow. and al the people ſhal ſay: Amen. 20. Curſed be he that ſleepeth with his fathers wife, and reuealeth the couer of his bed. and al the people ſhal ſay: Amen. 21. Curſed be he that lyeth with any beaſt. and al the people ſhal ſay: Amen. 22. Curſed be he that ſleepeth with his ſiſter, the daughter of his father, or of his mother. and al the people ſhal ſay: Amen. 23. Curſed be he that ſleepeth with his mother in law. and al the people ſhal ſay: Amen. 24. Curſed be he that ſecretly ſtriketh his neighbour. and al the people ſhal ſay: Amen. 25. Curſed be he that taketh guifts, to kil the ſoule of innocent bloud. and al the people ſhal ſay: Amen. 26. Curſed be he that abydeth not in the words of this law, and fulfilleth them not in worke. and al the people ſhal ſay: Amen.

CHAP. XXVIII.

Diuers bleſſings are promiſed to the obſeruers of Gods commandments, 15. and curſes threatned to tranſgreſſours.

BVT if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandements, which I command thee this day, our Lord thy God wil make thee higher then al nations, that be on the earth. 2. And (a) al theſe bleſſings ſhal come vpon thee, and ouertake thee: yet ſo if thou heare his precepts. 3. Bleſſed ſhalt thou be in the citie, and bleſſed in the field. 4. Bleſſed ſhal be the fruit of thy wombe, and the fruit of thy ground, and the fruit of thy cattel, the troups of thy heards, & the folds of thy ſheep. 5. Bleſſed ſhal thy barnes be, and bleſſed (b) thy remaines: 6. Bleſſed ſhalt thou be comming in and going out. 7. Our Lord wil giue thyne enemies, that riſe vp againſt thee, to fal downe in thy ſight: one way they ſhal come againſt thee, and ſeuen wayes they ſhal fly from thy face. 8. Our Lord wil ſend forth bleſſing vpon thy ceilars, and vpon al the workes of thy hands: and wil bleſſe thee in the land, that thou ſhalt receiue. 9. Our Lord wil rayſe thee vp vnto himſelf to be a holie people, as he ſware to thee: If thou keep the commandments of our Lord thy God, and walke in his waies. 10. And al the people of the earth ſhal ſee that the name of our Lord is inuocated vpon thee, and they ſhal feare thee. 11. Our Lord wil make thee abound with al goods, with the fruit of thy wombe, & the fruit of thy cattel, with the fruit of thy lād, which our Lord ſware to thy fathers that he would giue thee. 12. Our Lord wil open his moſt excel-

(a) Temporal bleſſings belōged to ſenſual people of the old teſtament: now the poore in ſpirit are bleſſed, that mourne, and ſuffer perſecution for truth and iuſtice.

(b) The poore being relieued of thy ſuperfluitie ſhal bleſſe thee.

lent treaſure, the heauen, that it may giue rayne to thy land in due ſeaſon: and wil bleſſe al the workes of thy hands. And thou ſhalt lend to many nations, and thy ſelf ſhalt take lone of no man. 13. And our Lord ſhal make thee (c) the head, and not the taile: and thou ſhalt be alwaies aboue, and not vnder: (d) yet ſo, if thou wilt heare the commandments of our Lord thy God which I command thee this day, and keep & doe them, 14. & decline not frō them, neither to the right hand, nor to the left, nor folow ſtrange Gods, nor ſerue thē. 15. But if thou wilt not heare the voice of our Lord thy God, to keepe & doe al his cōmādments & ceremonies which I cōmand thee this day, (e) al theſe curſes ſhal come vpon thee, and ouertake thee. 16. Curſed ſhalt thou be in the citie, curſed in the field. 17. Curſed ſhal thy barne be, and curſed thy remaines. 18. Curſed ſhal be the fruit of thy wombe, and the fruit of thy ground, the heards of thy oxen, and the flockes of thy ſheep. 19. Curſed ſhalt thou be comming in, and curſed going out. 20. Our Lord ſhal ſend vpon thee famine and hunger, & rebuke vpon al the workes which thou ſhalt doe: vntil he conſume and deſtroy thee quickly, for thy moſt wicked inuentions, wherein thou haſt forſaken me. 21. Our Lord ſet the peſtilence vpon thee, vntil he conſume thee out of the land, which thou ſhalt enter in to poſſeſſe. 22. Our Lord ſtrike thee with pouertie, with the feuer and cold, with burning and heate, & with corrupt ayre and blaſting, and purſue thee til thou periſh. 23. Be the heauen that is ouer thee of braſſe, & the ground that thou treadeſt of yron. 24. Our Lord giue duſt for rayne vpon thy land, and aſhes deſcend from heauen vpon thee, til thou be conſumed. 25. Our Lord deliuer thee to fal downe before thyne enemies. One way goe thou forth againſt them, & fly ſeuen, and be thou diſperſed throughout al the Kingdomes of the earth. 26. And be thy carcaſſe meate to al the fowles of the ayre, & beaſts of the earth, and be there none to driue them away. 27. Our Lord ſtrike thee with the boile of Ægypt, and the part of thy bodie, by the which dung is caſt out, with ſcab alſo and itch, ſo that thou canſt not be cured. 28. Our Lord ſtrike thee with madnes and blindnes and furie of minde, 29. & grope thou at midday as the blinde is wont to grope in the darke, and direct not thy wayes. And at al times ſuſteyne thou wrong, and be thou oppreſſed with violence, neither haue thou any to deliuer thee. 30. Take thou a wife, and an other ſleepe with her. Build thou a houſe, and dwel not therin. Plant thou a vineyard, and take not the vintage thereof. 31. Be thy oxe immolated before thee, and thou not eate therof. Be thy aſſe taken away in thy ſight, and not reſtored to thee. Be thy ſheep giuen to thyne enemies, and be there none to helpe thee. 32. Be thy ſonnes and thy daughters deliuered to another people, thyne eyes ſeeing, and deſeling at the ſight of them al the day, and be there no ſtrength in thy hand. 33. The fruits of thy land, and al thy labours let a people eate, which thou knoweſt not: and be thou alwaies ſuſteyning calumnie, and oppreſſed al dayes, 34. and aſtoniſhed at the terrour of thoſe

things,

(c) Thou ſhalt rule ouer others & none ouer thee.
(d) Yet alwaies with this condition: if thou ſerue God.
(e) Thus moſt commonly ſinners were curſed in the old Teſtament, but ſuch as now ſerue not God rightly, and yet proſper in this world, ſhal in a moment deſcend into hel. Iob. 21.

things, which thyne eyes ſhal ſee. 35. Our Lord ſtrike thee with a verie ſore botch in the knees and ſhankes, and be thou vncurable from the ſole of the foote vnto the top of thy head. 36. Our Lord ſhal bring thee, and thy King whom thou ſhalt appoint ouer thee, vnto a nation, which thou and thy fathers know not: & there thou ſhalt ſerue ſtrange Gods, wood and ſtone. 37. And thou ſhalt be deſtroyed for a prouerbe and fable to al peoples, vnto whom our Lord ſhal bring thee in. 38. Thou ſhalt caſt much ſeed into the ground, and gather litle: becauſe the locuſtes ſhal deuour al things. 39. Thou ſhalt plant a vineyard, and dig, and the wine thou ſhalt not drinke, nor gather any thing therof: becauſe it ſhal be waſted with wormes. 40. Thou ſhalt haue oliues in al thy borders, and ſhalt not be anointed with the oyle: becauſe they ſhal drop away, and periſh. 41. Thou ſhalt beget ſonnes and daughters, and ſhalt not enioy them: becauſe they ſhal be led into captiuitie. 42. Al thy trees and the fruits of thy ground the blaſting ſhal conſume. 43. (e) The ſtranger that liueth with thee in the Land, ſhal aſcend ouer thee, and ſhal be higher: and thou ſhalt deſcend downeward, and be inferiour. 44. He ſhal lend thee, and thou ſhalt not lend him. He ſhal be as the head, and thou ſhalt be the tayle. 45. And al theſe curſes ſhal come vpon thee, and purſueing ſhal ouertake thee, til thou periſh: becauſe thou heard not the voice of our Lord thy God, nor kept his commandments and ceremonies which he commanded thee. 46. And they ſhal be in thee as ſignes & wonders, and in thy ſeed for euer: 47. becauſe thou didſt not ſerue our Lord thy God in ioy and gladnes of hart, for the abounda. ce of al things. 48. Thou ſhalt ſerue thine enemie, whom our Lord wil ſend vpon thee, in hunger, and thirſt, and nakednes, and al penurie, and he ſhal put an yron yoke vpon thy neck, til he conſume thee. 49. Our Lord wil bring vpon thee a Nation from a farre, and from the vttermoſt ends of the earth, in likenes of an eagle that flieth with vehemencie: whoſe tongue thou canſt not vnderſtand: 50. a verie malapert Nation, that wil attribute nothing to the ancient, nor haue pitie on the litle one, 51. and wil deuour the fruit of thy cattel, and the fruits of thy Land: vntil thou periſh, and wil not leaue thee wheate, wine, and oile, heards of oxen, and flockes of ſheep: vntil it deſtroy thee, 52. and conſume thee in al thy cities, and thy ſtrong and high wals be deſtroyed, wherin thou hadſt confidence in al thy Land. Thou ſhalt be beſieged within thy gates in al thy Land, which our Lord thy God wil giue thee: 53. and thou ſhalt eate the fruit of thy wombe, and the flesh of thy ſonnes & of thy daughters, which our Lord thy God ſhal giue thee, in the diſtreſſe and vaſtation wherwith thyne enemie ſhal oppreſſe thee. 54. The man that is delicate in thee & very riotous, ſhal much enuie his owne brother, and his wife that lieth in his boſome, 55. ſo that he ſhal not giue them of the flesh of his children, which he wil eate: becauſe he hath nothing els in the ſiege and penurie, wherwith thine enemies ſhal waſte thee

e) After manie other plagues and puniſhments, at laſt the Iewes refuſing and perſecuting Chriſt were reiected, and Gentiles called into the Church, and aduãced aboue them. 7 *heod. q. 34. in Deut.*

within al thy gates. 56. The tender and delicate woman, that could not goe vpon the ground, nor ſet downe her foote for ouer-much nicenes and tendernes, wil enuie her huſband, that lyeth in her boſome, vpon the fleſh of her ſonne and daughter: 57. and the filthines of the after births, that come forth from the middes of her thighes, and vpon the children that are borne the ſame howre. for they ſhal eate them ſecretly, becauſe of the penurie of al things, in the ſiege and vaſtation, wherwith thine enemie ſhal oppreſſe thee within thy gates. 58. Vnleſſe thou keep and doe al the words of this law, that be written in this volume, and feare his name glorious and terrible, that is, Our Lord thy God: 59. our Lord ſhal increaſe thy plagues, and the plagues of thy ſeed, great plagues and continuing, ſore infirmities and perpetual. 60. And he ſhal turne vpon thee al the afflictions of Ægypt, which thou didſt feare, and they ſhal cleaue to thee. 61. Moreouer alſo al the diſeaſes, and plagues, that be not written in the volume of this law, our Lord wil bring vpon thee, til he conſume thee: 62. & you ſhal remaine few in number, which before was as the ſtarres of heauen for multitude, becauſe thou heardſt not the voice of our Lord thy God. 63. And as before our Lord reioyced vpon you, doing good to you, & multiplying you: ſo he ſhal reioyce deſtroying and ſubuerting you, ſo that you may be taken away from the Land, which thou ſhalt enter to poſſeſſe. 64. Our Lord ſhal diſperſe thee into al peoples, from the fartheſt parts of the earth to the ends therof: and there thou ſhalt ſerue ſtrange Gods, which thou art ignorant of and thy fathers, wood and ſtone. 65. In thoſe nations alſo thou ſhalt not be quiet, neither ſhal there be reſting for the ſtep of thy foote. For our Lord wil giue thee a feareful hart, and daſeling eies, & a ſoule conſumed with penſiuenes: 66. and thy life ſhal be as it were hanging before thee. Thou ſhalt feare night and day, and thou ſhalt not truſt in thy life. 67. In the morning thou ſhalt ſay: Who wil grant me euening? and at euening: Who wil grant me morning? for the fearefulnes of thy hart, wherwith thou ſhalt be terrified, and for thoſe things which thou ſhal ſee with thine eies. 68. Our Lord ſhal bring thee againe with ſhips into Ægypt by the way, wherof he ſaid to thee that thou ſhouldeſt ſee it no more. There ſhalt thou be ſold to thine enemies for bondmen and bondwomen, and no man ſhal buy you.

CHAP. XXIX.

A couenant and oath is made between God and his people (with commemoration of ſundrie benefits by them receiued) that keeping his law they shal be more bleſſed: and breaking the ſame shal ſuſteine the threatned punishments.

THESE are the words of the couenant which our Lord commanded Moyſes to make with the children of Iſrael in the Land of Moab: beſide that couenant which he made with them in Horeb. 2. And Moyſes called al Iſrael, and ſaid to them: you ſaw al things, that our Lord did before you in the Land of Ægypt to Pharao, and to al his ſeruants, and to his whole land, 3. the great tentations, which thine eies haue ſeen, thoſe mightie ſignes, and wonders, 4. and our Lord (*a*) hath not giuen you a hart to vnderſtand, and eies to ſee, and eares that can heare, vnto this preſent day. 5. He hath brought you fourtie yeares by the deſert: your garments are not worne out, neither are the ſhoes of your feet conſumed with age. 6. Bread you haue not eaten, wine and ſicere you haue not drunke: that you might know that I am the Lord your God. 7. And you came to this place: and there came forth Sehon the King of Heſebon, and Og the King of Baſan, meeting vs to fight. And we ſtrucke them, 8. and tooke their land, and deliuered it in poſſeſſion to Ruben and Gad, and the half tribe of Manaſſes. 9. Keep therfore the words of this couenant, and fulfil them: that you may vnderſtand al things that you doe. 10. You ſtand this day al before our Lord your God, your Princes, and tribes, and ancients, and doctours, al the people of Iſrael, 11. your children and your wiues, and the ſtrangers that that abide with thee in the campe, beſides the cutters of wood, and them, that carie water: 12. that thou mayeſt paſſe in the couenant of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: 13. that he may rayſe thee vp a people to himſelfe, and he be thy God as he hath ſpoken to thee, and as he ſware to thy fathers, Abraham, Iſaac, and Iacob. 14. Neither with you onlie doe I make this couenant, and confirme theſe oathes, 15. but with al that be preſent & abſēt. 16. For you know how we dwelt in the Lād of Ægypt, and how we haue paſſed through the middes of nations, which paſſing through 17. you haue ſeen their abominatiōs & filth, that is to ſay, their Idols, wood and ſtone, ſiluer and gold, which they worſhipped. 18. Leſt perhaps there be among you man or womā, familie or tribe, whoſe hart is turned away this day from our Lord God, to goe and ſerue the Gods

(*a*) For ſinnes paſt God letteth ſome runne into reprobate ſenſe, permitting them to their owne freewil, who being void of grace wilfully obdurate thēſelues. 7 *heod. q 97. in Deut.*

of thoſe Nations: and there be among you(b) a root bringing forth gal & bitternes. 19. And when he ſhal heare the words of this oath, he bleſſe himſelfe in his hart, ſaying: I ſhal haue peace, and walke in the prauitie of my hart: and the(c) drunken take to her the thirſtie, 20. & our Lord forgiue him not: but then his furie moſt ſpecially fume, and his zeale againſt that man, and al the curſes ſit vpon him, that be written in this volume: & our Lord aboliſh his name vnder heauen, 21. and conſume him vnto perdition out of al the tribes of Iſrael, according to the curſes that are conteyned in the Booke of this law & couenant. 22. And the generation folowing ſhal ſay, and the children that ſhal be borne from thence-forth, and the ſtrangers that ſhal come from a farre, ſeeing the plagues of that Land, & the infirmities, wherwith our Lord hath afflicted it, 23. burning it with brimſtone, and heate of the ſalt, ſo that it can no more be ſowen, nor any green thing ſpring therof, after the example of the ſubuerſion of Sodom and Gomorrha, Adama, and Seboim, which our Lord ſubuerted in his wrath & furie. 24. And al the Nations ſhal ſay: Why hath the Lord done thus to this Land? what is this exceeding wrath of his furie? 25. And they ſhal anſwer: Becauſe they forſooke the couenant of the Lord, which he made with their fathers, when he brought them out of the Land of Ægypt: 26. and they haue ſerued ſtrange Gods, and adored them, whom they knew not, and to whom they had not been deſigned: 27. therfore the furie of the Lord was wrath againſt this Land, to bring vpon it al the curſes that are written in this volume: 28. and he hath caſt them out of their land, in wrath and furie, and in verie great indignation, and hath throwen them into a ſtrange land, as this day it is proued. 29. Things hidden (d) to our Lord God, which are manifeſt, to vs and to our children for euer, that we may doe al the words of this Law.

(b) A mind ſecretly infected with idolatrie.

(c) The appetite drunken with pleaſures thirſteth ſtil more.

(d) Secret things are knowne to God, manifeſt things to men. *Theod. q. 38. in Deut.*

CHAP. XXX.

If the children of Iſrael, offending and falling into the foreſrid curſes ſhal repent, God wil reſtore them to his bleſſings againe: 11. *leauing it in their power to to ſerue him if they wil,* 17. *and therefore warneth them that the impenitent ſhal aſſuredly periſh, becauſe hauing life and death, bleſſing and curſing propoſed, they chooſe the worſe.*

THERFORE when al theſe words ſhal be come vpon thee, the bleſſing or curſing, which I haue ſet forth before thee: and thou be touched with repentance of thy hart in al nations, into which our Lord thy God diſperſed thee, 2. and ſhalt returne to him, and obey his commandments, as I this day command thee, with thy children, in al thy hart,

and

& in al thy ſoule: 3. our Lord thy God wil bring thee againe from thy captiuitie, and haue mercie vpon thee, and gather thee againe out of al the peoples, into which he diſperſed thee before. 4. If thou be diſperſed as farre as the poles of heauen, thence wil our Lord thy God draw thee backe, 5. and wil take thee to him, and bring thee into the Land, which thy fathers poſſeſſed, and thou ſhalt obteyne it: and bleſſing thee wil make thee to be (a) of a greater number, then were thy fathers. 6. Our Lord thy "God wil circumciſe thy hart, and the hart of thy ſeed: that thou mayeſt loue our Lord thy God in al thy hart, and in al thy ſoule, that thou mayeſt liue. 7. And al theſe curſes he wil turne vpon thine enemies, & them that hate and perſecute thee. 8. But thou ſhalt returne, and heare the voice of our Lord thy God, & ſhalt doe al the commandments which I command thee this day: 9. and our Lord wil make thee abound in al the workes of thy hands, in the iſſue of thy wombe, and in the fruit of thy cattel, in the fertilitie of thy ground, and in the plentie of al things. For our Lord wil returne to reioyce vpon thee in al riches, as he reioyced in thy fathers: 10. yet ſo, if thou heare the voice of our Lord thy God, and keepe his precepts and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy ſoule. 11. This commandement, that I command thee this daie, "is not aboue thee, nor ſo farre off, 12. nor ſituated in heauen that thou mayeſt ſay: Which of vs is able to aſcend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? 13. nor placed beyond the ſea: that thou mayeſt pretend, and ſay: Which of vs can paſſe ouer the ſea and bring it euen vnto vs, that we may heare, & doe that which is commanded? 14. But the word is very neere thee, in thy mouth and in thy hart, to doe it. 15. Conſider that I haue "ſet before thee this day life and good, and contrariewiſe death and euil: 16. that thou mayeſt loue our Lord thy God, and walke in his waies, and keepe his commandments and ceremonies and iudgements: and thou mayeſt liue, and he multiplie thee, and bleſſe thee in the Land which thou ſhalt enter to poſſeſſe. 17. But if thy hart be auerted, and thou wilt not heare, and deceaued with errour thou adore ſtrange Gods, and ſerue them: 18. I foretel thee this day that thou ſhalt periſh, & abide a litle time in the Land, which paſſing ouer Iordã, thou ſhalt enter to poſſeſſe. "19. I cal for witneſſes this day heauen & earth, that I haue propoſed to you life and death, bleſſing and curſing. (b) Chooſe therfore life, that both thou mayeſt liue, and thy ſeede: 20. and mayeſt loue our Lord thy God, and obey his voice, and cleaue to him (for he is thy life, and the length of thy daies) that thou mayeſt liue in the Land, for the which our Lord ſware to thy fathers, Abraham, Iſaac, and Iacob, that he would giue it them.

(a) Some ſinners through great repentance become more vertuous, & are more rewarded then ſome that offended leſſe.

(b) God gaue man libertie to chooſe what he would folow. S. Amb. in Pſal. 40. v. 10.

ANNOTATIONS.

CHAP. XXX.

By grace men are made able to keepe Gods cõmandments.

6. God wil circumcise thy hart.) Most true it is, that of our selues, without Gods grace, none can keep or fulfil the commandments. But he, whose hart God doth circumcise, is thereby made able to loue God with al his hart, and with al his soule. And except some harts were thus circumcised, and so made able to loue God aboue al, and consequently their neighbours, God should not performe his promise, that he wil circumcise the hart of some.

So the commandments are not impossible.

11. Is not aboue thee.] When thou art stirred vp, assisted, and induced with Gods grace, the commandment of God *is not* (then) *aboue thee*, nor farre off from thee; but very neer thee, in thy mouth (to confesse God, and his truth) and in thy hart, to doe it But you wil aske: How then commeth it to passe, that manie hauing receiued sufficient grace, yet doe not keep Gods commandments? God himself answereth:

S. Aug. de nat. et grat. c. 69. et q. 54. in Deut. Theod. q. 38. in Deut. S. Cypr. l. 3. c. 52. ad Quir. S. Amb. in Psal. 40.

Free-wil.

15. That he *hath set before thee life and good, and contrariwise death and euil*; he inuiteth and helpeth, yet forceth thee not: he giueth thee power & abilitie, helping and not destroying thy freewil, that thou maist loue our Lord thy God, walke in his wayes, and keep his commandments. But if thy hart be auerted and (*v.* 17.) *thou wilt not heare*, thou shalt perish. Againe, God inculcateth:

19. *I cal for witnesses heauen and earth*, that I haue *proposed* to you life and death, blessing and cursing. *Choose* therefore life &c. What Doctour can teach more plainely the possibilitie of keeping Gods commandments and freewil in man, then this text of holie Scripture?

CHAP. XXXI.

Moyses substituteth Iosue his successour in temporal gouernment. 9. deliuereth the law to the Priests. 16. God foretelleth that the people wil often forsake him, and that he wil punish them, 19. commandeth Moyses to write a canticle (an abridgement of the Law) easie to be remembred. 25. And in further testimonie against them, the Leuites must put this booke in the arke of couenant.

The fourth part. An exhortatiõ to serue God, with prediction of their often sinnes & punishments.

MOYSES therfore went, and spake al these words to al Israel, 2. and said to them: I am this day an hundred and twentie yeares old, I can not (*a*) goe out & come in any longer, especially wheras our Lord also hath said to me: Thou shalt not passe ouer this Iordan: 3. Our Lord therfore thy God wil passe ouer before thee: he wil destroy al these nations in thy sight, and thou shalt possesse them: and

(*a*) He meaneth that he cã not exercise the office of a captaine general, and bring the people into the promised land.

this

this Ioſue ſhal paſſe ouer before thee, as our Lord hath ſpoken. 4. And our Lord ſhal doe to them as he did to Sehon and Og the Kings of the Ammorheites, and to their land, and ſhal deſtroy them. 5. Therfore when our Lord ſhal haue deliuered theſe alſo to you, you ſhal doe in like manner to them as I haue commanded you. 6. Doe manfully, & be ſtrengthned: feare not, neither tremble ye at their ſight: becauſe our Lord thy God himſelfe is thy conductour, & wil not leaue nor forſake thee. 7. And Moyſes called Ioſue, & ſaid to him before al Iſrael: Take courage, & be ſtrong: for thou ſhalt bring in this people into the Land, which our Lord ſware that he would giue to their fathers, and thou ſhalt diuide it by lot. 8. And our Lord that is your conductour, himſelfe wil be with thee: he wil not leaue, nor forſake thee: feare not, neither dread thou. 9. Moyſes therfore wrote this law, & deliuered it to the Prieſts the ſonnes of Leui, which caried the arke of the couenant of our Lord, & to al the ancients of Iſrael. 10. And he cõmanded them ſaying: After ſeuen yeares, in the yeare of remiſſion, in the ſolemnitie of tabernacles, 11. when al come together out of Iſrael, to appeare in the ſight of our Lord thy God, in the place which our Lord ſhal chooſe, thou ſhalt read the words of this law before al Iſrael, they hearing, 12. and the people being aſſembled together, as wel men as women, children, & ſtrangers, that are within thy gates: that hearing they may learne, and feare our Lord your God, and keep, and fulfil al the words of this law. 13. Their children alſo who now are ignorant; that they may heare, and feare our Lord their God, al the daies that they liue in the Lãd, which paſſing ouer Iordan you goe to obteyne. 14. And our Lord ſaid to Moyſes: Behold the daies of thy death are nigh: cal Ioſue, & ſtand ye in the tabernacle of teſtimonie, that I may cõmand him. Moyſes therfore and Ioſue went, & ſtoode in the tabernacle of teſtimonie, 15. and our Lord appeared there in the piller of a cloud, which ſtood in the entring of the tabernacle. 16. And our Lord ſaid to Moyſes: Behold thou ſhalt ſleep with thy fathers, and this people ryſing vp wil fornicate after ſtrange Gods in the Land, to the which it entreth to dwel therin: there wil they forſake me, and wil make the couenant, which I haue made with them, of none effect. 17. And my furie ſhal be wrath againſt them in that day, & I wil forſake them, and wil hide my face from them, and they ſhal be deuoured: al euils and afflictions ſhal find them, ſo that they ſhal ſay in that day: In truth becauſe God is not with me, theſe euils haue found me. 8. But I wil hide, and keep cloſe my face in that day, for al the euils which they haue done, becauſe they haue folowed ſtrãge Gods. 19. Now therfore write vnto you (*b*) this canticle, & teach the children of Iſrael: that they know it by hart, and ſing at by mouth, & this ſong be vnto me for (*c*) a teſtimonie among the children of Iſrael. 20. For I wil bring them into the Land, for the which I ſware to their fathers, flowing with milke and honie: And when they haue eaten, and are ful, and fat, they wil turne away to ſtrange Gods, and ſerue them: and wil detract from

(*b*) Meeter is more eaſily kept in memorie then proſe.
(*c*) And ſo by this Canticle they are conuinced that they were aboundantly fore warned, not to breake couenant with God.

from me, and make my couenant of none effect. 21. After that manie euils and afflictions shal haue found them, this canticle shal answer them for a testimonie, which no obliuion shal take away out of the mouth of their seed. For I know their cogitations, what things they are about to doe this day, before that I bring them into the Land which I haue promised them. 22. Moyses therfore wrote the canticle, and taught it the children of Israel. 23. And our Lord commanded Iosue the sonne of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the Land which I haue promised, and I wil be with thee. 24. Therfore after that Moyses wrote the words of this law in a volume, and finished it, 25. he commanded the Leuites, that caried the arke of the couenant of our Lord, saying: 26. Take this book, and put it in the side of the arke of the couenant of our Lord your God: that it may be for a testimonie against thee. 27. For I know thy contention, and thy most stiffe necke. Whiles I yet liue and goe in with you, you haue done alwayes contentiously against our Lord: how much more when I shal be dead? 28. Gather to me al the ancients by your tribes, and your Doctours, and I wil speake these words in their hearing, and wil inuocate against them heauen and earth. 29. For I know that after my death you wil doe wickedly, and wil decline quickly from the way, that I haue cómanded you: and euils shal come vpon you in the later times, when you shal doe euil in the sight of our Lord, to prouoke him by the workes of your hands. 30. Moyses therfore spake in the hearing of the whole assemblie of Israel the words of this song, and finished it euen to the end.

The eleuenth prophecie in the office before Masse on Easter eue. And the third on whitsun-eue.

CHAP. XXXII.

A Canticle of the Law, wherin the people are exhorted to serue God, for his perfect goodnes, for his singular benefits, for their former inbratitude, and for his mercie stil mixed with his punishments. 44. Al which being earnestly commended to them to remember and teach their children, 48. Moyses is commended to goe into a mountaine, whence he shal see the promised land, but not enter into it.

The Canticle at Lauds on Saturday.

HEARE ye (*a*) heauens what things I speake, the earth heare the words of my mouth.

(*a*) Al things in heauen and in earth testifie that God dealeth wel with his people.

2. My (*b*) doctrine grow together as raine, my speach flow as the dew, as it were a showre vpon the herbe, and as it were drops vpon the grasse.

(*b*) Doctrine doth fructifie in good soules as raine & dew in the ground.

3. Because I wil inuocate the name of our Lord: giue magnificence to our God. (*c*)

(*c*) Mans first dutie is to praise God.

4. The workes of God be perfect, and al his waies iudgements: God is faithful, and without any iniquitie, iust and right.

5. They

5. They (*d*) haue ſinned to him, and not his children in filthines: a froward and peruerſe generation.

6. Theſe things doeſt thou render to our Lord, thou fooliſh and vnwiſe people? Is not he thy father, that hath poſſeſſed thee, and made, and created thee?

7. Remember the old daies, thinke vpon euerie generation: aske thy father, and he wil declare to thee: thy elders, and they wil tel thee.

8. When the higheſt (*e*) diuided the nations: when he ſeparated the ſonnes of Adam, he appointed the limits of people according to (*f*) the number of the children of Iſrael.

9. But our Lords part is his people: Iacob the corde of his inheritance.

10. He (*g*) found him in a deſert land, and a place of horrour, and of vaſt wildernes: he led him about, and taught him: and kept him as the apple of his eye.

11. As the eagle prouoking her yong to flie, and houering ouer them hath he ſpred his wings, and he hath taken him, and caried him on his ſhoulders.

12. Our Lord onlie was his guide: and there was not with him a ſtrange God.

13. He placed him ouer an high land: that he might eate the fruits of the fields, that he might ſucke (*h*) honie out of the rocke, and (*i*) oile out of the hardeſt ſtone.

14. Butter from the heard, and milke of the ſheep, with the fat of lambes, & of rammes of the ſonnes of Baſan: and buck-goats with the marow of wheate, and might drinke the bloud of the grape moſt pure.

15. The (*k*) beloued was made groſſe, and ſpurned: made groſſe, fatted, dilated, he left God his Maker, and departed from God his ſaluation.

16. They prouoked him in ſtrange Gods, and in abominations ſtirred him to anger.

17. They immolated to diuels and not to God, to Gods, which they knew not: there came (*l*) new and freſh ones, whom their fathers worſhipped not.

18. God that begat thee thou haſt forſaken, and haſt || forgotten our Lord thy Creatour.

19. Our Lord ſaw, and was moued to wrath: becauſe his ſonnes and daughters prouoked him.

20. And he ſaid: (*m*) I wil hide my face from them, and wil conſider their laſt: for it is a peruerſe generation, and vnfaithful children.

21. They (*n*) haue prouoked me in that which was no God, and haue angred me in their vanities: & I wil prouoke them in that which is no people, and in (*o*) a fooliſh nation wil I anger them.

d) The next, to acknowledge his owne ſinnes & defects.

e) At the towre of Babel.

f) Iſrael being but one people poſſeſſed the inheritance of ſeuen other nations.

g) God choſe Iſrael to be his peculiar people of mere grace, and protected them.

h) Bees without mens induſtrie made honie in the rockes.

i) Oliue trees proſpered in ſtonie places.

k) Temporal proſperitie occaſion of the Iewes reuolting frō God.

l) Noueltie allureth carnal people to idolatrie and hereſie.

m) For their peruerſnes God withdrew his help from them.

n) God firſt loueth, before anie man loueth him, but men firſt forſake God, before he forſake them.

o) The Iewes reputed moſt Gentiles fooliſh yet now they are inferior to al.

22. A fyre is kindled in my wrath, and ſhal burne euen to the loweſt parts of hel: and ſhal deuour the earth with her ſpring, and ſhal burne the foundations of mountaines.

23. I wil heap euils vpon them, and myne arrowes I wil ſpend in them.

24. They ſhal be conſumed with famine, & birds ſhal deuour them with moſt bitter biting: the teeth of beaſts wil I ſend vpon them, with the furie of thoſe that traile vpon the ground and creep.

25. Without ſhal the ſword deuour them, and within fearefulnes, the yong man and the virgin together, the ſucking child with the old man.

26. I ſaid: Where are they? I wil make their memorie to ceaſe from among man.

27. But (*p*) for the wrath of the enemies I haue differred: leſt perhaps their enemies might be proud, & would ſay: Our mightie hand, and not the Lord, hath done al theſe things.

28. A nation without counſel is it, and without wiſedome.

29. O that they were (*q*) wiſe, and vnderſtood, and would prouide for their laſt!

30. How ſhould one purſue a thouſand, and two put ten thouſand to flight? was it not therfore, becauſe their God ſold them, and our Lord incloſed them?

31. For our Lord is not as their Gods: (*r*) our enemies alſo are iudges.

32. Of the vineyard of Sodom, is their vineyard, and of the ſuburbs of Gomorrha: their grape the grape of gal, and the cluſters moſt bitter.

33. The gal of dragons their wine, and the venime of Aſpes vncurable.

34. Are not theſe things laid vp with me, and ſigned in my treaſures?

35. Reuenge is myne, and I wil repay them in time, that their foote may ſlide: the day of perdition is at hand, and the times make haſt to be preſent.

36. Our Lord wil iudge his people, and wil haue mercie on his ſeruants: he ſhal ſee that their hand is weakned, & (*ſ*) the ſhut-vp alſo haue fayled, and the reſidue be conſumed.

37. And he ſhal ſay: Where are their Gods, in whom they had confidence,

38. Of whoſe victimes they did eate fat, and dranke the wine of their libaments: (*t*) Let them ariſe, and help you, and protect you in neceſſitie.

39. See ye that I am onlie, and there is no other God beſides me: I wil kil, and I wil make to liue: I wil ſtrike, and I wil heale, and there is none that can deliuer out of my hand.

(*p*) For iuſt cauſes God ſometimes differreth punishment.

(*q*) True wiſdome *conſideresh* things paſt, *vnderſtandeth* things preſent, and *prouideth* for things to come.

(*r*) Al infidels confeſſe more Maieſty in the true God and in his Religiō, then in their owne.

(*ſ*) Euen ſuch offenders as thinke themſelues ſecure, eſcape not.

(*t*) It is vnpoſſible that falſe Gods ſhould help their followers in neceſſitie.

40. I wil lift vp my hand to heauen, and wil ſay: I liue for euer.

41. If I ſhal whet my ſword as the light ning, & my hand take iudgement: I wil repay vengeance to myne enemies, and them that hate me wil I requite.

42. I wil embrew my arrowes with bloud, and my ſword ſhal deuour fleſh, of the bloud of the ſlaine and of captiuitie, of (v) the bare head of the enemies.

(v) The vaine counſel of the wicked being detected ſhal be puniſhed.

43. You gentiles" prayſe his people, becauſe he wil reuenge the bloud of his ſeruants: and wil repay vengeance vpon their enemies, and wil be propitious to the land of his people.

44. Moyſes therfore came and ſpake al the words of this canticle in the eares of the people, he and Ioſue the ſonne of Nun. 45. And he finiſhed al theſe words, ſpeaking to the children of Iſrael, 46. & he ſaid to them: Set your harts on al the words, which I teſtifie to you this day: that you command them to your children to keep and to doe, and to fulfil al things of this law that are written: 47. for not in vaine are they commanded you, but that euerie one ſhould liue in them: which doing you may continue a long time in the Land, which paſſing ouer Iordan you enter to poſſeſſe. 48. And our Lord ſpake to Moyſes in the ſame day, ſaying: 49. Goe vp into this mount Abarim, that is to ſay, of paſſages, into mount Nebo, which is in the Land of Moab againſt Iericho: and ſee the Land of Chanaan, which I wil deliuer to the children of Iſrael to obteyne, and die thou in the mount. 50. Which going vp vnto thou ſhalt be ioyned to thy peoples, as Aaron thy brother died in mount Hor, and was layd to his people: 51. becauſe you did preuaricate againſt me in the middes of the children of Iſrael at the Waters of contradiction in Cades of the deſert of Sin: and you did not ſanctifie me among the children of Iſrael. 52. Ouer-againſt ſhalt thou ſee the Land, and ſhalt not enter into it, which I wil giue to the children of Iſrael.

ANNOTATIONS.

CHAP. XXXIII.

18. *Forgotten our Lord.*] Caluin (*li. 1. Inſtit. c. 11. parag. 9.*) contending that it is idolatrie to worſhip Chriſt in his picture, ſaith the idolatrie committed about the molten calfe (*Exod. 32.*) conſiſted in worſhipping the true God in that image of a calfe: affirming that *the Iewes were not ſo inconſiderate, as not to remember, that it was God which had brought them out of the Land of Ægypt.* Quite contrarie to this text, which ſaith: God that begat thee thou haſt forſaken, and *haſt forgotten*

Caluin contradicteth the holie Scripture.

our Lord thy Creatour. Caluin therfore was either ignorant or forgetful, that the Holie Ghost here chargeth them to haue forsaken and forgotten God the Creatour; or els (which is worse) knowing and remembring it, he was most impudent in auouching the contrarie.

Alwaies some good in the Church of the old Testament.

43 *Praise his people.*] In the people of the Iewes were alwayes some good, and worthie of praise, that serued God; and sometimes suffered persecution for iustice; whose bloud God promised here to reuenge, and for their sakes to be merciful to others. Al which we see was performed, in that God reduced them from captiuitie, and conserued them after in their countrie til Christs time, for so he was *propitious to the land of his people.*

CHAP. XXXIII.

Moyses blessing the tribes of Israel (Simeon omitted) prophecyeth particularly of euerie one. 26. Againe exhorteth them, that as God hath chosen them his peculiar people, so they loue and honour him their onlie God.

a) The ancient fathers expound these blessings rather of the Church of Christ, then of the Iewes Synagogue. *S. Aug. q. 56. Theod. q. 44. in Deut.*

THIS is (*a*) the blessing, wherwith Moyses the man of God blessed the children of Israel before his death.

2. And he said: Our Lord "came from Sinai, and from Seir is he risen to vs: he hath appeared from mount Pharan, and with him thousands of Saints. In his right hand a firie law.

3. He hath loued the peoples, al the Saints are in his hand: and they that approach to his feete shal receiue of his doctrine.

4. Moyses commanded vs a law, the inheritance of the multitude of Iacob.

5. He shal be King with the most right, the Princes of the people being assembled with the tribes of Israel.

6. Liue Ruben, and die he not, and be he litle in number.

7. This is the blessing of Iudas: Heare Lord the voice of Iudas, and bring him in vnto his people: his hands shal fight for him, and he shal be his helper against his aduersaries.

b) The Priestlie tribe must especially preferre Gods seruice before their neereſt kinred.

8. To Leui also he said: Thy perfection, and thy doctrine be to thy holie man, whom thou hast proued in tentation, and iudged at the Waters of contradiction. 9. He that (*b*) said to his father and to his mother: I know you not; and to his brethren: I know you not: and they knew not their children. These kept thy word, and obserued thy couenant, 10. thy iudgements, o Iacob, and thy law, o Israel: they shal put incense in thy furie, and holocaust vpon thyne altar. 11. Blesse Lord his strength, and receiue the workes of his hands. Strike the backes of his enemies, and they that hate him, let them not rise vp.

c) The Tẽple was built in the tribe of Beniamin, which God more specially protected, and so they dwelt more securely. *Theod. q. 45. in Deut.*

12. And to Beniamin he said: The best beloued of our Lord (*c*) shal dwel confidently in him: as in a bride-chamber al the day shal he abide, and bewen his shoulders shal he rest.

13. To

13. To Ioſeph alſo he ſaid: Of the bleſſing of our Lord be his land, of the fruits of heauen, and the dew,& the depth lying vnderneath. 14. Of the pomes of the fruits of the ſunne and moone, 15. of the tops of the old mountaynes, of the pomes of the eternal hils: 16. and of the fruits of the earth, and of the fulnes therof. The bleſſing of him, that appeared in the buſh, come vpon the head of Ioſeph, and vpon the crowne of the Nazarite among his brethren. 17. His beautie as of the firſt borne of an oxe, his hornes the hornes of an vnicorne: in them ſhal he winow the Nations euen to the ends of the earth. theſe are the multitudes of (d) Ephraim, and theſe the thouſands of Manaſſes.

18. And to Zabulon he ſaid: Reioyce Zabulon in thy going out, and Iſſachar in thy tabernacles. 19. They ſhal cal the peoples to the mountaine: there ſhal they immolate the victimes of iuſtice. Who ſhal ſucke the inundation of the ſea as milke, and the hidden treaſures of the ſands.

20. And to Gad he ſaid: Bleſſed be Gad in breadth: as a lion hath he reſted, and taken the arme and the top of the head. 21. And he ſaw his principalitie, that in his part the Doctour was repoſed: which was with the Princes of the people, and did the iuſtices of our Lord, and his iudgement with Iſrael.

22. To Dan alſo he ſaid: Dan a lions whelp, he ſhal flow largely from Baſan.

23. And to Nephthali he ſaid: Nephthali ſhal enioy aboundance, and ſhal be ful of the bleſſings of our Lord: the ſea and the ſouth he ſhal poſſeſſe.

24. To Aſer alſo he ſaid: Bleſſed be Aſer in children, be he acceptable to his brethren, and dip he in oile his foote. 25. His ſhoe yron and braſſe. As the daies of thy youth, ſo alſo thy old age.

26. There is no other God as the God of the righteſt: the mounter of heauen is thy helper. By his magnificence the clouds runne hither and thither, 27. his habitation is aboue, and vnder the euerlaſting armes: he ſhal caſt out the enemie from thy face, and ſhal ſay: Be deſtroyed.

28. (e) Iſrael ſhal dwel confidently, and alone. The eye of Iacob in the land of corne and wine, and the heauens ſhal be miſtie with dew.

29. Bleſſed art thou Iſrael: who is like to thee, o people that art ſaued in our Lord, the ſhield of thy helpe, and the ſword of thy glorie? thy enemies ſhal denie thee, and thou ſhalt treade their necks.

which God more ſpecially protected, and ſo they dwelt more ſecurely. *Theod. q. 45. in Deut.*

(d) Ephraim is preferred before his elder brother, agreable to their grandfathers prophetical bleſſing. *Gen 48.*

(e) The ſinne of Zambri a Prince of Simeons tribe, in freſh memorie (*Nu. 25.*) ſeemeth to be the cauſe, why this tribe is not particularly bleſſed, but only in general with al Iſrael.

ANNOTATIONS.

CHAP. XXXIII.

The prophetical ſenſe of theſe bleſſings is more certaine, & more euident, then the hiſtorial.

2. *Came from Sinai.*) According to the hiſtorie Moyſes recounteth here three benefits. Firſt, that God gaue the Law in Sinai, (*Exod.* 20.) Secondly, he cured thoſe which were bitten with ſerpents nere to Seir, (*Num.* 21.) Thirdly, in mount Pharan he appointed Seuentie ancients to aſſiſt Moyſes in iudgements, (*Num.* 11.) But according to the Myſterie, which ſpecially is intended, S. Auguſtin (*q. 16. in Deut.*) ſaith this prophecie is not to be negligently paſſed ouer. For it euidently appeareth that this benediction perteineth to a new people, whom Chriſt our Lord hath ſanctified, in whoſe perſon Moyſes ſpake and not in his owne. So in this prophetical and proper ſenſe (ſaith this Doctour) our Lord and Sauiour commeth from *Sinai*, which is interpreted *tentation*, when he paſſed the tentation of his paſſion and death, *Heb.* 2. *v.* 18. Chriſt riſeth from *Seir*, interpreted *haire*, for that in the ſimilitude of the fleſh of ſinne, euen of ſinne, he damned ſinne in the fleſh. *Rom* 8. *v.* 3 He appeareth from mount *Pharan*, interpreted *fruitful mountaine*, in that he he giueth aboundance of grace in his Church of the new Teſtament, which is a citie ſet vpon a hil. *Mat.* 5.

CHAP. XXXIIII.

The fifth part. The death, burial, and ſingular praiſe of Moyſes.

Moyſes ſeeth the promiſed land, but is not ſuffered to goe into it. 5. *He dieth at the age of* 120. *yeares. God burieth his bodie ſecretly, and al Iſrael mourne for him thirtie dayes.* 9. *Ioſue replenished (by impoſition of Moyſes hands) with the ſpirit of God, ſucceedeth.* 10. *But Moyſes for his ſpecial familiaritie with God, and for moſt wonderful miracles is commended aboue al other Prophets.*

(a) God eleuated his viſiue power aboue nature to ſee ſo farre.

MOYSES therfore went vp from the champion of Moab vpon mount Nebo, into the top of Phaſga againſt Iericho: and our Lord ſhewed him (*a*) al the land of Galaad as farre as Dan, 2. and al Nephthali, and the land of Ephraim and Manaſſes, and al the Land of Iuda vnto the vtmoſt ſea, 3. and the ſouth part, and the breadth of the plaine of Iericho a citie of palme-trees as farre as Segor. 4. And our Lord ſaid to him: This is the Land, for the which I ſware to Abraham, Iſaac, and Iacob, ſaying: To thy ſeed wil I giue it. Thou haſt ſeen it with thyne eies, and ſhalt not paſſe ouer to it. 5. And Moyſes the ſeruant of our Lord died there, in the land of Moab, our Lord commanding it: 6. and he buried him in the

valley

valley of the Land of Moab againſt Phogor : and (*b*) no man hath knowne his ſepulchre vntil this preſent day.

7. Moyſes was an hundred and twentie yeares old when he died : his eie was not dimme, neither were his teeth moued. 8. And the children of Iſrael mourned him in the champion countrie of Moab thirtie daies : & the daies of their mourning that mourned for Moyſes were accompliſhed. 9. And Ioſue the ſonne of Nun was repleniſhed with the ſpirit of wiſedome, becauſe Moyſes did put his hands vpon him. And the children of Iſrael obeied him, and did as our Lord commanded Moyſes. 10. And there roſe no more a Prophet in Iſrael as Moyſes, whom our Lord had knowen face to face, 11. in al ſignes and wonders, which he ſent by him, to doe in the Land of Ægypt to Pharao, and to al his ſeruants, and to his whole Land, 12. and al the ſtrong hand, and great meruailes, which Moyſes did before al Iſrael.

(*b*) Only Angels (whoſe miniſterie God vſed herein) knew the place of his burial : leſt the Iewes prone to idolatrie might haue honoured him for God.

The end of the fiue bookes of Moyſes, conteining the Law.



THE SECOND PART OF THE OLD TESTAMENT: CONTEINING HISTORICAL BOOKES.

THE ARGVMENT OF THE BOOK OF IOSVE.

Whosoeuer was Authour, the authoritie of this book is certaine.

WHETHER Iosue himself writ this booke (which is the common opinion) or some other, it was euer held vndoutedly by al for Canonical Scripture: and according to the distribution of the whole Bible into Legal, Historical, Sapiential, and Prophetical Books, this is the first of the historical sort. But as the fiue precedent called Legal, besides the Law, comprehend also the historie of the Church, from the beginning of the world neer 2500. yeares, and withal conteine much diuine Wisdome, & Prediction of things to come: so these books now following, called Historical, and likewise the Sapiential and Prophetical ensuing after, participate each with others in their seuerall arguments: euerie one more or lesse inducing Gods seruants to keepe his Law; recording things done; teaching what is most meete to be done; and foreshewing beforehand things done afterward, or which yet shal come to passe. So this booke doth not only set forth the Actes of Iosue, who succeded Moyses in temporal gouernment of Gods people, commanding and directing them by law and wisedome; but also the same things done by him, and his verie name (as S. Hierome & other Fathers teach) prefigure our Lord IESVS Christ. For in Hebrew IEHOSVA is the name both of this Capitaine General, the leader of the Israelites ouer Iordan into the Land of promise, and of our Lord and SAVIOVR, who by his Baptisme and other Sacraments bringeth his people of al Nations into the true Land of the liuing, where is life and felicitie euerlasting. Touching therfore the historie, these foure special things are here described. First, the passage of the Israelites ouer Iordan, in the fiue first chapters. Secondly, their conquest of the promised Land, in the seuen chapters following. Thirdly, the partition of the same Land among nine Tribes and a half, from the 13. chap. to the 22. Fourthly, in the three last chapters, the returne of the other two Tribes and a half to their possessions, on the east side of Iordan; with Iosues last admonition to them al, to serue God sincerely, and his and Eleazars death.

Hiſtor. Scholaſt.

The contents of this book.

S. Hier. Epiſt. ad Paulin. S Amb. in Pſal. 47. S. Aug. li. 12. c. 31. & li. 16. c. 19. contra. Fauſt. Manich

Diuided into foure parts.

THE

THE BOOK OF IOSVE, IN HEBREW IEHOSVA.

CHAP. I.

Ioſue encouraged by our Lord 10. *admoniſheth the people to prepare themſelues to paſſe ouer Iordan,* 12. *and al the able men of the tribes of Ruben, Gad, and halfe Manaſſes, to march armed before the reſt.* 16. *Al promiſe to doe whatſoeuer he commandeth.*

AND it came to paſſe after the death of Moyſes the ſeruant of our Lord, that our Lord ſpake to Ioſue the ſonne of Nun, the miniſter of Moyſes, and ſaid to him: 2. Moyſes my ſeruant is dead: ariſe, and paſſe ouer this Iordan thou and al the people with thee into the Land, which I wil giue to the children of Iſrael. 3. Euerie place the ſtep of your foot ſhal tread, wil I deliuer to you, as I haue ſpoken to Moyſes. 4. From the deſert and Libanus vnto the great riuer Euphrates, al the land of the Hetheites vnto the great ſea againſt the going downe of the ſunne, ſhal be your border. 5. No man ſhal be able to reſiſt you al the daies of thy life: as I haue been with Moyſes, ſo wil I be with thee: I wil not leaue nor forſake thee. 6. Take courage, and be ſtrong: for thou ſhalt by lot diuide to this people the Land, for the which I ſware to their fathers, that I would deliuer it to them. 7. Take courage therfore, and be very ſtrong: that thou keep and doe al the Law, which Moyſes my ſeruant hath commanded thee: decline not from it to the right hand or to the left, that thou mayeſt vnderſtand al things which thou doeſt. 8. Let

The firſt part. Of the paſſage of Iſrael ouer Iordan.

not the volume of this law depart from thy mouth: but thou ſhalt meditate in it daies and nights, that thou maieſt keep and doe al things that be written in it: then ſhalt thou direct thy way, and vnderſtand it. 9. Behold I command thee, take courage, and be ſtrong. Feare not, and dread not: becauſe the Lord thy God is with thee in al the things to whatſoeuer thou ſhalt goe. 10. And Ioſue commanded the Princes of the people, ſaying: Paſſe through the middes of the campe, and command the people, and ſay: 11. Prepare for your ſelues (a) victuals: for after the third day you ſhal paſſe ouer Iordan, and ſhal enter to poſſeſſe the Land which our Lord your God wil giue you. 12. To the Rubenites alſo & Gaddites, & halfe tribe of Manaſſes he ſaid: 13. Remember the word which Moyſes the ſeruant of our Lord commanded you, ſaying: Our Lord your God hath giuen you reſt, and al this Land. 14. Your wiues, and children, and cattel ſhal tarie in the Land, which Moyſes deliuered to you beyõd Iordã: but paſſe you ouer armed before your brethren, al that are ſtrong of hand, and fight for them, 15. vntil our Lord giue reſt to your brethren, as to you alſo he hath giuen, and they alſo poſſeſſe the Land which our Lord your God wil giue them: and ſo returne into the Land of your poſſeſſion, & you ſhal dwel in it, which Moyſes the ſeruant of our Lord gaue you beyond Iordan, againſt the ryſing of the ſunne. 16. And they made anſwer to Ioſue, & ſaid: Al things that thou haſt commanded vs we wil doe: and whither ſoeuer thou ſhalt ſend vs, we wil goe. 17. As we obeyed Moyſes in al things, ſo wil we obey thee alſo: only be our Lord thy God with thee, as he was with Moyſes. 18. He that ſhal gaineſay thy mouth, and not obey al thy words that thou ſhalt command him, let him die. thou only take courage, and doe manfully.

(a) Beſides Manna, which yet ceaſſed not, they might if they would prouide other meate: prefiguring that in the primitiue Church, it ſhould be lawful to vſe legal ceremonies with euangelical rites for a time, til the old law were buried with honour.

CHAP. II.

Two diſcouerers ſent into Hiericho are hid and concealed by Rahab: 8. and vpon promiſe of like ſafetie to her whole familie, 21. ſhe helpeth them ſecretly away.

THEREFORE Ioſue the ſonne of Nun ſent from Setim two men, to ſpie in ſecret, and ſaid to them: Goe, and view the Land, & the citie of Iericho. Who going entred into the houſe of a woman, a harlot, named Rahab, and reſted with her. 2. And it was told the King of Iericho, & ſaid: Behold there are men come in hither by night of the children of Iſrael, to ſpie the Land. 3. And the King of Iericho ſent to Rahab, ſaying: Bring forth the men that came to thee, and are entred into thy houſe, for they be ſpies, and are came to view al the Land. 4. And the woman taking the men, hid them, & ſaid: I confeſſe they came to me,

but

but (*b*) I knew not whence they were: 5. and when the gate was a ſhutting in the darke, and they withal went out, I know not whither they be gone: purſue quickly, and you ſhal ouertake them. 6. But ſhe made the men to goe vp into the roofe of her houſe, and couered them with the ſtalke of flaxe, which was there. 7. And they that were ſent folowed them, the way that leadeth to the ford of Iordan: and they being gone out, the gate forwith was ſhut. 8. Neither were they yet aſleep that lay hid, and behold the woman went vp to them, and ſaid: 9. I know that the Lord hath giuen this Land to you: for your terrour is fallen vp vs, & al the inhabitants of the Land are become faint. 10. We haue heard that the Lord dried vp the water of the Red ſea at your entring, when you came out of Ægypt: and al what things you did to the two Kings of the Amorrheites, that were beyond Iordan, Sehon and Og, whom you ſlew. 11. And hearing theſe things we greatly feared, and our hart fainted, neither did there remaine ſpirit in vs at your entring in: for the Lord your God he is God in heauen aboue, and in the earth beneath. 12. Now therfore ſweare to me by the Lord, that as I haue done mercie with you, ſo you alſo doe with my fathers houſe: and you giue me a true ſigne, 13. that you ſaue my father and mother, my brethren and ſiſters, and al things that be theirs, and deliuer our ſoules from death. 14. Who anſwered her: Be our liues for you vnto death, only if thou betray vs not. And when our Lord ſhal haue deliuered vs the land, we wil doe in thee mercie and truth. 15. She therfore did let them downe by a corde out of a window: for her houſe ioyned faſt to the wal. 16. And ſhe ſaid to them: Goe vp to the mountaines, leſt perhaps they meete you returning: and there lie hid three daies, til they returne, and ſo you ſhal goe on your way. 17. Who ſaid to her: We ſhal be quit from this oath wherwith thou haſt ſworne vs, 18 if we entring the Land, there be this purple corde a ſigne, and thou tie it in the window, by the which thou haſt let vs downe: & gather thy father and mother, & brethren, & al thy kindred into thy houſe. 19. He that ſhal goe forth of the doore of thy houſe, his bloud ſhal be vpon his head, & we ſhal be quit. But the bloud of al that ſhal be with thee in the houſe, ſhal redound vpon our head, if any man touch them. 20. But if thou wilt betray vs, and vtter this talke abroad, we ſhal be quit from this oath, wherwith thou haſt adiured vs. 21. And ſhe anſwered: As you haue ſpoken, ſo be it done, and diſmiſſing them to goe, ſhe hung the purple corde in the window. 22. But they walking came to the mountaines, and taried there three dayes, til they returned that purſued them: for ſeeking euerie way, they found them not. 23. Who being entred into the citie, the diſcouerers returned, and came downe from the mountaine: and paſſing ouer Iordan, they came to Ioſue the ſonne of Nun, and told him al things that had chanced to them, 24. and ſaid: Our Lord hath deliuered al this land into our hands, and al the inhabitants therof are ouerthrowen with feare.

(*b*) Notwithſtanding this officious lie, (which is a venial ſinne) S. Paul, *Heb.* 11. and S. Iames (*c.* 2.) teſtifie, that ſhe was iuſtified by her faith in God, and by good works towards theſe men. *S. Aug. cont. Mendac. c.* 17. *See Annot. Iac.* 2. *v.* 25.

CHAP. III.

After three dayes abode by the bankes of Iordan, 3. the Prieſts with the Arke of God entring firſt into the riuer, 15. the vpper part miraculouſly ſtandeth and ſwelleth, the lower running away, they goe into the midde chanel, and there ſtay, whiles al the people paſſe ouer drie foote.

IOSVE therfore ryſing vp in the night, remoued the campe: and departing from Setim, they came to Iordan, he and al the children of Iſrael, & abode there for three dayes. 2. Which being paſſed, the heraulds went through the middes of the campe, 3. and began to proclaime: (a) When you ſhal ſee the arke of couenant of our Lord your God, and (b) the Prieſts of the Leuitical ſtock carying it, ryſe you alſo, & folow them going before: 4. & let there be between you & the arke the ſpace of two thouſand cubits: that you may ſee it a farre off, & know which way you may goe: becauſe you haue not walked by it before: & beware you approach not to the arke. 5. And Ioſue ſaid to the people: Be ſanctified, for to morrow our Lord wil doe among you meruelous things. 6. And he ſaid to the Prieſts: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandments, tooke it, and walked before them. 7. And our Lord ſaid to Ioſue: This day wil I begin to exalt thee before al Iſrael: (c) that they may know as I was with Moyſes, ſo am I with thee alſo. 8. And doe thou" command the Prieſts, that carie the arke of the teſtament, and ſay to them: When you ſhal be entred into part of the water of Iordan, ſtand in it. 9. And Ioſue ſaid to the children of Iſrael: Come hither, and heare the word of our Lord your God. 10. And againe he ſaid: In this you ſhal know that our Lord the liuing God is in the middes of you, and ſhal deſtroy in your ſight the Chananeite and Hetheite, the Heueite and Pherezeite, the Gergeſeite alſo and the Iebuſeite, and the Amorrheite. 11. Behold the arke of the couenant of the Lord of al the earth ſhal goe before you into Iordan. 12. Prepare twelue mē of the tribes of Iſrael, one of euerie tribe. 13. And when the Prieſts that carie the arke of the Lord of the whole earth ſhal ſet the ſteps of their feet in the waters of Iordan, the waters that are beneath ſhal run downe and decay: and thoſe that come from aboue, ſhal ſtand together in one heap. 14. Therfore the people went out of their tabernacles to paſſe ouer Iordan: and the Prieſts that caried the arke of the couenant, went on before them.

15. And

(a) In place of the cloud and piller of fire, the arke is now caried for their guide & direction.

b) It perteined to the Leuites office to carie the arke, *Num.* 4. but in this ſpecial ſeruice & miraculous paſſage the Prieſts did carie it: ſo the greater may doe the office of the leſſe, not contrariwiſe.

(c) God ſhewed by this miracle, that Ioſue had ſpecial commiſſion from him, & that vnder his gouernmēt the people ſhould proſper.

15. And they being entered into Iordan, and their feet dipped in part of the water (and Iordan in the harueſt time had filled the bankes of his chanel) 16. the waters that came downeward ſtood in one place, and like a mountaine ſwelling vp appeared farre from the citie, that is called Adom, to the place of Sarthan: but thoſe that were beneath ranne downe into the Sea of the wildernes (which now is called the dead ſea) vntil they wholy dacayed. 17. And the people went againſt Iericho: and the Prieſts that caried the arke of the couenant of our Lord, ſtood girded vpon the drie ground in the middes of Iordan, and al the people paſſed ouer through the drie chanel.

ANNOTATIONS.

CHAP. III.

8. Command the Prieſts.) Becauſe Ioſue commanded the Prieſts to take the arke, and ſtand with it in Iordan, for that alſo (*chap.* 5.) he miniſtred, or appointed others to miniſter, the Sacrament of Circumciſion; likewiſe (*chap.* 8.) bleſſed the people, and (*chap.*) 24. renewed Gods couenant with them, English Proteſtants inferre, that he was chief ſuperiour in ſpiritual cauſes; and therfore lay Princes are ſupreme heads & gouerners of the Church immediately vnder God. But none of theſe actions, nor al put together doe proue their purpoſe. For notwithſtanding he very lawfully did theſe, and other like things, yet he had a ſpiritual ſuperiour in earth, which was Eleazar the high-Prieſt. For Moyſes being extraordinarie ſuperiour of al, both in ſpiritual and temporal cauſes, the ordinarie prieſthood and ſpiritual ſupremacie was eſtabliſhed in Aaron and his ſonnes, as appeareth *Leuit.* 8. *Num.* 20. and other places: and the temporal gouernement after Moyſes was giuen to Ioſue, ſucceeding to him (*Num.* 27.) not in al, but *in part of his glorie* (or authoritie) his whole honour (or power) being deſtributed between the high-Prieſt, and the temporal Prince, as learned Theodoret (*q.* 48. *in Num.*) noteth vpon the ſacred text, expreſly diſtinguiſhing their offices (*v.* 21.) that *Eleazar the Prieſt ſhould conſult our Lord for him* (and ſo receiue anſwer *in doctrine and veritie*, *Exod.* 28. *Leuit.* 8.) and that *Ioſue ſhould goe out and goe in, and al the children of Iſrael with him* (that is, lead and gouerne the people) *at Eleazars word.* Where it is manifeſt that Ioſue was not ſet ouer Eleazar, but Eleazar ouer him. That therfore which Ioſue did in ſpiritual affaires, was in ſubordination to the high-Prieſt, by whoſe direction, approbation, or ratihabition, he commanded ſome of the Prieſts to carie the arke, and with it to goe into Iordan, and comming into the midde chanel to ſtand there, whiles al the armie and people paſſed ouer: alſo gaue order that al ſhould be circumciſed, bleſſed the people, read the law, and after godlie exhortations, renewed the couenant between God and them, al in way of execution of Gods wil & commandements, not by anie pretended iuriſdiction in ſpiritual things.

Exod. 4. 5. 6. *&c.* *Deut.* 17.

In like ſorte manie other good temporal Princes, as wel in the old as the new Teſtament, haue diſpoſed and executed diuers things preteining to Gods ſeruice: their office requiring that they ſhould ſet forward, maintaine & defend true faith and religion. Eſpecially Chriſtian Princes, of whom Eſay Prophecied (*chap.* 49.) that *Kings ſhould be foſter fathers, and Queenes the nources of the Church.*

An obiection for lay-headſhip of the Church.

Anſwer.

Moyſes chief both in ſpiritual and temporal authoritie, which was after diuided between the high-Prieſt & temporal Prince.

The high-Prieſt ſuperiour.

Ioſue executed Gods wil, not by ſpiritual iuriſdiction, but with ſubordination to the high-Prieſt.

Other good Princes haue alſo much aduanced religiõ but not taken

Contor-

Supremacie in spiritual causes.

Conformably whereto S. Augustine teacheth (*l.3.c.51.cons.Cresc.*) that Kings, in that they are Kings, serue God by commanding good things, and forbidding euil, not only perteining to humane societie, but also belonging to Gods religion. To this effect Constantine the Great did manie religious actes: yea euen those things which our aduersaries wrest to their owne sense, shew euidently his due submission to his spiritual pastour. As when vrged by the Donatists peruerse importunitie, and being desirous (as S. Augustine testifieth *Epist.116.*) to bridle so great impudencie, he heard and iudged Bishop Cecilians cause, after other Bishops sentence for him against the heretikes, where he both gaue iudgement agreable to the Bishops, and yet pleading pardon, excused himself for this fact. Which had not needed, if he had been the ordinarie or competent iudge. Optatus also writeth (*li. 1. cont. Parmen.*] that the same Emperour Constantine exclaimed against the appellants in these words: *O rabida furoris audacia! sicut in causis Gentilium fieri solet, appellationem interposuerunt.* O outragious boldnes of furie! like as in causes of Gentiles is wont, they haue interposed an appeal. The like good offices die Iustinian, and Charles the Great, and manie other Christian Emperours and Kings, for which they are much renowmed in the whole Church, and some haue been honoured for their religious zeale with glorious titles giuen to them and their successours. To the Kings of Spaine, from the time of Alfonsus King of Castil, aboue eight hundred yeares agone, for expelling the Arians, was giuen the title of *Catholike*, as Michael Ritius a Neapolitan writeth. To the French Kings the title of *most Christian*, from the time of Philip the Emperour, about 400. yeares since, for expelling the Albigenses, as recordeth Nicolaus Gillius. To our King Henrie the Eight of England, for his booke of the Sacraments against Luther, Pope Leo the tenth gaue the title *Defender of the faith.*

For maintaining Catholike Religion against heretikes, the Kings of Spaine haue the title *Catholike*: The Frech Kings, *most Christian*: Kings of England *Defenders of the faith.*

Veniam petimus.

An Do. 1521.

CHAP. IIII.

In memorie of their miraculous passage, twelue chief men, of the twelue tribes, take so manie great stones from the middes of Iordan, 9. and put other twelue, where the Priests stood with the arke. 18. The waters returne to their former course. And the twelue stones are erected for a monument.

WHO being passed ouer, our Lord said to Iosue: 2. Choose twelue men, one in euerie tribe: 3. & command them that they take vp out of the middes of the chanel of Iordan, where the feet of the Priests stood, twelue most hard stones, which you shal put in the place of the campe, where you shal pitch tentes this night. 4. And Iosue called twelue men, whom he had chosen out of the children of Israel, one of euerie tribe, 5. and he said to them: Goe before the arke of our Lord your God to the middes of Iordan, and carrie from thence euerie man a stone on your shoulders, according to the number of the children of Israel, 6. that it may be (*a*) a signe among you: and when your children shal aske you to morrow, saying: What meane these stones? 7. You shal answer them:

(*a*) Is not the forme of a crosse as conueniēt a signe, to put Christians in mind, how our Sauiour redeemed vs, as these stones were to the Iewes, how God brought their fathers ouer Iordan?

them : The waters of Iordan decayed before the arke of the couenant of our Lord, when it paſſed ouer the ſame : therfore were theſe ſtones ſet for a monument of the children of Iſrael for euer. 8. The children of Iſrael therfore did as Ioſue commanded them, carying out of the chanel of Iordan twelue ſtones, as our Lord had commanded him, according to the number of the children of Iſrael, vnto the place, wherein they camped, and there they ſet them. 9. Other twelue ſtones alſo Ioſue put in the middes of the chanel of Iordan, where the Prieſts ſtood, that caried the arke of the couenant: and they be there vntil this preſent day. 10. But the Prieſts that caried the arke, ſtood in the middes of Iordan, til al things were accomplished which our Lord had commanded Ioſue to ſpeake to the people, and Moyſes had ſaid to him. And the pleople made haſt, and paſſed ouer. 11. And when they had al paſſed ouer, the arke alſo of our Lord paſſed ouer, the Prieſts alſo went before the people. 12. The children of Ruben alſo and Gad, & the half tribe of Manaſſes, went armed before the children of Iſrael, as Moyſes had commanded them: 13. and fourtie thouſand fighting men by, troups and bands marched through the plaine and champion countrie of the citie of Iericho. 14. In that day our Lord magnified Ioſue before al Iſrael, that they ſhould feare him, as they had feared Moyſes, whiles he yet liued. 15. And he ſaid to him: 16. Command the Prieſts that carie the arke of the couenant, that they come vp out of Iordan. 17. Who commanded them, ſaying: Come ye vp out of Iordan. 18. And whē they that caried the arke of the couenant of our Lord were come vp, & began to tread on the drie ground, the waters returned into their chanel, and ran as they were wont before. 19. And the people came vp out of Iordan the tenth day of the firſt month, and camped in Galgal againſt the Eaſt ſide of the citie of Iericho. 20. The twelue ſtones alſo, which they had taken out of the chanel of Iordan, Ioſue ſet in Galgal, 21. and ſaid to the children of Iſrael: When your children ſhal aske their fathers to morrow, and ſhal ſay to them: What meane theſe ſtones? 22. You ſhal teach them, and ſay: By the drie chanel did Iſrael paſſe ouer this Iordan, 23. your Lord God drying the waters therof in your ſight, vntil you paſſed ouer: 24, as he had done before in the red ſea, which he dried til we paſſed through: 25. that al the people of the earth may learne the moſt ſtrong hand of our Lord, that you alſo may feare our Lord your God.

CHAP.

CHAP. V.

The Kings of Chanaan are ſore afrighted with the newes of Iſraels paſſage ouer Iordan. 2. Circumciſion is againe commanded, and obſerued, which had been omitted in the deſert fourtie yeares. 10. They make their Paſch. 12. Manna ceaſeth. 13. And an Angel appeareth to Ioſue.

WHEREFORE after that al the Kings of the Ammorrheites, which dwelt beyond Iordan at the weſt ſide, and al the Kings of Chanaan, which poſſeſſed the places nigh to the great ſea, had heard that our Lord had dried the ſtreames of Iordan before the children of Iſrael, til they paſſed ouer, their hart failed, and there remained no ſpirit in them, fearing the entring of the children of Iſrael. 2. At that time our Lord ſaid (*a*) to Ioſue: Make thee kniues of ſtone, and circumciſe (*b*) the ſecond time the children of Iſrael. 3. He did that which our Lord had commanded, and he circumciſed the children of Iſrael in the hil of the prepuces. 4. And this is the cauſe of the ſecond circumciſion: Al the people, that came out of Ægypt of the malekind, al the fighting men died in the deſert by the long circuits of the way, 5. who were al circumciſed. But the people that was borne in the deſert, 6. during the fourtie yeares of the iourney in the wide wildernes was incircumciſed: til they were conſumed that had not heard the voice of our Lord, and to whom he had ſworne before, that he would not ſhew them a land flowing with milke and honie. 7. The children of theſe ſucceded in the place of the fathers, and were circumciſed of Ioſue: for they were in the prepuce euen as they were borne, neither had any circumciſed them in the way. 8. And after that they were al circumciſed, they abode in the ſame place of the campe, vntil they were whole. 9. And our Lord ſaid to Ioſue: This day haue I taken away the reproach of Ægypt from you. And the name of that place was called Galgal, vntil this preſent day. 10. And the children of Iſrael abode in Galgal, & they made the Phaſe, the fourteenth day of the month at euen, in the champion of Iericho: 11. and they did eate of the corne of the Land the next day, azyme loaues and * polent of the ſame yeare. 12. And Manna failed after they did eate of the corne of the Lād, neither did the children of Iſrael vſe that meate any more, but they did eate of the corne of the preſent Land of Chanaan. 13. And when Ioſue was in the field of the citie of Iericho, he lifted vp his eies, and ſaw a man ſtanding againſt him, holding a drawen ſword, and he went to him, and ſaid: Art thou ours, or our aduerſaries? 14. Who anſwered: No: but I am a (*b*) Prince of the hoſt of our Lord, and now I come. 15. Ioſue fel

flat

(*a*) See annotations c. 3. v. 8.

(*b*) Circumciſion had been omitted fourtie yeares, whiles they were in the deſert, alwayes vncertaine when to march, & ſo it is now commanded the ſecond time.

* *Furmentum.*

(*b*) Not God, but of Gods hoſte.

flat on the ground. And" adoring he ſaid: What ſpeaketh my Lord to his ſeruant? 16." Looſe, ſayth he, thy ſhoe from thy feet: for the place wherein thou doſt ſtand, is holie. And Ioſue did as it was commanded him.

ANNOTATIONS.

CHAP. V.

15. *Adoring.*] Ioſue knowing that the perſon which appeared, was an Angel, and not God, nor a man, neither adored him with godlie honour, for that had been idolatrie, nor with ciuil, for that perteineth to wordlie and temporal excellencie, and is not competent to ſacred things, eſpecialy to immortal and glorious ſpirits; and therfore the honour he did to this Angel, was religious honour infinitly inferiour to diuine, and yet much greater then ciuil. Religious honour due to Angels.

See Annot. Exo. 20.

16. *Looſe thy ſhoe.*) The Angel did not only accept of the honour done vnto him, but alſo required more, ſhewing that the verie place was holie for his preſence, being otherwiſe the common field of Iericho. Holie places.

CHAP. VI.

Some Prieſts carying the arke, others ſounding Iubilee trumpets, armed men going before, and the reſt of the people folowing, goe euerie day once, ſix dayes together, and the ſeuenth day ſeuen times, round about Iericho. 16. *At laſt al making a great ſhout, the wals fal downe, and they entring in kil and deſtroy al* (22. *ſauing Rahab and her kinred.*) *The gold, ſiluer, braſſe, and iron are brought into the treaſurie.* 26. *And he is curſed that ſhal build the citie againe.* The ſecond part. Of conquering the Land of promiſe.

AND Iericho was ſhut and fenſed, for feare of the children of Iſrael, and no man durſt goe out or come in. 2. And our Lord ſaid to Ioſue: Behold I haue giuen into thy hands Iericho, & the King therof, & al the valiant men. 3. (a) Goe round about the citie al you that be men of warre once a day: ſo ſhal you doe ſix daies. 4. And the ſeuenth day the Prieſts ſhal take vp the ſeuen trumpets, which are vſed in the Iubilee, and ſhal goe before the arke of the couenant: and you ſhal goe about the citie ſeuen times, and the Prieſts ſhal ſound with trumpets. 5. And when the voice of the trumpet ſhal ſound in length and with a broken tune, and ſhal ſound in your eares, al the people ſhal crie together with a verie great ſhout, and the wals of the citie ſhal fal to the ground, and they ſhal enter in euerie one at the place againſt which they ſhal ſtand.

(a) God appointed this long and ſolemne proceſſion, to the end it might appeare that the wals of Iericho fel not by chance, nor by force of mans induſtrie, but by the mightie hand of God.

6. Ioſue therfore the ſonne of Nun called the Prieſts, and ſaid to them: Take vp the arke of the couenant: and let ſeuen other Prieſts take vp the ſeuen trumpets of the Iubilees, and march before the arke of our Lord. 7. To the people alſo he ſaid: Goe and compaſſe the citie, the armed going before the arke of our Lord. 8. And when Ioſue had ended his words, and the ſeuen Prieſts ſounded with ſeuen trumpets before the arke of the couenant of our Lord, 9. and al the armed hoſte went before, the reſt of the common people folowed the arke, and al places ſounded with the trumpets. 10. But Ioſue had commanded the people, ſaying: You ſhal not crie, neither ſhal your voice be heard, nor any word goe out of your mouth, vntil the day come wherin I ſhal ſay to you: Crie, and ſhout. 11. Therfore the arke of our Lord went about the citie once a day, & returning into the campe, abode there. 12. Ioſue therfore ryſing in the night, the Prieſts tooke the arke of our Lord, 13. and ſeuen of them ſeuen trumpets, which are vſed in the iubilee: and they went before the arke of our Lord walking and ſounding: and the armed people went before them, and the reſt of the common people folowed the arke, and they ſounded with trumpets. 14. And they went round about the citie the ſecond day once, and returned into the campe. So did they ſix daies. 15. But the ſeuenth day, ryſing vp early they went about the citie, as it was ordained, ſeuen times. 16. And when in the ſeuenth going about the Prieſts ſounded with the trumpets, Ioſue ſaid to al Iſrael: Make a ſhout, for our Lord hath deliuered to you the citie: 17. and let this citie be anathema: and al things that are in it, to our Lord. onlie Rahab the harlot let her liue, with al that be with her in the houſe: for ſhe hid the meſſengers whom we ſent. 18. But you, beware you touch not ought of thoſe things, that are commanded, and be guiltie of preuarication, and (*b*) al the campe of Iſrael be vnder ſinne, and be troubled. 19. But whatſoeuer gold or ſiluer there ſhal be, and of braſen veſſels and yron, let it be conſecrated to our Lord, layd vp in his treaſures. 20. Therfore al the people making a ſhout, and the trumpets ſounding, after that the voice and the ſound thundred in the eares of the multitude, the wals forthwith fel: and euerie man went vp by the place that was againſt him, and they tooke the citie, 21. and killed al things that were in it, from man to woman, from the infant to the old man. The oxen alſo and ſheep, and the aſſes they ſtruck in the edge of the ſword. 22. But to the two men that had been ſent for ſpies, Ioſue ſaid: Goe into the houſe of the woman the harlot, and bring her forth, and al things that be hers, as you aſſured her by oath. 23. And the yong men going in, brought out Rahab, and her parents, her brethren alſo, and al her ſtuffe and kinred, and made them to tarie without the campe. 24. But the citie, and al things that were found therein they burnt; except the gold and ſiluer, and braſen veſſels, and yron, which they conſecrated vnto the treaſurie of our Lord. 25. But Rahab the

(*b*) Manie are held guiltie of ſinne, and are iuſtly punished for the fact of one or few, either becauſe they conſented or concealed, or neglected to punish the offenders: or els they ſuffer temporal affliction for their warning to abhorre ſinne, & for increaſe of their merite. *S. Aug. q. 8. & 9. in Ioſue.*

harlot

harlot and the houſe of her father, and al that ſhe had, Ioſue cauſed to liue, and they dwelt in the middes of Iſrael vntil this preſent day: for that ſhe hid the meſſengers, which he had ſent to view Iericho. At that time Ioſue pronounced a curſe, ſaying: 26. (c) Curſed be the man before our Lord, that ſhal rayſe vp and build the citie of Iericho. In his firſt borne lay he the fundations therof, and in the laſt of his children ſet he vp the gates therof. 27. Our Lord therfore was with Ioſue, and his name was bruited in al the earth.

(c) Hiel fiel into this curſe for repairing Iericho. 3. Reg. 16. v. 34.

CHAP. VII.

For the ſinne of Achan, reſerving ſecretly to himſelf certaine money, and other precious things, the Iſraelites are beaten in battel. 13. But the offender being found out, and ſtoned to death, Gods wrath is turned from them.

BVT the children of Iſrael tranſgreſſed the commandment, and vſurped of the anathema: For Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zare of the tribe of Iuda, tooke ſomewhat of the anathema: and our Lord was angrie againſt the children of Iſrael. 2. And when Ioſue ſent from Iericho men againſt Hai, which is beſide Bethauen, at the Eaſt ſide of the towne of Bethel, he ſaid to them: Goe vp, and view the Land: who accomplithing his commandments, viewed Hai. 3. And returning they ſaid to him: Let not al the people goe vp, but let two or three thouſand men goe, and deſtroy the citie: why ſhal al the people be vexed in vaine againſt verie few enemies? 4. There went vp therfore three thouſand fighting men. Who immediately turning their backes, 5. were ſtrucken of the men of the citie of Hai, and there fel of them (a) ſix and thirtie men: and the aduerſaries purſued them from the gate as farre as Sabarim, and they ſtrucke them flying away by the deſcent: and the hart of the people was much afrayd, and melted like vnto water. 6. But Ioſue rent his garments, and fel flat on the ground before the arke of our Lord vntil euening, as wel he as al the ancients of Iſrael: and they caſt duſt vpon their heads, 7. and Ioſue ſaid: Alas, o Lord God, why wouldeſt thou bring this people ouer the riuer of Iordan, to deliuer vs into the hãds of the Amorrheite, & to deſtroy vs? Would God as we began, we had taried beyond Iordan. 8. My Lord God what ſhal I ſay, ſeeing Iſrael turning their backes to their enemies? 9. The Chananeites ſhal heare of it, & al the inhabitants of the Land, and being gathered together in a plump ſhal compaſſe vs about, & ſhal deſtroy our name from the earth:

(a) So God tempered his puniſhment that but few were ſlaine, & afterwards gaue the towne to the Iſraelites without loſſe of any of their men.

and what wilt thou doe to thy great name? 10. And our Lord ſaid to Ioſue: Ariſe (*b*) why lieſt thou flat on the ground? 11. Iſrael hath ſinned, and tranſgreſſed my couenant: and they haue taken of the anathema, and haue ſtolen and lied, and haue hid it among their veſſels. 12. Neither can Iſrael ſtand before his enemies, and he ſhal fly them: becauſe he is polluted with the anathema. I wil be no more with you, til you diſpatch him, that is guiltie of this wicked fact. 13. Ariſe, ſanctifie the people, and ſay to them: Be ſanctified againſt to morrow, for thus ſaith our Lord God of Iſrael: There is anathema in the middes of thee, o Iſrael: thou canſt not ſtand before thyne enemies, til he be deſtroyed out of thee that is contaminated with this wicked fact. 14. And you ſhal come in the morning euerie one by your tribes: and what tribe ſoeuer the lot ſhal find, it ſhal come by the kinreds therof, the kinred by the houſes, & the houſe by the men. 15. And whoſoeuer he be that ſhal be taken in this fact, he ſhal be burnt in the fyre with al his ſubſtance, becauſe he hath tranſgreſſed the couenant of our Lord, & hath done abomination in Iſrael. 16. Ioſue therfore ryſing in the morning, made Iſrael to come by their tribes, and it was found the tribe of Iuda. 17. Which being preſented by the families therof, it was found the familie of Zare. Preſenting that alſo by the houſes, he found it Zabdi: 18. whoſe houſe diuiding into euerie man, he fõne Achan the ſonne of Charmi, the ſonne of Zabdi, the ſonne of Zare of the tribe of Iuda. 19. And Ioſue ſaid to Achan: My ſonne, giue glorie to our Lord God of Iſrael, and confeſſe, and tel me what thou haſt done, hide it not. 20. And Achan anſwered Ioſue, & ſaid to him: Indeed I haue ſinned to our Lord the God of Iſrael, and thus and thus haue I done. 21. For I ſaw among the ſpoiles a cloke of ſcarlet verie good, and two hundred ſicles of ſiluer, and a golden rule of fiftie ſicles: and coueting I tooke it away, and hid it in the ground againſt the middes of my tabernacle, and the ſiluer I couered with the earth digged vp. 22. Ioſue therfore ſent miniſters: who running to his tabernacle found al things hid in the ſame place, and the ſiluer withal. 23. And taking it away out of the tent, brought it to Ioſue, and to al the children of Iſrael, and threw it before our Lord. 24. Ioſue therfore taking Achan the ſonne of Zare, and the ſiluer and the cloke, and the golden rule, his ſonnes alſo and daughters, his oxen, and aſſes, and ſheep, and the tabernacle it-ſelf, and al the ſtuffe: (and al Iſrael with him) they brought them to the valley of Achor: 25. where Ioſue ſaid: Becauſe thou haſt diſturbed vs, our Lord diſturbe thee in this day. And al Iſrael ſtoned him: and al things that were his were conſumed with fyre. 26. And they gathered together vpon him a great heap of ſtones, which remaineth vntil this preſent day. And the furie of our Lord was auerted from them. And the name of that place was called, The valley of Achor, vntil this day.

(*b*) Prayer wil not auaile til iuſtice be firſt done.

CHAP. VIII.

By ſtratageme of an ambuſhment the citie of Hai is taken and burned, and al the inhabitants ſlaine. 29. The King hanged. 30. An Altar built, Sacrifice offered, 32. the law written in ſtones, the people bleſſed, and the bleſings and curſings read before them al.

AND our Lord ſaid to Ioſue: Feare not, neither doe thou dread: take with thee al the multitude of fighting men, and ryſing goe vp vnto the towne of Hai. behold I haue deliuered into thy hand the King therof, & the people, and the citie and the land. 2. And thou ſhalt doe to the citie of Hai, and to the King therof, as thou haſt done to Iericho, and to the King therof: but the prey and al the cattel you ſhal ſpoyle for your ſelues: (*a*) lay ambuſhments to the citie behind it. 3. And Ioſue aroſe, and al the hoſte of the men of warre with him, to goe vp into Hai: and thirtie thouſand choſen valiant men he ſent in the night, 4. and commanded them, ſaying: Lay ambuſhments behind the citie: neither retyre you farre off: and you ſhal al be readie. 5. But I and the reſt of the multitude, which is with me, wil goe vp on the contrarie ſide againſt the citie. And when they ſhal iſſue out againſt vs, as we did before, we wil fly, and turne our backes: 6. til purſuing they be drawen forward farre from the citie: for they wil thinke that we fly as before. 7. We therfore flying, and they purſuing, you ſhal riſe our of the ambuſhments, and ſhal waſt the citie: and our Lord your God wil deliuer it into your hands. 8. And when you ſhal take it, burne it, and you ſhal doe al things ſo as I haue commanded. 9. And he diſmiſſed them away, and they went on to the place of the ambuſhments, and ſate between Bethel and Hai, at the Weſt ſide of the citie of Hai. But Ioſue that night ſtayed in the middes of the people, 10. and ryſing early he muſtered his ſoldiers, and went vp with the ancients in the front of the hoſte, enuironed with the ayd of the fighting men. 11. And when they were come, and were gone vp directly againſt the citie, they ſtood on the North ſide of the citie, between which and them was a valley in the middes. 12. And (*b*) fiue thouſand men had he choſen, and ſet in the ambuſhments between Bethel and Hai, on the Weſt ſide of the ſame citie: 13. but al the reſt of the hoſte went in battel aray on the North ſide, ſo that the laſt of the multitude did reach to the Weſt ſide of the citie. Ioſue therfore went that night, and ſtood in the middes of the valley. 14. Which when the King of Hai had ſeen, he made haſt in the morning, and iſſued forth with al the hoſt of the citie, and bent his armie toward

(*a*) Deceipts & ſtratagems are lawful in iuſt warre; but not falſhood, nor breach of promiſe. *S. Aug. q. 10. in Ioſue.*

(*b*) Theſe fiue thouſand were of the thirtie thouſand, which were firſt ſent. *v. 3.* The other 25000. ioyned with Ioſues troup, & entered into the citie.

the deſert, being ignorant that there lay embuſhments ſecretly behind his backe. 15. But Ioſue and al Iſrael gaue backe, feyning feare, and flying by the way of the wildernes. 16. But they cried aloud together, & encouraging one an other, purſued them. And when they were gone from the citie, 17. and (c) not one remained in the citie of Hai and Bethel that purſued not Iſrael (euen as they had ruſhed out leauing the townes open) 18. our Lord ſaid to Ioſue: (d) Lift vp the ſhield, that is in thy hand, againſt the citie of Hai, for I wil deliuer it to thee. 19. And when he had lifted vp his ſhield againſt the citie, the embuſhments, that lay hid, roſe vp immediately: and going to the citie, tooke and burnt it. 20. And the men of the citie, that purſued Ioſue, looking backe & ſeeing the ſmoke of the citie riſe vp euen to heauen, they could no more fly hither and thither: eſpecially whereas they, that had feyned running away, and went toward the wildernes, moſt valiantly reſiſted againſt the purſuers. 21. And Ioſue and al Iſrael ſeeing that the citie was taken, and the ſmoke of the citie roſe vp, returning he ſtrucke the men of Hai. 22. For they alſo that had taken and burnt the citie, iſſuing out of the citie againſt their owne men, began to ſtrike the enemies in the middes of them. When the aduerſaries therfore were ſlaine on both ſides, ſo that none of ſo great a multitude was ſaued, 23. they tooke the King of the citie of Hai aliue, and preſented him to Ioſue. 24. Therfore al being ſlaine, that had purſued Iſrael flying to the deſerts, and falling by the ſword in the ſame place, the children of Iſrael returning ſtruck the citie. 25. And there were that fel that ſame day from man vnto woman, twelue thouſand men, al of the citie of Hai. 26. But Ioſue plucked not in his hand, which he had ſtretched forth on high, holding the ſhield til al the inhabitants of Hai were ſlaine. 27. And the cattel and the prey of the citie the children of Iſrael diuided among them, as our Lord had commanded Ioſue. 28. Who burnt the citie, and made it a heap for euer: 29. the King alſo therof he hung on a gibbet vntil euening and the going downe of the ſunne. And he commanded, and they tooke downe his corps from the gibbet: and threw it in the verie entring of the citie, heaping vpon it a great heap of ſtones, which remaineth vntil this preſent day. 30. Then Ioſue built an altar to our Lord the God of Iſrael in mount Hebal, 31. as Moyſes the ſeruant of our Lord had commaded the children of Iſrael, and it is written in the volume of the law of Moyſes: an Altar of vnhewed ſtones which yron hath not touched; and he offered vpon it holocauſts to our Lord, and immolated pacifike victimes. 32. And he wrote vpon ſtones the Deuteronomie of the law of Moyſes, which he had ordered before the children of Iſrael. 33. And al the people, and the ancients, and the Princes and iudges ſtood on both ſides of the arke, in the ſight of the Prieſts that caried the arke of the couenant of our Lord, as wel the ſtranger as alſo the man of the ſame countrie. the half part of them beſide mount Garizim, and halfe beſide mount Hebal, as Moyſes the ſeruant of our Lord had cõmanded. *Deut. 27*

(c) Not one fit to beare armes was left.

d He lifted his ſhield vpon a long pike or lance. that it might be ſeena farre off.

And firſt indeed he (e) bleſſed the people of Iſrael. 34. After this he read al the words of the bleſſing and the curſing, and al things that were written in the volume of the law. 35. Nothing of thoſe things, which Moyſes had commanded, did he leaue vntouched, but he repeated al things before al the multitude of Iſrael, the women and children and ſtrangers, that dwelt among them.

(e) Al ſuperiours may bleſſe their ſubiects, Princes their people, & parents their children.

CHAP. IX.

Other nations fearing Iſrael ioyne their forces to fight againſt them, 3. but the Gabaonites ſend Embaſſadours, feyning craftily to come farre off, 14. with whom Ioſue and the ancients of Iſrael make league binding it by oath. 16. Within three dayes they are detected to be neere inhabitants. Wherupon the people murmur againſt their Princes. Who yet for their oath, let the Gabaonites liue, 20. onely making them and their progenie perpetual ſeruants, to cut wood, and carie water.

WHICH things being heard, al the Kings beyond Iordan, that dwelt in the mountaines and champion countries, in the places by the ſea ſide and the ſhore of the great ſea, they alſo that dwelt beſide Libanus, the Hetheite and Amorreite, the Chananaite, the Pherezeite, and the Heueite, and the Iebuſeite, 2. were gathered to fight againſt Ioſue and Iſrael, with one mind and one ſentence. 3. But they that dwelt in Gabaon, hearing al things that Ioſue had done to Iericho and Hai: 4. ſubtelly deuiſing tooke prouiſion for themſelues, laying old ſackes vpon their aſſes, & bottels of wine rent and ſowed againe, 5. and ſhoes very old which for a ſhew of oldneſſe were clouted with ſpecks, putting on them old garments: the loaues alſo, which they caried for prouiſion by the way, were hard, and broken into pieces: 6. and they went on to Ioſue, who then abode in the campe at Galgal, and ſaid to him, and withal to al Iſrael: We are come from a farre countrie, deſirous to make peace with you. And the children of Iſrael anſwered them, and ſaid: 7. Leſt perhaps you dwel in the Land which is due to vs by lot, and we can not enter a league with you. 8. But they ſaid to Ioſue: We are thy ſeruants. To whom Ioſue ſaid: Who are you? & whence came you? 9. They anſwered: From a very farre countrie are thy ſeruants come, in the name of the Lord thy God. For we haue heard the fame of his might, al things that he did in Ægypt, 10. and to the two Kings of the Amorrheites that were beyond Iordan, Sehon the King of Heſebon, and Og the King of Baſan, that were in Aſtaroth,

11. and

11. and our ancients, and al the inhabitants of our Land ſaid to vs: Take in your hands victuals for a very long way, and goe meet them, and ſay: We are your ſeruants, enter a league with vs. 12. Behold, theſe loaues we tooke hot, when we departed from our houſes to come to you, now they are become drie, and broken for ouer-much oldneſſe. 13. The bottels of wine we filled being new, now they are burſt and diſſolued. The garments and ſhoes that we haue vpon vs, & which we haue on our feet, for the length of the long way are worne, and almoſt conſumed. 14. They tooke therfore of their victuals, & (a) asked not the mouth of our Lord. 15. And Ioſue made peace with them, and entring a league promiſed that they ſhould not be ſlaine: the Princes alſo of the multitude ſware to them. 16. But three daies after that the league was made, they heard that they dwelt nigh, and they ſhould be among them. 17. And the children of Iſrael remoued the campe, and came into their cities the third day, whoſe names are theſe, Gabaon, and Chaphira, and Beroth, and Chariathiarim. 18. And they ſtrucke them not, becauſe the Princes of the multitude had ſworne in the name of our Lord the God of Iſrael. Therfore al the common people murmured againſt the Princes. 19. Who anſwered them: We haue ſworne to them in the name of our Lord the God of Iſrael, and therfore we may not touch them. 20. But this we wil doe to them: Let them be reſerued indeed aliue, leſt the wrath of God be ſtirred againſt vs, if we ſhal be forſworne: 21. but ſo let them liue, that for the vſes of the whole multitude they hew wood, and carie in water. Who ſpeaking theſe things, 22. Ioſue called the Gabaonites, and ſaid to them: Why would you deceiue vs by fraud to ſay: We dwel very farre off from you, wheras you are in the middes of vs? 23. Therfore you ſhal be vnder a curſe, and there ſhal not faile of your ſtocke a hewer of wood, and a carier of water into the houſe of my God. 24. Who anſwered: It was told vs thy ſeruants, that the Lord thy God had promiſed Moyſes his ſeruant, that he would deliuer you al the Land, and would deſtroy al the inhabitants therof. Therfore we feared exceedingly and prouided for our liues, compelled by your terrour, and we tooke this counſel. 25. And now we are in thy hand: that which ſeemeth vnto thee good and right, doe to vs. 26. Ioſue therfore did as he had ſaid, and deliuered them from the hand of the children of Iſrael, that they ſhould not be ſlaine. 27. And he decreed in that day, that (b) they ſhould be in the miniſterie of al the people, and of the altar of our Lord, hewing wood, and carying water, vntil this preſent time, in the place which our Lord had choſen.

(a) In ſuch a caſe they ought to haue cõſulted God, to wit, the high-Prieſt putting on the Ephod & Rationale, ſhould haue prayed at the dore of the tabernacle, where our Lord appointed to ſpeake vnto him. *Exo. 29 v. 42.* It was alſo ordained. *Num. 27 v. 21.* that Eleazar ſhould conſule our Lord, whe anie thing was to be done by Ioſue, which omitting to doe they were deceiued by theſe Gabaonites.

(b) In theſe Gabaonites of Chanaans race was fulfilled Noes prophecie *Gen. 9* that *Chanaon ſhould be a ſeruant to his brethren.*

CHAP. X.

Fiue Kings of the Amorrheites beſieging Gabaon, becauſe it is confederate with Iſrael, 6. Ioſue with his armie defeateth theirs, killing and purſuing them. 11. Manie alſo are ſlaine with haile ſtones. 12. At the prayer of Ioſue the ſunne and moone ſtand ſtil the ſpace of one day. 22. The fiue Kings are hanged on gibbets. 28. He taketh alſo and ſubdueth diuers cities 40. and countries.

WHICH things when Adoniſedec King of Ieruſalem had heard, to wit, that Ioſue had taken Hai, and had ſubuerted it (for as he had done to Iericho and the King therof, ſo did he to Hai and their King) and that the Gabaonites were fled to Iſrael, and were their confederates, 2. he was ſore afrayd. For Gabaon was a great citie, and one of the kinglie cities, and greater then the towne of Hai, and al their men of warre moſt valiant. 3. Therfore Adoniſedec King of Ieruſalem ſent to Oham King of Hebron, and to Pharam King of Ierimoth, to Iaphia alſo King of Lachis, and to Dabir King of Eglon, ſaying: 4. Come vp to me, and bring ayd, that we may ouercome Gabaon, becauſe it reuolted to Ioſue, and to the children of Iſrael. 5. Therfore the fiue Kings of the Amorrheites being aſſembled went vp: the King of Ieruſalem, the King of Hebron, the King of Ierimoth, the King of Lachis, the King of Eglon, together with their hoſts, & camped about Gabaon, aſſaulting it. 6. But the inhabitants of the citie Gabaon which was beſieged, ſent to Ioſue, who then abode in the campe at Galgal, and ſaid to him: withdraw not thy hands from the help of thy ſeruants: come vp quickly & deliuer vs, and bring ayd: for there are aſſembled againſt vs al the Kings of the Amorrheites, which dwel in the mountaines. 7. And Ioſue went vp frō Galgal, & al the hoſte of the men of warre with him moſt valiant men. 8. And our Lord ſaid to Ioſue: Feare them not: for I haue deliuered them into thy hands: none of them ſhal be able to reſiſt thee. 9. Ioſue therfore came in vpon thē ſodainly, going vp al the night from Galgal. 10. And our Lord troubled them at the ſight of Iſrael: and deſtroyed them with a great ſlaugher in Gabaon, & purſued them by the way of the aſcent to Beth-horon, & ſtrucke them vnto Azeca & Maceda. 11. And when they fled the children of Iſrael, and were in the deſcent of Beth-horon, our Lord ſent vpon them great ſtones from heauen as farre as Azeca: and there died farre more with the ſtones of haile, then they whom the children of Iſrael had ſtrucken with the ſword. 12. Then ſpake Ioſue to our Lord in the day, that he deliuered the Amorrheite in the ſight of Iſrael, & ſaid before them: Thou Sunne

againſt Gabaon moue not, and thou (*a*) Moone againſt the valley of Aialon. 13. And the Sunne & Moone ſtood ſtil, til the people reuenged themſelues of their enemies. Is not this written in the book of the iuſt? The Sunne therfore ſtood ſtil in the middes of heauen, & haſtned not to goe downe the ſpace of one day. 14. There was not before nor (*b*) after ſo long a day, our Lord (*c*) obeying the voice of a man, and fighting for Iſrael. 15. And Ioſue returned with al Iſrael into the campe of Galgal. 16. For the fiue Kings were fled, and had hid themſelues in a caue of the citie of Maceda. 17. And it was told Ioſue that the fiue Kings were found lying hid in a caue of the citie of Maceda. 18. Who commanded them ſaying: Role great ſtones into the mouth of the caue, and ſet induſtrious men, which may keep them ſhut in: 19. and ſtand not you ſtil, but purſue the enemies, and kil al the hindermoſt of them that fly, neither let them enter into the forts of their cities, whom our Lord God hath deliuered into your hands. 20. The aduerſaries therefore being ſlaine with a great ſlaughter, and almoſt conſumed to vtter deſtruction, they that could eſcape from Iſrael (*d*) entred into fenſed cities. 21. And al the hoſte returned to Ioſue in Maceda, where then the campe was, ſafe and the ful number: and no man durſt once mutter againſt the children of Iſrael. 22. And Ioſue commanded, ſaying: Open the mouth of the caue, & bring forth to me the fiue Kings, that lie hid therin. 23. And the miniſters did as it was commanded them: and they brought to him the fiue Kings out of the caue, the King of Ieruſalem, the King of Hebron, the King of Ierimoth, the King of Lachis, the King of Eglon. 24. And when they were brought forth to him, he called al the men of Iſrael, and ſaid to the Princes of the hoſte that were with him: Goe, and ſet your feet vpon the necks of theſe Kings. Who when they had gone, & troden with their feet the necks of them lying vnder, 25. againe he ſaid to them: Feare ye not, neither dread, take courage and be ſtrong: for ſo wil our Lord doe to al your enemies, againſt whom you fight. 26. And Ioſue ſtruck, and ſlew them, and hanged them vpon fiue gibbets: and they hung vntil euening. 27. And when the ſunne was downe, he commanded the ſoldiers to take them downe from the gibbets. Who caſt them being taken downe into the caue, wherin they had lyen hid, and put on the mouth therof great ſtones, which continue vntil this preſent. 28. The ſame day Ioſue tooke Maceda and ſtruck it in the edge of the ſword, and killed the King and al the inhabitants therof: he left not in it ſo much as ſmal relikes. And he did to the King of Maceda, as he had done to the King of Iericho. 29. and he paſſed with al Iſrael from Maceda vnto Lebna, & fought againſt it: 30. which our Lord deliuered with the King therof into the hands of Iſrael: & they ſtruck the citie in the edge of the ſword, & al the inhabitants therof. they left not in it anie remaines. And they did to the King of Lebna, as they had done to the King of Iericho. 31. Fró Lebna he paſſed vnto Lachis with al Iſrael: & placing the hoſte round about aſſaulted it.

32. And

(*a*) Ioſue did thinke if the moone moued the ſunne alſo muſt neceſſarily moue, ſo he obtained the ſtay of both.

(*b*) Til after the time this book was written.

(*c*) God condeſcending to worke ſo great a miracle at the inſtance of his ſeruant.

(*d*) God ſo diſpoſed, that they ſhould not conquer al in one yeare: *leſt the land had been brought into a wilderner, and beaſts increaſed againſt them. Exod. 23. v. 29.* Morally it ſignifieth, that the children of God muſt be exercifed in tribulations & mortificatiō leſt vices grow in them. *Procop. in Exod.*

32. And our Lord deliuered Lachis into the hands of Iſrael, and he tooke it the day folowing, and ſtruck it in the edge of the ſword, and euerie ſoule that was in it, as he had done to Lebna. 33. At that time went vp Horam the King of Gazar, to ayd Lachis: whom Ioſue ſtruck with al his people to vtter deſtruction. 34. And he paſſed from Lachis vnto Eglon, & compaſſed it, 35. and wonne it the ſame day: and ſtruck in the edge of the ſword al the ſoules that were in it, according to al things that he had done to Lachis. 36. He went vp alſo with al Iſrael from Eglon vnto Hebron, and fought againſt it: 37. tooke it, & ſtruck it in the edge of the ſword, the King alſo therof, and al townes of that countrie, & al the ſoules that remained in it: he left not therein anie remaynes: as he had done to Eglon, ſo did he alſo to Hebron, al things that he found in it conſuming with the ſword. 38. Thence returning vnto Dabir, 39. he tooke it, and waſted it: the King alſo therof and al townes round about he ſtruck in the edge of the ſword: he left not in it anie remaines: as he had done to Hebron & Lebna and to their Kings, ſo did he to Dabir and the King therof. 40. Ioſue therfore ſtruck al the hillie countrie & ſouth and champaine, and Aſedoth with their Kings: he left not in it anie relikes, but euerie thing that could breath he ſlew, as our Lord the God of Iſrael had commanded him, 41. from Cadeſbarne vnto Gaza. Al the Land of Goſen vnto Gabaon, 42. and al their Kings and countries he tooke and waſted at one aſſault: for our Lord the God of Iſrael fought for him. 43. And he returned with al Iſrael to the place of the campe in Galgal.

CHAP. XI.

Iabin a more principal King ſomoneth other Kings to ioyne with him againſt Iſrael. 6. Ioſue animated with Gods promiſe of victorie, 7. ouerthroweth them al, 16. ſubdueth their countrie: 12. killeth alſo manie of the giants ſtocke.

WHICH things when Iabin the King of Aſor had heard, he ſent to Iobab the King of Madon, and to the King of Semeron, and to the King of Achſaph: 2. to the Kings alſo of the North, that dwelt in the mountaines and in the plaine againſt the ſouth ſide of Ceneroth, in the chãpaine alſo and countries of Dor by the ſea ſide: 3. the Chananeite alſo on the Eaſt and Weſt, and the Amorrheite and Hetheite and Pherezeite and Iebuſeite in the mountaines: the Heueite alſo which dwelt at the foote of Hermon in the Land of Maſpha. 4. And they iſſued forth al with their troups, a people exceeding manie as the ſand that is in the ſhore of the ſea, their horſes alſo and chariots of paſſing great multitude. 5. And al theſe Kings aſſembled together

in one at the Waters of Merom, to fight againſt Iſrael. 6. And our Lord ſaid to Ioſue: Feare them not: for to morrow this ſelfe-ſame houre wil I deliuer al theſe to be wounded in the ſight of Iſrael: their horſes thou ſhalt hoghſinew, and their chariots thou ſhalt burne with fire. 7. And Ioſue came, & al the hoſte with him againſt them to the Waters of Merom ſodainly, & ran in vpon them, 8. and our Lord deliuered them into the hands of Iſrael. Who ſtrucke them, and purſued them as farre as great Sidon, and the Waters of Maſerephoth, and the field of Maſphe, which is on the Eaſt ſide therof. Therfore he ſtrucke al, ſo that he left no relikes of them: 9. and he did as our Lord had commanded him, their horſes he hoghſinewed, and their chariots he burnt. 10. And returning immediately he tooke Aſor: and the King therof he ſtrucke with the ſword. For Aſor in old time among al theſe Kingdomes held the principalitie. 11. And he ſtrucke al the ſoules, that abode there: he left not in it anie remaines, but to vtter deſtruction he waſted al things, and the citie it-ſelfe he deſtroyed with fyre. 12. And al the cities round about, their Kings alſo he tooke, ſtrucke & deſtroyed, as Moyſes the ſeruant of God had commanded him. 13. Except the cities that were ſituated on hils and higher ground, the reſt Iſrael burnt: one onlie Aſor verie wel fenſed he conſumed with fyre. 14. And al the prey of theſe cities and the cattel the children of Iſrael diuided among themſelues, al the men being ſlaine. 15. As our Lord had commanded Moyſes his ſeruant, ſo did Moyſes command Ioſue, and he accompliſhed al things: he ommitted not of al the commãdments, not ſo much as one word, which our Lord had commanded Moyſes. 16. Ioſue therfore tooke al the hillie countrie, & ſouth, & the land of Goſen, and the plaine, and the Weſt quarter, and the mountaine of Iſrael, and the champaine countrie therof: 17. and the part of the mountaine, that goeth vp to Seir as farre as Baalgad by the plaine of Libanus vnder mount Hermon: al their Kings he tooke, ſtrucke, & ſlew. 18. (a) A great time did Ioſue fight againſt theſe kings. 19. There was not a citie that did deliuer it-ſelfe to the children of Iſrael, except the Heueite, which dwelt in Gabaon: for he tooke al by fight. 20. For it was (b) the ſentence of our Lord, that their harts ſhould be indurate and they ſhould fight againſt Iſrael, and fal, and ſhould not deſerue anie clemencie, and ſhould periſh, as our Lord had commanded Moyſes. 21. At that time Ioſue came, and ſlew the Enacims of the mountaines, of Hebron, and Dabir, and Anab, and from al the mountaine of Iuda and Iſrael, and deſtroyed their cities. 22. He left not any of the ſtocke of the Enacims, in the Land of the children of Iſrael: ſauing the cities of Gaza, and Geth, and Azotus, in the which onlie they were left. 23. Ioſue therfore tooke al the Land, as our Lord ſpake to Moyſes, and deliuered it in poſſeſſion to the children of Iſrael, according to their parts and tribes: and (c) the Land reſted from battels.

(a) Theſe warres continued neere ſeuen yeares, as appeareth *chap.* 14. v. 10.

(b) For their enormious ſinnes God left them in their owne reprobate ſenſe, not impoſing neceſſitie of ſinning, but permitting them to indurate their owne harts. *See Annot. Exod.* 7.

(c) Hence-forth they had not general warres, but diuers tribes had particular, as appeareth *cap.* 15. *&c.*

CHAP.

CHAP. XII.

Beſides Sehon and Og Kings of Heſebon and Baſan ſlaine by Moyſes, 7. are reckned thirtie one Kings ſlaine by Ioſue.

THESE are the Kings, which the children of Iſrael ſtrucke, and poſſeſſed their Land beyond Iordan toward the ryſing of the ſunne, from the torrent Arnon vnto mount Hermon, and al the Eaſt part, that looked toward the wildernes. 2. Sehon the king of the Amorrheites, which dwelt in Heſebon, had dominion from Aroer, which is ſituated vpō the banke of the torrent Arnon,& of the middle part in the valley, and of halfe Galaad, as farre as the torrent Iaboc, which is the border of the children of Ammon: 3. and from the wildernes vnto the ſea of Ceneroth againſt the Eaſt, and vnto the Sea of the wildernes, which is the moſt ſalt ſea, on the Eaſt ſide by the way that leadeth to Beſimoth,& on the South ſide, which lyeth vnder Aſedoth, as farre as Phaſga. 4. The border of Og the King of Baſan, of the remnant of the Raphaims who dwelt in Aſtaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in al Baſan, vnto the borders 5. of Geſſuri, and Machati, and of the halfe part of Galaad: the borders of Sehon the King of Heſebon. 6. Moyſes the ſeruant of our Lord, and the children of Iſrael ſtrucke them, and Moyſes deliuered their Land in poſſeſſion to the Rubenites, and Gadites, and the half tribe of Manaſſes. 7. Theſe are the Kings of the Land, whom Ioſue ſtrucke and the children of Iſrael beyond Iordan on the Weſt ſide, from Balaalgad in the field of Libanus, vnto the mount, part wherof goeth vp into Seir: and Ioſue deliuered it in poſſeſſion to the tribes of Iſrael, to euerie one their portions, 8. as wel in the mountaines as in the plaine and champaine countries. In Aſedoth, and in the wildernes, and in the ſouth was the Hetheite & the Amorrheite, the Chananeite, and the Pherezeite, the Heueite, and the Iebuſeite. 9. The King of Iericho one: the King of Hai, which is on the ſide of Bethel, one: 10. the King of Ieruſalem one, the King of Hebron one, 11. the King of Ierimoth one, the King of Lachis one, 12. the King of Eglon one, the King of Gazer one, 13. the King of Dabir one, the King of Gader one, 14. the King of Herma one, the King of Hered one, 15. the King of Lebna one, the King of Adullam one, 16. the King of Maceda one, the King of Bethel one, 17. the King of Taphua one, the King of Opher one, 18. the King of Aphec one, the King of Saron one, 19. the King of Madon one, the King of Aſor one, 20. the King of Semeron one, the King of Achſaph one, 21. the King of Thenac one, the King of Mageddo one, 22. the King of Cades one, the King of Iachanan one,

Num. 21 Deut. 3.

(a) Moyſes ſlew two Kings, and Ioſue thirtie one.

27. the King of Carmel one, the King of Dor, and of the prouince of Dor one, the King of the Nations of Galgal one, 24. the King of Therſa one: al the Kings (a) thirtie one.

CHAP. XIII.

God commandeth Ioſue to diuide the land (deſcribing the limits therof) amongſt nine tribes and a half, 8. with a recapitulation of the parts already giuen, on the other ſide Iordan to the other two tribes and a half. The tribe of Leui (v. 14. & 33.) hath their prouiſion in other manner.

The third part. Partition of the land amõg nine tribes and a half.

IOSVE was old, and ſtriken in age, and our Lord ſaid to him: Thou art old, and of a great age, and there is a verie large countrie left, which is not yet diuided by lot: 2. to wit, al Galilee, Philiſthiim, and al Geſſuri. 3. From the troubled riuer that watereth Ægypt, vnto the borders of Accaron againſt the North: the Land of Chanaan, which is diuided vnto fiue Lords of the Philiſthiims, the Gazeites, the Azotians, the Aſcalonites, the Getheites, and the Accaronites. 4. But on the South ſide are the Heueites, al the Land of Chanaan, and Maara of the Sidonians as farre as Apheca, and the borders of the Amorrheite, 5. and his confines. The countrie alſo of Libanus againſt the Eaſt from Baalgad vnder mount Hermon, til thou enter into Emath. 6. Of al that dwel in the mountaine from Libanus, vnto the Waters Maſerephoth, and al the Sidonians. I am he that wil deſtroy them from the face of the children of Iſrael. (a) Let it come therfore into a portion of the inheritance of Iſrael, as I haue commanded thee. 7. And now diuide the Land in poſſeſſion to the nine tribes, and to the half tribe of Manaſſes, 8. with the which Ruben & Gad haue poſſeſſed the Land, which Moyſes the ſeruant of our Lord deliuered to them beyond the ſtreames of Iordan, on the eaſt ſide. 9. From Aroer, which is ſituate on the banke of the torrent Arnon, and in the middes of the valley, and al the champaine of Medaba, as farre as Dibon: 10. and al the cities of Cehon, the King of the Amorrheite, which reigned in Heſebon, vnto the borders of the children of Ammon. 11. And Galaad, and the border of Geſſuri and Machati, and al mount Hermon, and al Baſan, as farre as Salecha, 12. al the Kingdome of Og in Baſan, which reigned in Aſtaroth and Edrai, he was of the relikes of the Raphaims: and Moyſes ſtruck, and deſtroyed them. 13. And the children of Iſrael would not deſtroy Geſſuri and Machati: and they haue dwelt in the middes of Iſrael vntil this preſent day. 14. But to the tribe of Leui he gaue no poſſeſſion: but the ſacrifices and victimes of our Lord the God of Iſrael, that is his inheritance, as he ſpake to him. 15. Moyſes therfore

(a) Theſe parts are deſigned though not yet conquered.

gaue

gaue poſſeſſion to the children of Ruben according to their kinreds. 16. And their border was from Aroer, which is ſituate on the banke of the torrent Arnon, and in the middes of the valley of the ſame torrent: al the plaine, that leadeth to Medaba, 17. and Heſebon, and al their villages, which are in the champaine. Dibon alſo, and Bamothbaal, and the towne Baalmaon, 18. and Iaſſa, and Cedimoth, & Mephaath, 19. and Cariathaim, and Sabama, and Sarathaſar in the mountaine of the Valley. 20. Bethphogor and Aſedoth, Phaſga and Bethieſimoth, 21. and al the champaine cities, and al the Kingdoms of Sehon the King of the Amorrheite, that reigned in Heſebon, whom Moyſes ſtruck with the Princes of Madian: the Heucite, and Recem, and Sur, and Hur, and Rebe Dukes of Sehon inhabitants of the Land. 22. And Balaam the ſonne of Beor the ſoothſayer, did the children of Iſrael kil by the ſword, with the reſt that were ſlayne. 23. And the riuer of Iordan was made the border of the children of Ruben. This is the poſſeſſion of the Rubenites by their kinreds of cities and villages. 24. And Moyſes gaue to the tribe of Gad & to his children poſſeſſion by their kinreds, the diuiſion wherof is this: 25. The border of Iaſer, and al the cities of Galaad, and the half part of the Land of (*b*) the children of Ammon: as farre as Aroer, which is againſt Rabba: 26. and from Heſebon vnto Ramoth, Maſphe and Betonim: and from Manaim vnto the borders of Dabir. 27. In the valley alſo Bethhara, and Bethnemra, and Socoth, and Saphon the other part of the Kingdome of Sehon the King of Heſebon: the end of this alſo is Iordan, vnto the vttermoſt part of the ſea Cenereth beyond Iordan on the eaſt ſide. 28. This is the poſſeſſion of the children of Gad by their families, their cities, and villages. 29. He gaue alſo to the half tribe of Manaſſes and their children poſſeſſion according to their kinreds, 30. the beginning wherof is this: From Manaim al Baſan, and al the Kingdoms of Og the King of Baſan, and al the villages of Iair, which are in Baſan, threeſcore townes. 31. And the half part of Galaad, and Aſtaroth, and Edrai, cities of the Kingdome of Og in Baſan: to the children of Machir, the ſonne of Manaſſes, to the half part of the children of Machir according to their kinreds. 32. This poſſeſſion diuided Moyſes in the champaine countries of Moab, beyond Iordan, againſt Iericho on the Eaſt ſide. 33. But to the tribe of Leui he gaue no poſſeſion: becauſe our Lord the God of Iſrael himſelf is their poſſeſſion, as he ſpake to them.

(*b*) This part the Amorreites had taken and poſſeſſed; otherwiſe the Iſraelites were prohibited to take any thing from the Ammonites. *Deut.* 2.

CHAP.

CHAP. XIIII.

Caleb of the tribe of Iuda (seeing some knew their lots already, and that the whole land was now to be diuided) 6. demandeth, according to Gods promise made by Moyses (for his true and good report of the same land, when he with others viewed it) that Hebron be giuen him and his seed to inherite, 13. which Iosue confirmeth vnto him.

(c) The Leuites hauing their portions in other manner, yet there were twelue tribes to receiue portions, by reason that Iacob adopted Iosephs two sonnes. *Gen. 48.*

(d) After the viewing of the land *Num. 13.* the Israelites remained in the desert 38. yeares: so they were neere seuen yeares in warres.

(e) Gods promise is euer sure on his part, but because it is conditional, if we serue him sincerely, our will being free, he saith: *If perhaps our Lord be with me.*

(f) Onlie the countrie of Hebron was giuē to Caleb, for the citie it-selfand suburbs belōged to the Priests. *c. 21. v. 11.*

THIS is it, which the children of Israel possessed in the Land of Chanaan, which Eleazar the Priest, and Iosue the sonne of Nun, and the Princes of the families by the tribes of Israel gaue to them: 2. diuiding al things by lot, as our Lord had commanded in the hand of Moyses, to the nine tribes, and the half tribe. 3. For to two tribes and a half Moyses had giuen possession beyond Iordan: besides the Leuites, which receiued no land among their brethren: 4. but (c) into their place succeeded the children of Ioseph diuided into two tribes, of Manasses and Ephraim: neither did the Leuites receiue other portion in the Land, but cities to inhabite, and their suburbs to feed their beasts and cattel. 5. As our Lord had commanded Moyses, so did the children of Israel, and they diuided the Land. 6. Therfore the children of Iuda came to Iosue in Galgal, and Caleb the sonne of Iephone the Cenezcite spake to him: Thou knowest what our Lord spake to Moyses the man of God concerning me and thee in Cadesbarne. 7. Fourtie yeares old was I when Moyses the seruant of our Lord sent me from Cadesbarne, to view the Land, & I reported to him that which to me seemed true. 8. But my brethren, that had gone vp with me, discouraged the hart of the people: and I neuertheles folowed our Lord my God. 9. And Moyses sware in that day, saying: The Land, which thy foot hath troden, shal be thy possession, and thy childrens for euer, becausе thou hast folowed our Lord my God. 10. Our Lord therfore hath granted me life, as he promised vntil this present day. It is (d) fourtie and fiue yeares, since our Lord spake this word to Moyses, when Israel walked through the wildernes: this day am I eightie and fiue yeares old, 11. so lustie, as I was at that time when I was sent to view: the strength of that time continueth in me vntil this day, as wel to fight as to goe. 12. Giue me therfore this mountaine, which our Lord promised, thy selfe also hearing it, wherin are the Enacims, and great cities and fensed: (e) if perhaps our Lord be with me, and I shal be able to destroy them, as he promised me. 13. And Iosue blessed him, and deliuered to him Hebron in possession. 14. And frō thēce-forth (f) Hebron belonged to Caleb the sonne of Iephone the Cenezeite, vntil this present day: becausе he folowed our

Lord

Lord the God of Iſrael. 15. The name of Hebron before was called Cariath Arbe: Adam the greateſt among the Enacims was layd there: and (g) the Land ceaſed from battels.

(g) See before chap. 11. v. 23.

CHAP. XV.

The borders of the lot of Iuda, 13. including Calebs particular inheritance (16. out of which he giueth Cariath Sepher, and his daughter to Othoniel, for winning it:) 21. with the names of the cities therof, 63. the Iebuſeite yet dwelling with Iuda in Hieruſalem.

THEREFORE the lot of the children of Iudas by their kinreds was this: From the border of Edom, vnto the deſert of Sin againſt the South, and vnto the vttermoſt part of the ſouth coaſt. 2. the beginning therof was from the top of the moſt ſalt ſea, and from the brinke therof, that looketh to the South. 3. And it goeth forth againſt the Aſcent of the Scorpion, & paſſeth through into Sina: and ryſeth vp into Cadeſbarne, and reacheth into Eſron, aſcending to Addar, and compaſſing Carcaa, 4. and thence paſſing through into Aſemona, & reaching to the Torrent of Ægypt: and the borders therof ſhal be the great ſea. this ſhal be the end of the ſouth coaſt. 5. But on the Eaſt ſide the beginning ſhal be the moſt ſalt ſea vnto the vtmoſt parts of Iordan: & thoſe places that looke to the North from the brinke of the ſea vnto the ſame riuer of Iordan. 6. And the border goeth vp into Beth Hagla, and paſſeth from the north into Beth Araba: aſcending to the ſtone of Bohen the ſonne of Ruben. 7. And reaching as farre as the borders of Debera from the Valley of Achor, againſt the North looking toward Galgal, which is oppoſite to the Aſcent of Adommim, on the ſouth ſide of the torrent: and paſſeth the waters, that are called The Fountayne of the ſunne: and the ends therof ſhal be to the Fountayne rogel. 8. And it aſcendeth by the Valley of the ſunne of Ennom on the ſide of the Iebuſeite toward the South, this is Ieruſalem: and thence rearing it-ſelf to the top of the mountayne, which is againſt Geennom toward the Weſt in the top of the Valley of Raphaim againſt the North. 9. And it paſſeth through from the top of the mountaine to the fountaine of the water Nephtoa: and reacheth to the townes of mount Ephron: and bendeth into Baala, which is Cariathiarim, that is to ſay, a citie of woods. 10. And it compaſſeth from Baala againſt the Weſt, vnto mount Seir: and paſſeth by the ſide of mount Iarim toward the North into Cheſlon: and goeth downe into Bethſames, and paſſeth into Thamna. 11. And it reacheth toward the North coaſt of a part of Accaron at the ſide: and bendeth to Sechrona, and paſſeth mount Baala: and commeth into Iebneel,

neel, and is ſhut vp with the end of the great ſea toward the Weſt. 12. Theſe are the borders of the children of Iudas in circuite in their kinreds. 13. But to Caleb the ſonne of Iephone he gaue a portion in the middes of the children of Iudas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. 14. And Caleb deſtroyed out of it the three ſonnes of Enac, Seſai and Ahiman and Tholmai of the ſtocke of Enac. 15. And from thence going vp he came to the inhabitants of Dabir, which before was called Cariath Sepher, that is to ſay, a citie of letters. 16. And Caleb ſaid: He that ſhal ſtrike Cariathſepher, and take it, I wil giue him Axa my daughter to wife. 17. And Othoniel the ſonne of Cenez, the yonger brother of Caleb tooke it: & he gaue him (a) Axa his daughter to wife. 18. Who going together, ſhe was moued by her huſband to aske a field of her father, and ſhe ſighed as ſhe ſate on her aſſe. To whom Caleb ſaid: What aileth thee? 19. But she anſwered: Giue me a bleſſing: (b) A South and drie Land thou haſt giuen me, ioyne alſo a waterie. Caleb therfore gaue her a waterie ground aboue & beneath. 20. This is the poſſeſſion of the tribe of the children of Iudas by their kinreds. 21. And the cities from the vttermoſt parts of the children of Iudas by the borders of Edom on the South were Gabſeel and Eder and Iagur, 22. & Cina and Dimona and Adada, 23. and Cades, and Aſor, and Iethnan, 24. Ziph and Telem and Baloth, 25. Aſor the new and Carioth, Heſron, this is Aſor. 26. Amam, Sama, and Molada, 27. and Aſergadda and Haſſemon and Bethphelet, 28. and Haſerſual and Berſabee and Baziothia 29. and Baala and Iim & Eſem, 30. and Eltholad and Ceſil and Harma 31. and Siceleg, and Medemena and Senſenna, 32. Labaoth and Selim & Aen and Remon. al the cities twentie nine, and their villages. 33. But in the champayne countries: Eſtaol and Sarea and Aſena, 34. and Sanoe and Enganim and Taphua and Enaim, 35. and Ierimoth, and Adullam, Socho & Azeca, 36. & Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages. 37. Sanan and Hadaſta and Magdalgad, 38. Delean and Maſepha and Iecthel, 39. Lachis and Baſcath and Eglon, 40. Chebbon and Lehaman and Cethlis 41. and Gideroth and Bethdagon and Naama & Maceda: ſixteen cities, and their villages. 42. Labana and Ether and Aſan, 43. Iephtha and Eſna and Neſib, 44. and Ceila and Achzib and Mareza: nine cities, and their villages. 45. Accaron with the townes and villages therof. 46. From Accaron vnto the ſea: al places that bend toward Azotus & the villages therof. 47. Azotus with the townes & villages therof. Gaza with the townes & villages therof, vnto the torrent of Ægypt, & the great ſea is the border therof. 48. And in the mountayne: Samir & Iether & Socoth 49. & Danna & Cariath ſenna, this is Dabir: 50. Anab & Iſtemo & Anim, 51. Goſen & Olon & Gilo: eleuen cities & their villages. 52. Arab & Ruma & Eſaan, 53. & Ianum & Beth thaphua & Apheca, 54. Athmatha and Cariath-arbe, this is Hebron, and Sior:

nine

(a) Though it was prohibited that the nephew ſhould marie his aunt, yet the vncle was not expreſly forbid to marie his niece by Moyſes law. *Leuit.* 18 And albeit there is the ſame degree of cõſanguinitie, yet not the ſame inconueniẽce, by reaſõ the ſame perſon remaineth ſubiect, that was inferiour before mariage.

(b) Becauſe ordinarily the ſouth part of the world is more drie and barren then other parts, a barren place is called a ſouth land, in reſpect of more fertile ground.

nine cities and their villages. 55. Maon and Carmel and Ziph and Iota, 56. Iezrael & Iucadam and Zanoc, 57. Accain, Gabaa and Thamna: ten cities and their villages. 58. Halhul, and Bethſur, and Gedor, 59. Mareth, and Beth-anoth, and Eltecon: ſix cities and their villages. 60. Cariathbaal, this is Cariathiarim the citie of woods, and Arebba: two cities and their villages. 61. In the deſert Beth-araba, Meddin, and Sachacha, 62. and Nebſan, and the citie of ſalt, and Engaddi: ſix cities, and their villages. 63. But the Iebuſeite the inhabitant of Ieruſalem the children of Iudas (c) could not deſtroy: and the Iebuſeite dwelt with the children of Iudas in Ieruſalem vntil this preſent day.

(c) The Iebuſeites kept a ſtrong caſtle in Ieruſalem, til King Dauid tooke it from them. 2. Reg. 5.

CHAP. XVI.

The tribe of Ephraim (yonger ſonne of Ioſeph) receiue their lot. 10. The Chananeite yet dwelleth with them paying tribute.

THE lot alſo of (a) the children of Ioſeph fel from Iordan againſt Iericho and the Waters therof, on the eaſt: the wildernes which goeth vp from Iericho to the mountaine of Bethel: 2. and goeth out from Bethel to Luza: and paſſeth the border of Archia, to Atharoth. 3. And deſcendeth Weſtward, by the border of Iephleti, vnto the borders of Beth horon the lower, and to Gazer: and their countries are ended by the great ſea: 4. and Manaſſes and Ephraim the children of Ioſeph poſſeſſed it. 5. And the border of the children of Ephraim was made according to their kinreds: and their poſſeſſion toward the Eaſt was Ataroth addar vnto Beth-horon the higher. 6. And the confines goe out vnto the ſea: but Machmethath looketh to the North, and it compaſſeth the borders againſt the Eaſt into Thanath-ſelo: and paſſeth through on the Eaſt ſide to Ianoc. 7. and it goeth downe from Ianoc into Ataróth and Naaratha: and it commeth into Iericho, & goeth out to Iordan. 8. From Taphua it paſſeth through againſt the ſea into the Valley of reeds, and the iſſues therof are into the moſt ſalt ſea. this is the poſſeſſion of the tribe of the children of Ephraim by their families. 9. And cities with their villages were ſeparated to the children of Ephraim in the middes of the poſſeſſion of the children of Manaſſes, 10. and the children of Ephraim ſlew not the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the middes of Ephraim vntil this day tributarie.

(a) Ruben for the ſinne of inceſt looſing the priuiledges of birthright (*Gen. 49.*) Prieſthood was giuen to Leui, the Kingdome to Iuda, and double portion to Ioſeph. *Paraph. Chald.*

CHAP. XVII.

The half tribe of Manaſſes (eldeſt ſonne of Ioſeph) receiue their lot, 3. including the daughters of Salphaad: 14. with an enlargement of inheritance to the ſame tribes of Ephraim and Manaſſes.

AND this lot fel to the tribe of Manaſſes (for he is the firſt horne of Ioſeph:) To Machir the firſt borne of Manaſſes the father of Galaad, who was a warlike mã, and had for poſſeſſion Galaad and Baſan: 2. and to the reſt of the children of Manaſſes according to their families, to the children of Abiezer, & to the children of Helec, & to the children of Eſriel, & to the children of Sechem, & to the children of Hepher, and to the children of Semida. theſe are the children of Manaſſes the ſonne of Ioſeph, males by their kinreds. 3. But Salphaad the ſonne of Hepher the ſonne of Galaad the ſonne of Machir the ſonne of Manaſſes had no ſonnes, but onlie daughters: whoſe names be theſe, Maala & Noa and Hegla and Melcha and Therſa. 4. And they came in the preſence of Eleazar the Prieſt, and of Ioſue the ſonne of Nun, and of the Princes, ſaying: Our Lord commanded by the hand of Moyſes, that a poſſeſſion ſhould be giuen vs in the middes of our brethren. And he gaue them according to the commandement of our Lord a poſſaſſion in the middes of their fathers brethren. 5. And the cords fel to Manaſſes, ten, beſide the Land of Galaad and Baſan beyond Iordan. 6. For the daughters of Manaſſes poſſeſsed inheritãce in the middes of his ſonnes. And the Land of Galaad fel to the lot of the children of Manaſses that remayned. 7. And the border of Manaſses from Aſer, was Machmethath which looketh to Sichem: and goeth out on the right hand beſide the inhabitants of the Fountaine of Taphua. 8. For in the lot of Manaſses was fallen the Land of Taphua, (a) which is beſide the borders of Manaſſes, the childrens of Ephraim. 9. And the border of the Reed valley went downe into the ſouth of the torrent of the cities of Epraim, which are in the middes of the cities of Manaſses: the border of Manaſses on the North of the torrent, and the iſsue therof goeth to the ſea: 10. ſo that the poſſeſsion of Ephraim is on the South, and on the North of Manaſses, and the ſea incloſeth both, and they be ioyned one to an other in the tribe of Aſer on the North, and in the tribe of Iſſachar on the Eaſt. 11. And the inheritance of Manaſses in Iſsachar and in Aſer was Bethſan and the villages therof, and Ieblaam with the villages therof, and the inhabitants of Dor with the townes therof, the inhabitans alſo of Endor with the townes therof. and in like manner the inhabitants of Thenac with the townes therof, and the inhabitants of

(a) The land or rerritorie of Taphua falling to the lot of Manaſſes, yet Taphua (that is the citie itſelfe) was the childrens of Ephraim.

Mageddo

Mageddo with the townes therof, and the third part of the citie of Nopheth. 12. Neither could the children of Manaſſes ouerthrow the cities, but the Chananeite began to dwel in (*b*) his Land. 13. But after that the children of Iſrael grew to be ſtrong, they ſubdued the Chananeites, and made them their tributaries, neither did they kil them. 14. And the children of Ioſeph ſpake to Ioſue, and ſaid: Why haſt thou giuen me the poſſeſſion of one lot and corde, wheras I am of ſo great a multitude,& our Lord hath bleſſed me? 15. To whom Ioſue ſaid: If thou be a great people, goe vp into the wood, and cut thee roome in the Land of the Pherezeite and Raphaims: becauſe the poſſeſſion of mount Ephraim is narrow for thee. 16. To whom the children of Ioſeph anſwered: We cā not goe vp to the mountaines, wheras the Chananeites that dwel in the champaine countrie, wherin are ſituated Bethſan with the townes therof and Iezrael poſſeſſing the middes of the valley, vſe yron chariots. 17. And Ioſue ſaid to the houſe of Ioſeph, of Ephraim, and Manaſſes: Thou art a great people, and of great ſtrength, thou ſhalt not haue one lot, 18. but thou ſhalt paſſe to the mountaine, and ſhalt cut and make glades for thee to inhabite: and mayeſt proceed farder, when thou haſt ſubuerted the Chananeite, whom thou ſayeſt to haue yron chariots, and to be very ſtrong.

(*b*) The Chananeite remained in the Land of Manaſſes for a time.

CHAP. XVIII.

From the campe of Iſrael in Silo ſurueyers are ſent to diuide the reſt of the Land into ſeuen parts, for the ſeuen tribes yet without portions. 10. *Which being done, Ioſue caſteth lots for them,* 11. *and the firſt lot falleth to Beniamin,* 12. *whoſe part is deſcribed by the limits,* 21. *with the names of the principal cities.*

AND al the children of Iſrael were aſſembled in Silo, and there they pitched the tabernacle of the teſtimony, & the Land was ſubdued to them. 2. But there remained ſeuen tribes of the children of Iſrael, which as yet had not receiued their poſſeſſions. 3. To whom Ioſue ſaid: How long are you ſlack with cowardnes, and enter not to poſſeſſe the Land, which our Lord the God of your fathers hath giuen you? 4. Chooſe of euerie tribe three men, that I may ſend them, and they may goe and circuite the Land, and marke it out according to the number (*a*) of euerie multitude: and report vnto me that which they haue marked out. 5. Diuide vnto you the Land into ſeuen parts: let Iudas be in his bounds on the ſouth quarter, and the houſe of Ioſeph on the North. 6. The Land in the middes betweene theſe marke out into ſeuen parts: and you ſhal come

(*a*) Not equal but proportionable parts were aſſigned, for ſo it was commanded, *Num. 26. v 54. To the greater number to giue a greater portion, and to the fewer a leſſe.*

(b) After the portions were appointed by mens industrie & discretion, God cõfirmed the same by lot, to take away al occasion of discontentment.

hither to me, that (b) before our Lord your God I may cast the lot for you: 7. for the Leuites part is not among you, but the priesthood of our Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses had now receiued their possessions beyond Iordan at the East side: which Moyses the seruant of our Lord gaue them. 8. And when the men were risen vp, that they might goe to marke out the land, Iosue commanded them, saying: Circuite the Land and marke it out, and returne to me: that here before our Lord, in Silo I may cast the lot for you. 9. They therfore went on: and going ouer it, diuided it into seuen parts, writing it in a volume. And they returned to Iosue into the campe in Silo. 10. Who did cast lots before our Lord in Silo, and diuided the Land to the children of Israel into seuen parts. 11. And first came vp the lot of the children of Beniamin by their families, to possesse the Land between the children of Iudas and the children of Ioseph. 12. And their border was against the North from Iordan: going forward by the side of Iericho on the North quarter, and thence Westward rysing vp vnto the mountaines, and reaching to the wildernes of Bethauen, 13. and passing through by Luza to the South, the same is Bethel: and goeth downe into Ataroth addar vnto the mountaine, that is on the South of Beth-horon the lower. 14. And it bendeth compassing against the sea, Southward of the mountaine that looketh to Beth-horon against the South: and the issues therof are into Cariath baal, which is called also Cariathiarim, a citie of the children of Iudas. This is their coast against the sea, toward the West. 15. But on the South from part of Cariathiarim the border issueth forth against the sea, and commeth to the fountaine of the waters of Nephtoa. 16. And it goeth downe into part of the mountaine that looketh toward the Valley of the children of Ennom: and is against the North quarter in the vttermost part of the Valley raphaim. And it goeth downe into Gehennom (that is, the valley of Ennom) by the side of the Iebuseite to the South: and commeth to the Fountaine of Rogel, 17. passing to the North, and going forth to Ensemes, that is to say, the fountaine of the sunne: 18. and it passeth vnto the litle hilles, that are against the ascent of Adommim: and goeth downe to Abenboen, that is, the stone of Boen the sonne of Ruben: and it passeth on the North side to the champaine countries: and goeth downe into the playne, 19. and passeth by against the North of Bethagla: and the issues therof are against the brinke of the most salt sea on the North in the end of Iordan to the south quarter; 20. which is the border therof on the East. This is the possession of the children of Beniamin by their borders round about, and their families. 21. And their cities were, Iericho and Beth hagla and Vallis Casis, 22. Beth Araba and Samaraim and Bethel, 23. and Auim and Aphara and Ophera, 24. Towne Emona and Ophni and Gabee: twelue cities, & their townes. 25. Gabaon and Rama and Beroth, 26. and Mesphe, and Caphara, and Amosa, 27. and Recem, Iarephel and Tha-

rela,

rela, 28. and Sela, Eleph, and Iebus, which is Ieruſalem, Gabaath and Cariath: fourteen cities, and their townes. This is the poſſeſſion of the children of Beniamin by their families.

CHAP. XIX.

The ſecond lot falleth to the tribe of Simeon, the ſituation of whoſe inheritance is deſcribed, with the names of their principal cities. 10. The third in like ſort to Zabulon. 17. The fourth to Iſſachar. 24. The fifth to Aſer. 32. The ſixt to Nepthali. 40. And the ſeuenth to Dan. 49. Al the Land being diſtributed among the tribes, with common conſent they giue a ſpecial citie to Ioſue, in the middes of them.

AND the ſecond lot came forth of the children of Simeon by their kinreds: and their inheritance was 2. in the middes of the poſſeſſion of the children of Iudas: Berſabee and Sabee and Molada, 3. and Haſerſual, Bala and Aſem, 4. and Eltholad, Bethul and Harma, 5. and Siceleg and Betmarchaboth and Haſerſuſa, 6. and Bethlebaoth & Sarohen: thirteen cities, and their townes. 7. Ain and Remmon and Athor and Aſan: foure cities, and their townes: 8. al the litle townes round about theſe cities vnto Baalath Beer Ramath againſt the ſouth quarter. This is the inheritance of the children of Simeon according to their kinreds, 9. in the poſſeſſion and corde of the children of Iudas: becauſe it was greater. and therfore the children of Simeon poſſeſſed in the middes of their inheritance. 10. And the third lot fel of the children of Zabulon by their kinreds: and the border of their poſſeſſion was made as farre as Sarid. 11. And it went vp from the ſea and Merala, and came into Debbaſeth: as farre as the torrent, which is againſt Ieconam. 12. And it returneth from Sared againſt the Eaſt into the ends of Ceſeleth thabor: and it goeth out to Dabereth, and ryſeth vp againſt Iaphie. 13. And thence it paſſeth along to the eaſt ſide of Geth hepher and Thacaſim: and goeth out into Remmon, Amthar and Noa. 14. And it cõpaſſeth to the North of Hanathõ: & the iſſues therof are the valley Iephtahel, 15. & Cateth & Naalol & Semeron & Ierala & Bethlehem: twelue cities, & their townes. 16. This is the inheritance of the tribe of the children of Zabulon by their kinreds, the cities and their litle townes. 17. The fourth lot came forth to Iſſachar by their kinreds. 18. And his inheritance was Iezrael and Caſaloth and Sunem, 19. and Hapharaim and Sehon, and Anaharath 20. and Rabboth & Ceſion, Abes, 21. & Rameth, and Engannim, and Enhadda and Bethpheſes. 22. And the border therof commeth to Thabor & Seheſema and Bethſames: and their iſſues were Iordan: ſixteen cities, and their townes. 23. This is the poſſeſſion of

Iſſachar by their kinreds, the cities, and their litle townes. 24. And the fifth lot fel to the tribe of the children of Aſer by their kinreds: 25. and their border was Halcath and Chali and Beten and Axaph, 26. and Elmelec and Amaad and Meſſal: and it reacheth to Carmel of the ſea and Sihor and Labanath. 27. And it returneth againſt the eaſt of Bethdagon: and paſſeth along to Zabulon and the Valley Iephthael againſt the North into Bethemec and Nehiel. And it goeth out to the left ſide of Cabul, 28. and Abran and Rohob and Hamon and Cana, as farre as great Sidon. 29. And it returneth into Horma vnto the verie wel fenſed citie Tyre, & vnto Hoſa: and the iſſues therof ſhal be into the ſea from the corde of Achziba: 30. and Amma and Aphec & Rohob. cities twentie two, and their townes. 31. This is the poſſeſſion of the children of Aſer by their kinreds, and the cities and their townes. 32. Of the ſonnes of Nepthali fel the ſixt lot by their families: 33. and the border began from Heleph and Elon into Saanaim, and Adami, which is Neceb, and Iebnael vnto Lecum: and their iſſues vnto Iordan: 34. and the border returneth againſt the Weſt into Azanotthabor, and thence goeth out into Hucuca, and paſſeth along into Zabulon againſt the South, and into Azer againſt the Weſt, and into Iuda vnto Iordan againſt the riſing of the ſunne. 35. cities very wel fenſed, Aſſedim, Ser, and Emath, and Reccath and Cenereth, 36. and Edema and Arama, Aſor 37. and Cedes and Edrai, Enhaſor 38. and Ieron and Magdalel, Horem and Bethanath and Bethſames: nineteen cities and their townes. 39. This is the poſſeſſion of the tribe of the children of Nephthali by their kinreds, the cities and their townes. 40. To the tribe of the children of Dan by their families came forth the ſeuenth lot: 41. and the border of their poſſeſſion was Sara and Eſthaol, & Hirſemes, that is the citie of the ſunne. 42. Selebin & Aialon and Iethela, 43. Elon and Themna and Acron, 44, Elthece, Gebbethon and Balaath, 45. and Iud and Bane and Barac and Gethremmon: 46. and Meiarcon & Arecon, with the border that looketh toward Ioppe, 47. and is ſhut vp with the ſame end. And the children of Dan went vp, & fought againſt Leſem, and they took it: and they ſtruck it in the edge of the ſword, and poſſeſſed, and dwelt in it, calling the name of it Leſem Dan, by the name of Dan the father therof. 48. This is the poſſeſſion of the tribe of the ſonnes of Dan, by their kinreds, the cities and their townes. 49. And when he had made an end of diuiding the Land by lot to euerie one by their tribes, (a) the children of Iſrael gaue poſſeſſion to Ioſue the ſonne of Nun in the middes of them, 50. according to the commandment of our Lord, the citie which he requeſted, Thamnath Saraa in mount Ephraim: and he built the citie, and dwelt in it. 51. Theſe are the poſſeſſions, which Eleazar the Prieſt, and Ioſue the ſonne of Nun, and the Princes of the families and of the tribes of the children of Iſrael, diuided by lot in Silo, before our Lord at the doore of the tabernacle of teſtimonie, and they parted the Land.

(a) Of modeſtie Ioſue would not aſſigne to himſelf anie place, but the whole people freely granted his requeſt.

CHAP.

CHAP. XX.

Six cities of refuge for ſuch as commit caſual manſlaughter are named. 6. In which remayning til the death of the high Prieſt, they may then returne to their proper dwelling place, and be ſafe.

AND our Lord ſpake to Ioſue, ſaying: Speake to the children of Iſrael, and ſay to them: 2. Separate the cities of the fugitiues, of the which I ſpake to you by the hand of Moyſes; 3. that he may fly to them whoſoeuer ſhal ſtrike a ſoule vnwitting, and may eſcape the wrath of the nigh kinſeman, which is the reuenger of bloud. 4. When he ſhal be fled to one of theſe cities, he ſhal ſtand before the gate of the citie & ſhal ſpeake to the ancients of that citie (*a*) thoſe things that may proue himſelfe innocent: & ſo they ſhal receiue him, and giue him place to inhabit. 5. And when the reuenger of the bloud ſhal purſue him, they ſhal not deliuer him into his hands: becauſe he ſtruck his neighbour by ignorance, neither is he proued to be his enemie two or three dayes before. 6. And he ſhal dwel in that citie til he ſtand before iudgement rendring a cauſe of his fact, and the High-Prieſt die, which ſhal be at that time: then ſhal the manſlaer returne, & enter into the citie and his houſe out of the which he had fled. 7. And they appointed Cedes in Galilee of the mount of Nepthali, and Sichem in the mount of Ephraim, and Cariatharbee, the ſame is Hebron, in the mount of Iuda. 8. And beyond Iordan againſt the Eaſt quarter of Iericho, they appointed Boſor, which is ſituated in the champaine wildernes of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Baſan of the tribe of Manaſſes. 9. Theſe cities were appointed to al the children of Iſrael, and to the ſtrangers, that dwelt among them: that he might fly to them which vnwittingly had ſtrucken a ſoule, and might not die in the hand of the kinſeman, coueting to reuenge the bloud ſhed, vntil he might ſtand before the people to declare his cauſe.

(*a*) At firſt entring it ſufficed to alleadge in general his innocencie, but after he muſt be tried in particular.

CHAP. XXI.

Cities with ſuburbes are aſsigned to the tribe of Leui. 4. To the ſonnes of Caath by the line of Aaron being Prieſts, thirteen. 5. To the reſt of Caaths progenie, being Leuites, ten. 6. To the ſonnes of Gerſon Leuites, thirteen. 7. To the ſonnes of Merari Leuites (34. of a lower degree) twelue; 9. with the names of al the cities: 39. in al fourtie eight. 41. So Gods promiſe is fully performed hauing giuen the whole Land to Iſrael in peaceable poſſeſſion.

AND the Princes of the families of Leui came to Eleazar the Prieſt, and Ioſue the ſonne of Nun, and to the chief of the kinreds in euerie tribe of the children of Iſrael: 2. and they ſpake to them in Silo of the Land of Chanaan, and ſaid: Our Lord commanded by the hand of Moyſes, that cities ſhould be giuen vs to inhabite, and their ſuburbs to feed cattel. 3. And the children of Iſrael gaue of their poſſeſſions according to the commandement of our Lord, cities and their ſuburbs. 4. And the lot came forth vnto the familie of Caath of the children of Aaron the Prieſt out of the tribe of Iudas, and Simeon, and Beniamin, thirteen cities. 5. And to the reſt of the children of Caath, that is to the Leuites which remayned, out of the tribes of Ephraim, and Dan, and the halfe tribe of Manaſſes, ten cities. 6. Moreouer to the children of Gerſō came forth a lot, that they ſhould take of the tribes of Iſſachar & Aſer & Nephthali, & the halfe tribe of Manaſſes in Baſan, cities in number thirteen. 7. And to the ſonnes of Merari by their kinreds, of the tribe of Ruben and Gad & Zabulon, twelue cities. 8. and the children of Iſrael gaue to the Leuites cities and their ſuburbs, as our Lord commanded by the hand of Moyſes, giuing to euerie one by lot. 9. Of the tribes of the children of Iudas & Simeon Ioſue gaue cities: whoſe names be theſe, 10. to the children of Aaron by the families of Caath of the Leuitical ſtocke (for the firſt lot came forth to them) 11. Cariatharbe the father of Enac, which is called Hebron, in the mountaine of Iudas, & the ſuburbs therof round about. 12. But the fields and the townes therof he had giuen to Caleb the ſonne of Iephone to poſſeſſe. 13. He gaue therfore to the children of Aaron the Prieſt Hebron a citie of refuge, & the ſuburbs therof: and Lobna with the ſuburbs therof: 14. and Iether and Eſtemo, 15. & Holon, & Dabir, 16. and Ain, & Ieta, and Bethſames, with the ſuburbs therof: nine cities of two tribes, as hath been ſaid. 17. And of the tribe of the children of Beniamin, Gabaon, & Gabae, 18. and Anathoth and Almon, with their ſuburbs: foure cities. 19. Al the cities together of the children of Aaron the Prieſt, thirteen, with their

ſuburbs.

ſuburbs. 20. But to the reſt by the families of the children of Caath of the Leuitical ſtocke was giuen this poſſeſſiō. 21. Of the tribe of Ephraim the cities of refuge, Sichem with the ſuburbs therof in the mountayne of Ephraim, and Gazer 22. and Cibſaim, and Beth horon, with the ſuburbs therof, foure cities. 23. Of the tribe of Dan alſo, Eltheco and Gabathon, 24. & Aialon and Gethremmon, with the ſuburbs therof, foure cities. 25. Moreouer of the halfe tribe of Manaſſes, Thanac and Gethremmon, with their ſuburbs, two cities. 26. Al the cities ten, and their ſuburbs, were giuen to the children of Caath of the inferiour degree. 27. To the childrē of Gerſon alſo of the Leuitical ſtocke he gaue of the halfe tribe of Manaſſes the cities of refuge, Gaulon in Baſan, and Boſram, with their ſuburbs, two cities. 28. Moreouer of the tribe of Iſsachar, Ceſion, and Dabereth, 29. and Iaramoth, & Engannim, with their ſuburbs, foure cities. 30. And of the tribe of Aſer, Maſal and Abdon, 31. and Helcath, & Rohob, with their ſuburbs, foure cities. 32. Of the tribe alſo of Nephthali the cities of refuge, Cedes in Galilee: and Hammoth Dor, and Carthan, with their ſuburbs, three cities. 33. Al the cities of the families of Gerſon, thirteen, with their ſuburbs. 34. And to the children of Merari Leuites of the inferiour degree by their families was giuen of the tribe of Zabulon, Ieenam and Cartha 35. and Damna and Naalol, foure cities with their ſuburbs. 36. Of the tribe of Ruben beyond Iordan againſt Iericho the cities of refuge, Boſor in the wildernes, Miſor and Iaſer and Iethſon and Mephaath, foure cities with their ſuburbs. 37. Of the tribe of Gad the cities of refuge, Ramoth in Galaad, and Manaim & Heſebon & Iaſer, foure cities with their ſuburbs. 38. Al the cities of the children of Merari by their families and kinreds, twelue. 39. Therfore al the cities of the Leuites in the middes of the poſſeſſion of the children of Iſrael, were fourtie eight, 40. with their ſuburbs, euerie one diſtributed by the families. 41. And our Lord God gaue to Iſrael (a) al the Land, that he had ſworne he would giue to their fathers: and they poſſeſsed it, and dwelt in it. 42. And peace was giuen by him on al nations round about: and none of their enemies durſt reſiſt them, but al were brought into their dominion. 43. Not ſo much certes as one word, which he had promiſed, that he would performe vnto them, was fruſtrate, but al things were accompliſhed in deeds.

(a) God gaue al the Land in due time, but not al at once, for the cauſes expreſſed *Exo. 23. v. 29. Deut. 7. v. 22.*

CHAP. XXII.

The fourth part. Two tribes & a halfe returne to their poſſeſſions; Ioſues godly admonitions; and his, and Eleazars death.

The tribes of Ruben and Gad, and half Manaſſes returne to their poſſeſſions. 10. Who building an altar by the ſide of Iordan, the other tribes ſuſpect that they wil make a ſchiſme, and therfore purpoſe to fight againſt them. 13. But firſt ſending an ambaſſage to admonish them, 21. they anſwer that they made not an altar for ſacrifice, but only for a monument, that notwiſtanding they dwel on the other ſide of Iordan, yet they are of the ſame people of God 30. wherwith al Iſrael is ſatisfied.

THE ſame time Ioſue called the Rubenites, and Cadites, and the halfe tribe of Manaſſes, 2. and ſaid to them: You haue done al things that Moyſes the ſeruant of our Lord commanded you: me alſo haue you obeyed in al things, 3. neither haue you left your brethren a long time, vntil this preſent day, keeping the commandment of our Lord your God. 4. Therfore becauſe our Lord your God hath giuen your brethren quietnes and peace, as he promiſed: returne, and goe into your tabernacles, and to the land of your poſſeſſion, which Moyſes the ſeruant of our Lord deliuered to you beyond Iordan: 5. (*a*) alwayes ſo that you keepe attentiuely, and in worke fulfil the commandment, and the law which Moyſes the ſeruant of our Lord commanded you, that you loue our Lord your God, and walke in al his wayes, and obſerue al his commandments, and cleaue to him, and ſerue him in al your hart, and in al your ſoule. 6. And Ioſue (*b*) bleſsed them, and diſmiſſed them. Who returned into their tabernacles. 7. And to the halfe tribe of Manaſſes Moyſes had giuen poſſeſſion in Baſan: and therfore to the halfe that remayned Ioſue gaue a lot among the reſt of their brethren, beyond Iordan at the Weſt ſide. And when he diſmiſsed them into their tabernacles, and had bleſsed them, 8. he ſaid to them: In much ſubſtance & riches returne to your ſeats, with ſiluer and gold, braſse and yron, and varietie of rayment: diuide the prey of your enemies with your brethren. 9. And the children of Ruben, and the children of Gad, and the halfe tribe of Manaſses returned, and went from the children of Iſrael in Silo, which is ſituated in Chanaan, to enter into Galaad the Land of their poſseſſion, which they had obteyned according to the commandment of our Lord in the hand of Moyſes. 10. And when they were come to the litle bankes of Iordan, into the Land of Chanaan, they built beſide Iordan an altar of an infinite greatnes. 11. (*c*) Which thing when the children of Iſrael had heard, and certaine meſſengers had reported to them that the children of Ruben, and Gad, and the halfe tribe of Manaſses had builded an altar in the Land of Chanaan, vpon the litle bankes of Iordan, againſt the

a) It perteineth to al magiſtrates and other ſuperiours, to admoniſh their ſubiects of their dutie towards God, before al other things.

b) Al ſuperiours may impart bleſſing to their ſubiects.

c) So it behoueth al the ſeruants of God to ſee in time, that no ſchiſme be made, and therfore orderly to inquire of euerie thew of euil 1. *Theſ.* 5.

children

chil.ren of Iſrael: 12. they aſſembled al in Silo, that they might goe vp, and ſight againſt them. 13. And in the meane time they ſent to them into the Land of Galaad, Phinees the ſonne of Eleazar the Prieſt, 14. and ten Princes with him, one of euerie tribe. 15. Who came to the children of Ruben, and Gad, and the halfe tribe of Manaſſes into the Land of Galaad, and ſaid to them: 16. This meſſage doth al the people of our Lord ſend to you: What is this tranſgreſſion? Why haue you forſaken our Lord the God of Iſrael, building a ſacrilegious altar, and reuolting from the worſhip of him? 17. Is it a ſmal thing to you that (b) you ſinned in Beelphegor, and vntil this preſent day the ſpot of this abomination abideth in vs? and many of the people fel dead. 18. And you to day haue forſaken our Lord, and to morow his wrath wil rage (c) againſt al Iſrael. 19. But if you thinke the land of your poſſeſſion to be vncleane, paſſe to the Land wherein is the tabernacle of our Lord, and dwel among vs: only that you depart not from our Lord, and from our companie, an altar being built beſide the altar of our Lord God. 20. Did not Achan the ſonne of Zare tranſgreſſe the commandment of our Lord, and his wrath lay vpon al the people of Iſrael? And he was one man, & I would he alone had periſhed in his wicked fact. 21. And the children of Ruben, and Gad, and of the halfe tribe of Manaſſes anſwered the Princes of the legacie of Iſrael: 22. The moſt mightie God our Lord, The moſt mightie God our Lord, himſelfe knoweth, and Iſrael together ſhal vnderſtand: If with the mind of preuarication we haue erected this altar, let him not keep vs, but puniſh vs preſently: 23. and if we did it with that mind, that we might lay vpon it holocauſts, and ſacrifice, and pacifike victimes, let himſelfe examine it and iudge: 24. and not rather with that meaning and deliberation, that we ſaid: To morrow your children wil ſay to our children: What haue you to doe with our Lord the God of Iſrael? 25. Our Lord hath put a border between vs and you, O ye children of Ruben, and children of Gad, the riuer Iordan: and therfore you haue no part in our Lord. And by this occaſion your children ſhal auert our children from the feare of our Lord. We therfore thought it better, 26. and ſaid: Let vs build vs an altar, (a) not for holocauſts, nor to offer victimes, 27. but for a teſtimonie between vs and you, and our iſſue and your progenie, that we may ſerue our Lord, and it may be our right to offer both holocauſts, and victimes, and pacifike hoſtes: and that your children to morrow ſay not to our children: You haue no part in our Lord. 28. And if they wil ſay ſo, they ſhal anſwer them: Behold the altar of our Lord, which our fathers made, not for holocauſts, nor for ſacrifice, but for our teſtimonie and yours. 29. God ſaue vs from this abomination that we ſhould reuolt from our Lord, & leaue his ſteps, erecting an altar to offer holocauſts, and ſacrifices, and victimes, beſide the altar of our Lord God, which is erected before his tabernacle. 30. Which things being heard, Phinees the Prieſt, and the Princes of the legacie, which were with him, were pacified: and they

(b) Sinnes paſt are imputed to ſuch as fal againe as aggrauating their new ſinnes by reaſon of more ingratitude.

(c) As before *chap.* 7. ſo if theſe had been culpable al Iſrael might feare to be puniſhed, except iuſtice were done vpon the offenders.

(d) In the law of Moyſes was one only altar for ſacrifice, for the whole people of God, to auoid ſchiſme and idolatrie. Now in the Church (being in al nations) are manie altars, & but one only Sacrifice pregured by al the former. as S. Auguſtine teacheth *li.* 17. *c.* 20. *de ciuit. S. Leo. Ser.* 8 *de Paſſ. one.*

admitted moſt willingly the words of the children of Ruben, and Gad, and of the halfe tribe of Manaſes. 31. And Phinees the Prieſt the ſonne of Eleazar ſaid to them: Now we know that our Lord is with vs, becauſe you are not culpable of this preuarication, and haue deliuered the children of Iſrael from the hand of our Lord. 32. And he returned with the Princes from the children of Ruben and Gad, out of the Land of Galaad, into the Land of Chanaan, to the children of Iſrael, and reported to them. 33. And the ſaying pleaſed al that heard it. And the children of Iſrael prayſed God, and they did no more ſay, that they would goe vp againſt them, and fight, and deſtroy the Land of their poſſeſſion. 34. And the children of Ruben, & the children of Gad called the altar which they had built, Our teſtimonie, that our Lord he is God.

CHAP. XXIII.

Iosue being old admonisheth the people to keep Gods commandments, 12. and to auoid mariages, and al societie with gentiles, leſt falling to idolatrie God as certainly punish them, as he hath been beneficial and bountiful to them.

AND when much time paſsed, after that our Lord had giuen peace to Iſrael, al the nations being ſubdued round about, and Iosue now verie ancient, and of a great age: 2. Iosue called al Iſrael, and the elders, and the Princes, and the iudges, and the maiſters, and ſaid to them: I am old, and farre gone in age: 3. and you ſee al things, that our Lord your God hath done to al the nations round about, (a) how himſelfe hath fought for you: 4. and now becauſe he hath by lot diuided to you al the Land, from the Eaſt part of Iordan vnto the great ſea, and manie nations yet remaine: 5. Our Lord your God wil deſtroy them, and take them away from your face, and you ſhal poſſeſſe the Land, as he hath promiſed you. 6. Onlie take courage, and be careful that you keep al things which be written in the volume of the law of Moyſes: and decline not from them neither to the right hand nor to the left: 7. leſt after that you are entred in to the Gentiles, which ſhal be among you, you ſweare in the name of their Gods, and ſerue them, and adore them: 8. but cleaue to our Lord your God: which you haue done vntil this day. 9. And then our Lord God wil take away in your ſight the great nations and very ſtrong, and no man ſhal be able to reſiſt you. 10. One of you ſhal purſue a thouſand men of the enemies: becauſe our Lord your God himſelf wil fight for you, as he hath promiſed. 11. This onlie beware very diligently beforehand, that you loue our Lord your God. 12. But if you wil cleaue to the errour of theſe nations that dwel among you, and make mariages with them, and ioyne amitie: 13. euen now know

ye

a) God fought for the Iſraelites three māner of wayes: ſomtimes alone they not fighting at al; as when the Ægyptians were drowned in the red ſea: ſometimes they doing his cōmandments he apparently aſſiſted them, as in the ſiege of Iericho, the walles miraculouſly fel downe (c. 6.) & haile ſtones killed their enimies (c. 10.) but moſt times inuiſibly, as wel by giuing them courage, as by ſtriking their enimies with terrour. And al theſe wayes God alſo fighteth for his ſeruants in ſpiritual warres againſt the diuel, the fleſh, and the world.

ye that our Lord your God wil not deſtroy them before your face, but they ſhal be a pitte and a ſnare for you, and a ſtumbling blocke at your ſide, and ſtakes in your eies, til he take you away and deſtroy you from this excellent Land, which he hath deliuered to you. 14. Behold I this day enter into the way of al fleſh, and you ſhal know with al your minde, that al the words which our Lord promiſed that he would performe to you, one is not eſcaped without effect. 15. Therfore as he hath fulfilled in deed that which he promiſed, and al things proſperous haue come: ſo wil he bring vpon you what euils ſoeuer he hath threatned, til he take you away and deſtroy you from this excellent Land, which he hath deliuered to you, 16. becauſe you haue tranſgreſſed the couenant of our Lord your God, which he hath made with you, and haue ſerued ſtrange Gods, and adored them: quickly and in haſt ſhal the furie of our Lord ryſe againſt you, and you ſhal be taken away from this excellent Land, which he hath deliuered to you.

CHAP. XXIIII.

In conſideration of diuers principal benefits here recited, 14. Ioſue exorteth the people to ſerue God ſincerely, ſeeing it is in their choiſe to doe wel or euil. 16. They promiſe al true ſeruice and obedience to God. 25. Wherupon he reneweth the pact between God and them, writing it in the volume of the law, and erecting a great ſtone in teſtimonie. 29. He dieth and is buried in mount Ephraim. 32. Ioſephs bones are buried in Sichem. 33. Eliazar the high-Prieſt alſo dieth and is buried in Ephraim.

AND Ioſue gathered together al the tribes of Iſrael into Sichem, and called the ancients, and Princes, and iudges, and maiſters: and they ſtood in the ſight of our Lord: 2. and to the people he ſpake in this manner: Thus ſaith our Lord the God of Iſrael: Beyond the riuer did your fathers dwel from the beginning, Thare the father of Abraham, and (a) of Nachor: and they " ſerued ſtrange Gods. 3. I tooke therfore your father Abraham from the coaſts of Meſopotamia, and brought him into the Land of Chanaan, and multiplied his ſeed, 4. and gaue him Iſaac: & againe to him I gaue Iacob and Eſau. Of whom, to Eſau I gaue mount Seir to poſſeſſe: but Iacob & his childrē went downe into Ægypt. 5. And I ſent Moyſes & Aarō, & ſtrucke Ægypt with many ſignes and wonders. 6. And I brought you and your fathers out of Ægypt, and you came to the ſea: and the Ægyptians purſued your fathers with chariots and horſemen, as farre as the Red ſea. 7. And the children of Iſrael cried to the Lord: who did put darkenes between you and the Ægyptians, and brought the ſea vpon them, & ouerwhelmed

(a) The Iſraelites deſcended alſo of Nachor, by Rebecca, his ſonnes daughter, the wife of Iſaac. *Gen.* 24.

them.

them. Your eies ſaw al things that I did in Ægypt, and you dwelt in the wildernes a great time: 8. & I brought you into the Land of the Amorrheite, which dwelt beyond Iordan. And when they fought againſt you, I deliuered them into your hands, and you poſſeſſed their Land, and ſlew them. 9. And there roſe Balac the ſonne of Sephor King of Moab, and fought againſt Iſrael. And he ſent and called Balaam the ſonne of Beor, that he might curſe you: 10. & I would not heare him, but contrariwiſe by him I bleſſed you, and deliuered you out of his hand. 11. And you paſſed Iordan, and came to Iericho. And the men of that citie fought againſt you, the Amorrheite, and Pherezeite, and Chananeite, & the Hetheite, and Gergeſeite, and the Heueite, and Iebuſeite: & I deliuered them into your hands. 12. And I ſent before you hornets: and I caſt them forth out of their places, the two Kings of the Amorrheites, not in thy ſword and bow. 13. And I gaue you the Land, wherein you laboured not, and the cities which you built not, to dwel in them: vineyards and oliue trees, which you planted not. 14. Now therfore feare our Lord and ſerue him with a perfect and verie true hart: and (*a*) take away the Gods, which your fathers ſerued in Meſopotamia and in Ægypt, and ſerue our Lord. 15. But if it like you not to ſerue our Lord, choiſe is giuen you: chooſe this day that which pleaſeth you, whom you ought eſpecially to ſerue, whether the Gods, which your fathers ſerued in Meſopotamia, or the Gods of the Amorrheites, in whoſe Land you dwel: but I and my houſe wil ſerue our Lord. 16. And the people anſwered, and ſaid: God forbid we ſhould leaue our Lord, and ſerue ſtrange Gods. 17. Our Lord God he brought vs and our fathers out of the Land of Ægypt, out of the houſe of ſeruitude: and did in our ſight great ſignes, & kept vs in al the way by the which we walked, & among al the peoples, through which we paſsed. 18. And he hath caſt out al the natiõs, the Amorrheite inhabiter of the Land, which we haue entred. We therfore wil ſerue our Lord, becauſe he is our God. 19. And Ioſue ſaid to the people: You can not ſerue our Lord: for God is holie, and a mightie emulator, neither wil he pardon your wickednes & ſinnes. 20. If you leaue our Lord, and ſerue ſtrange Gods, he wil turne himſelf, and wil afflict you, & ouerthrow you after he hath giuen you good things. 21. And the people ſaid to Ioſue: No, it ſhal not be ſo as thou ſpeakeſt, but we wil ſerue our Lord. 22. And Ioſue ſaid to the people: You are witneſſes, that your ſelues haue choſen to you our Lord for to ſerue him. And they anſwered: Witneſſes. 23. Now therfore, quoth he, take away ſtrange Gods out of the middes of you, and incline your harts to our Lord the God of Iſrael. 24. And the people ſaid to Ioſue: We wil ſerue our Lord God, and wil be obedient to his precepts. 25. Ioſue therfore in that day (*b*) made a couenant, and propoſed to the people precepts and iudgements in Sichem. 26. He wrote alſo al theſe words in the volume of the law of our Lord: and he tooke a very great ſtone, and put it vnder the oke, that was in the Sanctuarie of our Lord:

(*a*) Ioſue being a Prophet ſaw ſome of their harts inclined to idols, though exteriourly they then had none among them. *S. Aug. q. 29. in Ioſue.*

(*b*) This renouation of the ſame couenant prefigured the law of the new Teſtament. *S. Aug. q. 30. in Ioſue.*

27. and

27. and ſaid to al the people: Behold this ſtone ſhal be a teſtimonie for you, that (c) it hath heard al the words of our Lord, which he hath ſpoken to you: leſt perhaps hereafter you wil denie, and lye to our Lord your God. 28. And he diſmiſt the people, euerie one into their poſſeſſion. 29. (d) And after theſe things Ioſue the ſonne of Nun the ſeruant of our Lord died, being an hundred and ten yeares old: 30. and " they buried him in the coaſts of his poſſeſſion in Thamnathſare, which is ſituated in the mountaine of Ephraim, on the North part of mount Gaas. 31. And Iſrael ſerued our Lord al the daies of Ioſue, and of the ancients, that liued a long time after Ioſue, & that had knowen al the workes of our Lord which he had done in Iſrael. 32. The (e) bones alſo of Ioſeph which the children of Iſrael had taken out of Ægypt, they buried in Sichem, in part of the field, which Iacob had bought of the ſonnes of Hemor the father of Sichem, for a hundred yong ewes, and it was in the poſſeſſion of the ſonnes of Ioſeph. 33. Eleazar alſo the ſonne of Aaron died: and they buried him in Gabaath of Phinees his ſonne, which was giuen him in mount Ephraim.

Gen. 50. Exo. 13.

c) To the more confuſion of reaſonable creatures wilfully offeding, vnſenſible things are made witneſſes, becauſe they euer obey Gods wil, which is the beſt manner of hearing. *Theod. q. 19. in Ioſue.*

d) If Ioſue writ the reſt of this booke, then Samuel added theſe laſt verſes. *Hiſt. Schol.*

(e) Ioſephs *Mauſoleum* (or famous ſepulchre) remained in Sichem in S. Hierom's time as he witneſſeth. *Tradit. Hebra. in Gen. prope finem.*

ANNOTATIONS.

CHAP. XXIIII.

2. *They ſerued falſe God.*) It is euident by this place, that Thare, and ſome other progenitours of Iſrael ſometimes ſerued falſe Gods, from which they were reduced: but Abraham was euer preſerued in true religion; and the whole familie of Thare was therfore perſecuted in Chaldea, as S. Auguſtine ſheweth *li. 16. c. 13. de ciuit.* Likewiſe Theodoret *q. 18. in Ioſue*, and other both ancient and late writers teach the ſame, as is already noted *pag. 186.*

Thare ſometime ſerued falſe Gods but Abrahã neuer.

30. *They buried.*) In that no mention is made of mourning for Ioſue, S. Hierome noteth a myſterie, and a ſpecial point of Chriſtian doctrine: It ſeemeth to me (ſaith he *Epiſt. de 42. Manſ. manſ. 33.*) that in Marie prophecie is dead, in Moyſes and Aaron, an end is put to the law and prieſthood of the Iewes. For ſo much as they could neither paſſe into the land of promiſe, nor bring the belieuing people out of the wildernes of this world. And (*Manſ. 34.*) Aaron (ſayth he) was mourned (and ſo was Moyſes;) Ieſus is not mourned: that is, in the law was deſcent into hel (*called limbus*) in the Ghoſpel is paſſage to Paradiſe.

Before Chriſt none entred into heauen.

THE ARGVMENT OF THE BOOK OF IVDGES.

A rule for reading historical books.

SAINT *Hierome giuing this general rule* (*Epist. ad Eustoch. virg.*) that in reading historical books of holie Scripture, the historie, as fundation of veritie, is to be loued, but the spiritual vnderstanding rather to be folowed: *agreably therto teacheth* (*Epist. ad Paulin.*) *that* in this book of Iudges there be as manie figures, as Princes of the people. *Neither doth he meane that there were no more, but for example sake affirmeth that these Iudges, raised vp after Iosue, and sent of God to deliuer the people fallen for their sinnes into afflictions, were types and figures of the Apostles and Apostolical men, sent by Christ to propagate & defend his Church of the new Testament. For albeit diuers of these Iudges were sometimes great offenders, yet they were reclaimed by Gods special grace, and so amending their errours did great things, to the singular honour of God: and are renowmed among the holie Patriarchs and Prophets, particularly praysed in holie Sripture, saying*: And the Iudges, euerie one by his name, whose hart was not corrupt: Who were not auerted from our Lord, that their memorie may be blessed, & their bones spring out from their place, & their name remaine for euer, the glorie of holie men remaining to their children. *After Iosue therfore, who it seemeth guided & ruled the people 32. yeares, this book, written (as is most probable) by Samuel, shewing the famous Actes of these Iudges of Israel, prosecuteth the historie of the Church the space of 288. yeares more. And may be diuided into three parts. First, is described in general the state of the people, sometimes wel and sincerely seruing God, other times falling to great sinnes. in the two first chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported. from the third chap. to the 17. Thirdly, other special accidents, which happened within the same, are recorded. in the last fiue chapters.*

The Iudges of Israel figures of Christs Apostles.

They were al finally holie men.

Eccl. 46.

The Contents of this book.

Diuided into three parts.

THE BOOK OF IVDGES, IN HEBREW SOPHETIM.

CHAP. I.

Vnder a generall captaine of the tribe of Iuda, assisted by the tribe of Simoon, Israel subdueth diuers cities of the gentiles. (12. Othoniel taking Cariath sepher possesseth it, and marieth Calebs daughter, obtaining also addition of her dowrie.) 21. Iebusites yet dwel in Hierusalem with Beniamin, 27. and the Chananites with diuers of the tribes.

The first part. A generall recapitulation of the peoples state.

AFTER the death of Iosue the childrē of Israel (*a*) consulted our Lord, saying: Who shal goe vp before vs against the Chananeite, & shal be captaine of the warre? 2. And our Lord said: (*b*) Iudas shal goe vp: behold I haue deliuered the Land into his hands. 3. And Iudas said to Simeon his brother: Come vp with me into my lot, and fight against the Chananeite, that I also may goe forward with thee into thy lot. And Simeon went with him. 4. And Iudas went vp, and our Lord deliuered the Chananeite, and the Pherezeite into their hands: and they struck in Bezec ten thousand men. 5. And they found Adonibezec in Bezec, and fought against him, and strucke the Chananeite, and the Pherezeite. 6. And Adonibezec fled: whom pursuing they tooke, cutting of the extreme parts of his hands and feete. 7. And Adonibezec said: Seuentie Kings hauing the extreme parts of their hands and feete cut off, gathered vp the relikes of meates vnder my table: as I haue done, so hath God repayed me. And they brought him into Ierusalem, and there he died. 8. Therfore the children of Iudas assaulting Ierusalem, tooke it, and strucke it in the edge of the sword, setting the whole citie on fyre. 9. And afterward going downe they fought against the Chananeite, which dwelled in the mountaines, and south-

(*a*) The māner of consulting our Lord was by the High-Priest praying in the tabernacle. *Exod.* 29.

(*b*) The first generall captaine after Iosue, and diuers of the Iudges, were of the tribe of Iuda, but not all, as appeareth in his book.

ward, & in the chãpaine countries. 10. And Iudas going forward, againſt the Chananeite, that dwelled in Hebron (the name wherof was before time Cariatharbe) ſtrucke Seſai, and Ahiman, and Tholmai: 11. and departing thence went to the inhabitants of Dabir, the old name wherof was Cariath Sepher, that is a citie of letters. 12. And Caleb ſaid: He that ſhal ſtrike Cariath Sepher, and ſpoile it, I wil geue him Axa my daughter to wife. 13. And when Othoniel the ſonne of Cenez, the yonger brother of Caleb had taken it, he gaue him Axa his daughter to wife. 14. Whom going on her way her huſband admoniſhed to aske a field of her father. To whom, when ſhe had ſighed ſitting on her aſſe, Caleb ſaid: What aileth thee? 15. But ſhe anſwered: Giue me a bleſſing, for a drie land thou haſt giuen me: giue me alſo a waterie. Caleb therfore gaue her a waterie ground aboue, and waterie beneath. 16. And the children of the Cineite the coſin of Moyſes went vp from the citie of palmes, with the children of Iudas into the deſert of his lot, which is at the ſouth ſide of Arad, & dwelt with him. 17. But Iudas went with Simeon his brother, & together they ſtrucke the Chananeite that dwelt in Sephaath, and ſlew him. And the name of the citie was called, Horma, that is, Anathema. 18. And Iudas tooke Gaza with the coaſtes therof, & Aſcalõ, & Accaron with their bounds. 19. And our Lord was with Iudas, & he poſeſſed the mountaines: neither could he deſtroy the inhabitants of the vallay, becauſe they had manie (a) hooked chariots. 20. And they gaue to Caleb Hebron, as Moyſes had ſaid, who deſtroyed out of it the three ſonnes of Enac. 21. But the Iebuſeite the inhabiter of Ieruſalem the children of Beniamin deſtroyed not: and the Iebuſeite dwelt with the children of Beniamin in Ieruſalẽ vntil this preſent day. 22. The houſe alſo of Ioſeph went vp into Bethel, and our Lord was with them. 23. For when they beſieged the citie, which before was called Luza, 24. they ſaw a man cõming out of the citie, and ſaid to him: Shew vs the entrance of the citie, and we wil ſhew thee mercie. 25. Who when he had ſhewed them, they ſtrucke the citie in the edge of the ſword: but that man, & al his kinred they diſmiſſed. 26. Who being diſmiſt, went into the Land of the Hetthims, & built there a citie, & called it Luza: which is ſo called vntil this preſent day. 27. Manaſſes alſo deſtroyed not Bethſan, and Thanach with their litle townes, and the inhabitants of Dor, and Ieblaam, and Mageddo with their litle townes. And the Chananeite began to dwel with them. 28. But after that Iſrael was waxen ſtrong he made them tributaries, and would not deſtroy them. 29. Ephraim alſo killed not the Chananeite, that dwelt in Gazer, but dwelt with him. 30. Zabulon deſtroyed not the inhabitants of Cetron, and Naalol: but the Chananeite dwelt in the middes of him, & was made tributarie to him. 31. Aſer alſo deſtroyed not the inhabitãts of Accho, & of Sidon, of Ahalab, and Achazib, & Helba, & Aphec, & Rohob: 32. and he dwelt in the middes of the Chananeite the inhabiter of that Land, neither did he kil them. 33. Nephthali alſo deſtroyed not the inhabitants of Bethſames, & Bethanath: and

(a) Strong weapons crooked like ſickles, made faſt to the chariots which cut in pieces, men, horſes, and other chariots that came in their way.

he dwelt

he dwelt in the middes of the Chananeite the inhabiter of the Land, and Bethſamites & Bethanites were tributaries to him. 34. And the Amorrheite ſtraytned the children of Dan in the mountaine, and gaue them not place to goe downe to the playne: 35. and he dwelt in mount Hares which is interpreted ſhelles, in Aialon and Salebim. And the hand of the houſe of Ioſeph was aggrauated, and he became tributarie to him. 36. And the border of the Amorrheite was from the Aſcent of the Scorpion, the rocke, and the higher places.

CHAP. II.

An Angel reciting manie benefits of God towards Iſrael, and their ingratitude, 4. they weep for their faults. 10. After the death of Ioſue and other ancients of his time, the people often fal, and repenting are deliuered from afflictions: 19. but ſtil fal againe worſe and worſe.

AND the (*a*) Angel of our Lord went vp from Galgal to the place of weepers, and ſaid: I brought you out of Ægypt, and haue brought you into the Land, for the which I ſware to your fathers: and I promiſed that I would not make fruſtrate my couenant with you for euer: 2. onlie ſo that you ſhould not make a league with the inhabitants of this Land, but ſhould ouerthrow their altars: and you would not heare my voice. Why haue you done this? 3. For the which cauſe I would not deſtroy them from before your face: that you may haue enemies, and their Gods may be a ruine vnto you. 4. And when the Angel of our Lord ſpake theſe words to al the children of Iſrael, they lifted vp their voice, and wept. 5. And the name of that place was called, the place of weepers, or of teares: and (*b*) there they immolated hoſts to our Lord. 6. Ioſue therfore diſmiſſed the people, and the children of Iſrael went euerie one into his poſſeſſion, to obtayne it: 7. and they ſerued our Lord al his daies, and the daies of the ancients, of them that liued a long time after him, and knew al the workes of our Lord, which he had done with Iſrael. 8. And Ioſue the ſonne of Nun, the ſeruant of our Lord, died, being an hundred and ten yeares old, 9. and they buried him in the borders of his poſſeſſion in Thamnathſare in the mount of Ephraim, on the North ſide of mount Gaas. 10. And al that generation was gathered to their fathers: and there roſe others, that knew not our Lord, and the workes which he had done with Iſrael. 11. And the children of Iſrael did euil in the ſight of our Lord, and ſerued Baalim. 12. And they left our Lord the God of their fathers, that had brought them out of the Land of Ægypt: and folowed ſtrange Gods, and the Gods of the peoples, that dwelt round about them,

(*a*) An Angel taking the forme a man, as before to Ioſue (*c.* 5.) ſo now appearing to the people, ſpake to them in the name of God, whoſe meſſenger he was.

(*b*) By ſpecial diſpenſation ſacrifice was ſometimes lawfully offered in other places, though the Tabernacle (and afterward the Temple) was the onlie place commanded. *Deut.* 12. *Ioſue.* 22. S Aug. q. 36. *in. hauc.*

and adored them: and they prouoked our Lord to anger, 13. leauing him, and ſeruing Baal and Aſtaroth. 14. And our Lord being wrath againſt Iſrael, deliuered them into the hands of ranſackers: who tooke them and ſold them to the enemies, that dwelt round about: neither could they reſiſt their aduerſaries: 15. but whither ſoeuer they had meant to goe, the hand of our Lord was vpon them, as he ſpake, and ſware to them: and they were vehemently afflicted. 16. And our Lord (c) rayſed vp Iudges, that ſhould deliuer them from the hands of the waſters: but neither would they heare them, 17. fornicating with ſtrange Gods, and adoring them. They did quickly forſake the way, in the which their fathers had gone: and hearing the commandements of our Lord, they did al things contrarie. 18. And when our Lord rayſed vp Iudges, in their daies he was moued with mercie, and heard the gronings of the afflicted, and deliuered them from the ſlaughter of the waſters. 19. But after the Iudge was dead, they returned, and did much worſe things then their fathers had done, folowing ſtrange Gods, ſeruing them, and adoring them. They left not their inuentions, and the verie hard way, by which they were accuſtomed to walke. 20. And the furie of our Lord was angrie againſt Iſrael, & ſaid: Becauſe this nation hath made my couenant fruſtrate, which I had made with their fathers, and hath contemned my voice: 21. I alſo wil not deſtroy the nations which Ioſue did let alone, and died: 22. that in them I may trie Iſrael, whether they wil keep the way of the Lord, and walke in it, as their fathers kept it, or no. 23. Our Lord therfore left al theſe nations, and would not quickly ouerthrow them, neither deliuered them into the hands of Ioſue.

(c) Theſe Iudges were extraordinarily raiſed vp to deliuer the people repenting, whē they were fallen into afflictions for their ſinnes.

CHAP. III.

The people aſſociating themſelues with Gentiles, againſt whom they ought to fight, 8. are inuaded by forraine Kings: 9. but repēting are deliuered by Othoniel 12 Falling againe, afflicted, and repenting, 15. are deliuered by Aod, 21. ſecretly killing Eglon their enemie. 31. After him Samgar defendeth Iſrael againſt the Philiſthiims.

The ſecond part. Of the commō peoples often falling to idolatrie, their repentance, & deliuerie.

THESE are the Nations, which our Lord left, that in them he might inſtruct Iſrael, and al that had not knowen the warres of the Chananeites: 2. that afterward their children might learne to fight with their enemies, and to be accuſtomed to warre: 3. the fiue Princes of the Philiſthiims, and the Chaneite, and Sidonian, and Heueite, that dwelt in mount Libanus, from mount Baal Hermon to the entring into Emath. 4. And he left them, that in them he might trie Iſrael, whether they would heare the commandements of our Lord, which

he

he had commanded their fathers by the hand of Moyſes, or not. 5. Therfore the children of Iſrael dwelt in the middes of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebuſeite: 6. and they tooke their daughters to wiues, and themſelues gaue their owne daughters to their ſonnes, and ſerued their Gods. 7. And they did euil in the ſight of our Lord, and forgat their God, ſeruing Baalim and Aſtaroth. 8. And our Lord being wrath againſt Iſrael, deliuered them into the hãds of Chuſan Raſathaim the King of Meſopotamia, and they ſerued him eight yeares. 9. And they cried to our Lord: who rayſed them vp (*a*) a ſauiour, & deliuered them, to wit, Othoniel the ſonne of Cenez, the yonger brother of Caleb: 10. and the Spirit of our Lord was in him, and he iudged Iſrael. And he went forth to fight, and our Lord deliuered into his hands Chuſan Raſathaim the King of Syria, and oppreſſed him. 11. And the land reſted (*b*) fourtie yeares, and Othoniel the ſonne of Cenez died. 12. And the children of Iſrael added to doe euil in the ſight of our Lord: who ſtrengthned againſt them Eglon the King of Moab: becauſe they did euil in his ſight. 13. And he ioyned to him the children of Ammon, and Amalec: and he went and ſtrucke Iſrael, and poſſeſſed the Citie of palmes. 14. And the children of Iſrael ſerued Eglõ the King of Moab eighteen yeares: 15. and afterward they cried to our Lord: who rayſed vp vnto them a ſauiour called Aod, the ſonne of Gera, the ſonne of Iemini, who vſed both hands for the right. And the children of Iſrael ſent by him preſents to Eglon the King of Moab. 16. Who made himſelf a two edged ſword, hauing in the middes a haft in length the palme of a hand, and was girded therwith vnder his caſſocke on the right thigh. 17. And he preſented the guifts to Eglon the King of Moab. And Eglon was exceeding groſſe. 18. And when he had preſented the guifts vnto him, he brought his felowes on the way that came with him. 19. And returning from Galgal, where the Idols were, he ſaid to the King: I haue a ſecret meſſage to thee, o King. And he cõmanded ſilence: & al being gone forth that were about him, 20. Aod went in to him: and he ſate in a ſommer chamber alone, and he ſaid: (*a*) A word from God I haue to thee. Who forthwith roſe out of his throne. 21. And Aod put forth his left hand, & tooke the dagger from his right thigh, and faſtned it into his bellie 22. ſo mightily that the haft folowed the blade in the wound, & was cloſed vp faſt with the moſt fat greaſe. Neither did he plucke out the dagger, but as he had ſtrucken ſo left it in the bodie: and forthwith by the ſecret parts of nature the ordure of the bellie came forth. 23. But Aod ſhutting the doores of the chamber very diligẽtly, & locking them ſure, 24. went out by a poſterne doore. And the Kings ſeruants going in, ſaw the doores of the chamber ſhut, and they ſaid: Peraduenture he purgeth his bellie in the ſommer chamber. 25. And expecting lõg til they were aſhamed, & ſeeing that no man did open, they tooke a key: and opening they found their Lord on the earth lying dead. 26. But Aod, whiles they were troubled, eſcaped,

and

(*a*) In manie places we ſee the word *ſauiour*, and like titles giuen to men, as the ſeruãts & officers of God, who is the proper and principal Sauiour of al. S. *Aug. q 18. in Iudic.*

(*b*) In theſe 40. yeares are included the eight yeares of their ſeruitude, *v. 8.* & ſo in the reſt of this hiſtorie, otherwiſe the number of yeares agreeth not with the count. *3. Reg. 6. v. 1.*

(*a*) Aod hauing ſpecial inſpiration from God to doe this fact (as S. Auguſtine noteth vpon theſe words *q 20. in Iudic.*) is not to be imitated by priuat men. See *Num. 25 v. 11.*

and paſſed by the Place of Idols, whence he had returned. And he came into Seirath: 27. and forthwith the trumpet ſounded in the mount of Ephraim: and the children of Iſrael went downe with him, himſelf going in the front. 28. Who ſaid to them: Folow me: for our Lord hath deliuered our enemies the Moabites into our hands. And they went downe after him, and occupied the fords of Iordan, which bring ouer into Moab: & they ſuffered no man to paſſe: 29. but they ſtrucke the Moabites at that time, about ten thouſand, al ſtout and ſtrong men, none of them could eſcape. 30. And Moab was humbled that day vnder the hand of Iſrael: and the Land reſted eightie yeares. 31. After him was Samgar the ſonne of Anath, who ſtrucke of the Philiſthimes ſix hundred men with the coulter of a plough: and he alſo defended Iſrael.

CHAP. IIII.

Againe the people ſinning are oppreſsed, and crying to God, 4. by direction of Debbora a Propheteſſe, Barac fighteth againſt Siſara their enemie. 15. Who ſtucken with feare, and flying away, 17. Iahel pretending his ſaftie killeth him in her houſe.

AND the children of Iſrael added to doe euil in the ſight of our Lord after the death of Aod, 2. and our Lord deliuered them into the hands of Iabin the King of Chanaan, which reigned in Aſor: and he had a captaine of his armie named Siſara, and he dwelt in Haroſeth of the gentiles. 3. And the children of Iſrael cried to our Lord, for he had nine hundred yron hooked chariots, and for twentie yeares had vehemently oppreſſed them. 4. And there was one Debbora a Propheteſſe, the wife of Lapidoth, which (*a*) iudged the people at that time. 5. And ſhe ſate vnder a palme tree, which was called by her name, between Rama and Bethel in the mount of Ephraim: and the children of Iſrael went vp to her for al iudgement. 6. Who ſent, and called Barac the ſonne of Abinoem of Cedes in Nephthali, and ſhe ſaid to him: Our Lord God of Iſrael hath commanded thee: Goe, and lead an armie into mount Thabor, and thou ſhalt take with thee ten thouſand fighting men of the children of Nephthali, & of the children of Zabulon: 7. and I wil bring vnto thee in the place of the Torrent Ciſon, Siſara the Prince of the hoſte of Iabin, and his chariots, and al the multitude, and wil deliuer them in thy hand. 8. And Barac ſaid to her: If thou come with me, I wil goe: If thou wilt not come with me, I wil not goe. 9. Who ſaid to him: I wil goe indeed with thee, but at this time the victorie ſhal not be imputed to thee, becauſe Siſara ſhal be deliuered into the hand of a woman.

(*a*) Being a Propheteſſe ſhe reſolued hard and obſcure things, but exerciſed no iuriſdiction in any cauſes, for that belonged to the Councel of Prieſts and of feuentie ancients, where the high-Prieſt was the chief Iudge. *Num* 11. *Deut.* 17. Spiritually Debbora ſignified the Church, & Barac Chriſtian Princes, who

Debbora

the ſteps of Barac, who as it were into a headlong and bottomeles pit gaue himſelf to danger: Ruben being diuided againſt it-ſelf, there was found contention of couragious perſons.

16. Why dwelleſt thou betwéen the two bounds, that thou mayeſt heare the whiſtlings of the flockes? Ruben being diuided againſt itſelf, there was found contention of couragious men.

17. Galaad reſted beyond Iordan, and Dan gaue himſelf to ſhips: Aſer dwelt in the ſea ſhore, and abode in hauens.

18. But Zabulon and Nephthali offered their liues to death in their countrie of Merome.

19. The Kings came & fought, the Kings of Chanaan fought in Thanac beſides the waters of Mageddo, and yet going a preying they tooke nothing.

20. From heauen they fought againſt them: the ſtarres remayning in their order and courſe, fought againſt Siſara.

21. The torrent of Ciſon drew their carcaſſes, the torrent of Cadumim, the torrent of Ciſon: my ſoule tread downe the ſtrong ones.

22. The hoofe of the horſes fel off, the ſtrongeſt of the enemies flying violently, and falling downe headlong.

23. Curſe ye the land of Meroz, ſaid the Angel of our Lord: Curſe the inhabitants therof, becauſe they came not to help our Lord, to aid his moſt mightie ones.

24. (a) Bleſſed among women be Iahel the wife of Haber the Cineite, and bleſſed be ſhe in her tabernacle.

25. To him that asked water ſhe gaue milke, and in the phial of Princes ſhe offered butter.

26. Her left hand ſhe put to the naile, and her right hand to the ſmithes hammer, and ſtrucke Siſara, ſeeking in his head a place for the wound, and piercing valiantly through his temple.

27. Between her feete he fel: he failed, and died: he was roled before her feete, and he lay without life and miſerable.

28. Looking through a window, his mother howled: and ſhe ſpake out of a higher chamber: Why lingereth his chariote to come backe? Wherfore are the feete of his waggans ſlow?

29. One wiſer then the reſt of his wiues anſwered theſe words to her mother in law:

30. Peraduenture now he diuideth the ſpoiles, and the fayreſt of the women is choſen for him: garments of ſundrie colours are deliuered to Siſara for a prey, and diuerſe furniture is laid together to adorne the necks.

31. So periſh al thine enemies, O Lord: but they that loue thee, as the Sunne ſhineth in his ryſing, ſo let them glitter.

32. And the Land reſted for fourtie yeare.

a) Iahel the figure was bleſſed amongſt women: much more the moſt Holie Virgin Mother of God is bleſſed about al women.

CHAP. VI.

The people falling againe to ſinne, are oppreſſed by the Madianites. 21. An Angel appearing to Gedeon, ſendeth him to deliuer Iſrael, 17. confirming his miſſion by miracle. 25. So he firſt deſtroyeth Baals altar, 34. then gathereth an armie againſt Idolaters. 36. And is aſſured againe of Gods protection by two miracles in a fleece of wool.

AND the children of Iſrael did euil in the ſight of our Lord: who deliuered them into the hand of Madian ſeuen yeares, 2. and they were ſore oppreſſed of them. And they made themſelues dennes and caues in the mountaines, and very wel fenſed places to reſiſt. 3. And when Iſrael had ſowen, Madian came vp and Amalec, and the reſt of the Eaſt nations: 4. and pitching their tents by them waſted al things as they were in the blade vnto the entring of Gaza: & they left nothing at al in Iſrael that perteyned to mās life, not ſheep, not oxen, not aſſes. 5. For they and al their flocks came with their tabernacles, and like vnto locuſts filled al places, an innumerable multitude of men, & of camels, waſting whatſoeuer they touched. 6. And Iſrael was ſore humbled in the ſight of Madiā. 7. And he cried to our Lord deſiring helpe againſt the Madianites. 8. Who ſent vnto them (*a*) a man that was a Prophet, and he ſpake: Thus ſayth our Lord the God of Iſrael: I made you to come vp out of Ægypt, and brought you out of the houſe of ſeruitude, 9. & deliuered you out of the hands of the Ægyptians, and of al the enemies, that afflicted you: and I caſt them out at your entring, and deliuered you their Land. 10. And I ſaid: I the Lord your God, feare not the Gods of the Ammorrheites, in whoſe land you dwel. And you would not heare my voice. 11. And an Angel of our Lord came, and ſate vnder an oke, that was in Ephra, and perteyned to Ioas the father of the familie of Ezri. And when Gedeon his ſonne did threſh and purge wheate in a winepreſſe, to fly Madian, 12. the Angel of our Lord appeared to him, and ſaid: Our Lord be with thee, o moſt valiant of men. 13. And Gedeon ſaid to him: I beſeech thee my Lord, if our Lord be with vs, why haue theſe euils apprehended vs? where are his meruelous workes, which our fathers haue told vs, and ſaid: Out of Ægypt did our Lord bring vs? but now our Lord hath forſaken vs, and deliuered vs into the hand of Madian. 14. And our Lord looked toward him, and ſaid: Goe in this thy ſtrength, and thou ſhalt deliuer Iſrael out of the hand of Madian: know that I haue ſent thee. 15. Who anſwering ſaid: I beſeech thee, my Lord, wherein ſhal I deliuer Iſrael? behold my familie is the meaneſt in Manaſſes, & I the leaſt in my fathers houſe. 16. And our Lord

ſaid

a) S. Auguſtine (*q. 31. in Iudic.*) ſuppoſeth that this meſſenger ſent from God called *a man and a Prophet* (for the forme wherin he appeared) was the ſame Angel which ſate vnder the oke, and ſent Gedeon to deliuer Iſrael *v.* 11. 12. *&c.*

Debbora therfore aroſe, and went with Barac into Cedes. 10. Who calling vnto him Zabulon and Nephthali, went vp with ten thouſand fighting men, hauing Debbora in his companie. 11. And Haber the Cineite was in time paſt departed from the reſt of the Cineites his brethren of Hobab, the coſin of Moyſes: and had pitched his tents vnto the valley, which is called Sennim, and was neere Cedes. 12. And it was told Siſara, that Barac the ſonne of Abinoem was gone vp into mount Thabor: 13. and he gathered nine hundred yron hooked chariots, and al his armie from Haroſeth of the gentiles to the torrent Ciſon. 14. And Debbora ſaid to Barac: Ariſe, for this is the day wherin our Lord hath deliuered Siſara into thy hands: behold he is thy leader. And Barac went downe from mount Thabor, and ten thouſand fighting men with him. 15. And our Lord terrified Siſara, and al his chariots, & al the multitude in the edge of the ſword at the ſight of Barac: in ſo much, that Siſara leaping downe from his chariot, fled a-foot, 16. & Barac purſued the chariots flying, and the armie vnto Haroſeth of the gentiles, and al the multitude of the enemies was vtterly deſtroyed. 17. But Siſara flying came to the tent of Iahel the wife of Haber the Cineite, for there was peace betwixt Iabin the King of Aſor, and the houſe of Haber the Cineite. 18. Iahel therfore going forth to meet Siſara, ſaid to him: Come in to me, my Lord, come in, feare not. Who being entred into her tabernacle, and couered of her with a cloke, 19. ſaid to her: Giue me, I beſeech thee, a little water, for I am very thirſtie. Who opened a bottle of milke, and gaue him to drinke, and couered him. 20. And Siſara ſaid to her: Stand before the doore of the tabernacle, and when any ſhal come asking thee, and ſaying: Is there any man here? Thou ſhalt ſay: There is none. 21. (*b*) Iahel therfore the wife of Haber tooke a nayle of the tabernacle, taking withal a hammer alſo: and going in ſecretly, and with ſilence ſhe put the naile vpon the temple of his head, and ſtriking it with the hammer, faſtned it into his braine euen to the ground: who ioyning deepe ſleepe & death together, faynted, and died. 22. And behold Barac folowing Siſara came: and Iahel going forth to meet him, ſaid to him: Come, and I wil ſhew thee the man whom thou ſeekeſt. Who when he was entred in vnto her, ſaw Siſara lying dead, and the nayle faſtned in his temples. 23. Therfore God that day humbled Iabin the King of Chanaan before the children of Iſrael: 24. which increſed daily, and with ſtrong hand oppreſſed Iabin the King of Chanaan, til they deſtroyed him.

are directed in their warres, & other actions by ſpiritual ſuperiours, as Origen, and other ancient writers expound this hiſtorie.

(*b*) Who is this woman full of confidence, piercing the enimies head with a naile, but the faith of the Church, deſtroying the diuels Kingdomes with the Croſſe of Chriſt? *S. Aug. li. 12. c. 32. cont. Faust. Manich.* Iahel alſo prefigured our B. Ladie who cruſhed the ſerpents head.

CHAP. V.

The Canticle of Debbora and Barac giuing thankes after their victorie.

AND Debbora and Barac the ſonne of Abinoem ſang in that day, ſaying:

2. You that of Iſrael haue voluntarily offered your liues to peril (*a*) bleſſe our Lord.

3. Heare you Kings, and giue eare ye Princes: I am, (*b*) I am ſhe, that wil ſing to our Lord, I wil chaunt to our Lord the God of Iſrael.

4. Lord when thou wentſt out of Seir, and didſt paſſe by the countries of Edom, the earth was moued, and the heauens and clouds diſtilled waters.

5. The mountaines melted before the face of our Lord, and Sinai before the face of our Lord God of Iſrael.

6. In the daies of Samgar the ſonne of Anath, in the daies of Iahel the pathes reſted: and they that went by them, walked by by-waies.

7. The valiants in Iſrael ceaſed, and reſted: vntil Debbora aroſe, a mother roſe in Iſrael.

8. Our Lord choſe new warres, and the gates of the enemies himſelfe ſubuerted: ſhield and ſpeare if there appeared among fourtie thouſand of Iſrael.

9. My hart loueth the Princes of Iſrael: you that of your owne good wil offered your ſelues to danger, bleſſe our Lord.

10. You that ride vpon your (*c*) faire aſſes, and ſitte in iudgement, and walke in the way, ſpeake.

11. Where the chariots were cruſhed together, and the armie of the enemie was ſuffocated, there let the iuſtices of our Lord be told, and his clemencie toward the valiants of Iſrael: then did the people of our Lord goe downe to the gates, and obteyned the principalitie.

12. Ariſe, ariſe Debbora, ariſe, ariſe, and ſpeake a canticle: Ariſe Barac, and apprehend thy captiues thou ſonne of Abinoem.

13. The remnant of the people is ſaued, our Lord hath fought in the valiants.

14. Out from Ephraim he deſtroyed them into Amalec, and after him out from Beniamin into thy peoples O Amalec: Out from Machir there deſcended Princes, and out from Zabulon they that led the armie to fight.

15. The Captaines of Iſſachar were with Debbora, and folowed the

(*a*) The greater bleſſe the leſſe by imparting ſpiritual benefits, ſo God & ſuperiours bleſſe their ſubiects, Men bleſſe God, & the leſſe their betters, by giuing thankes, & prayſes.

(*b*) She inculcateth that ſhe muſt ſo much more praiſe God for this victorie, becauſe he forshewed it by her, & by her directed the general captaine Barac, leſt it might be aſcribed either to wiſdome or valure of any man.

(*c*) Thoſe that ſubdue their bodies to the ſpirite ride vpō fayre aſſes. Origen *hom. 6. in c. 5. Iudic.*

according to the number, al the reſt of the multitude he commanded to depart to their tabernacles: and himſelfe with the three hundred gaue himſelfe to the battel. And the campe of Madian was beneath in the valley. 9. The ſame night our Lord ſaid to him: Ariſe, & goe downe into the campe: becauſe I haue deliuered them into thy hand. 10. But if thou be afraid to goe alone, let Phara thy ſeruant goe downe with thee. 11. And when thou ſhalt heare what they ſpeake, then ſhal thy hands be ſtrengthned, & thou ſhalt goe downe more ſecure to the enemies campe. He therfore went downe and Phara his ſeruant into part of the campe, where the watch was of men in armes. 12. But Madian and Amalec, & al the Eaſt peoples lay ſcattered in the valley, as a multitude of locuſts: their camels alſo were innumerable, as the ſand that lieth in the ſea ſhore. 13. And whē Gedeō was come, one told his neighbour (*a*) a dreame & in this manner he reported that which he had ſeen: I ſaw a dreame, & there ſeemed to me as it were a harth loafe of barlie to role, & to come into the campe of Madian: and when it was come to the tabernacle, it ſtrucke it, and ouerthrew it, & beate it al flatte with the earth. 14. He to whom he ſpake, anſwered: This is no other thing, but the ſword of Gedeon the ſonne of Ioas the man of Iſrael. For the Lord hath deliuered Madian into his hands, and al their campe. 15. And when Gedeon had heard the dreame, and the interpretation therof, he adored: and turned to the campe of Iſrael, and ſaid: Ariſe ye, for our Lord hath deliuered the campe of Madian into our hands. 16. And he diuided the hundred men into three parts, and gaue them trumpets in their hands, and (*b*) emptie pitchers, and lampes in the middes of their pitchers, 17. And he ſaid to them: What you ſhal ſee me doe, that doe ye: I wil enter into part of the campe, & that which I ſhal doe folow you. 18. When the trumpet ſhal ſound in my hand, doe you alſo ſound and crie together round about the campe: To our Lord (*c*) & to Gedeon. 19. And Gedeon went in, & the three hundred that were with him, into part of the cāpe, the watch of midnight beginning, and raiſing vp the watch men they began to ſound with their (*d*) trumpets, and to clap the pitchers one againſt an other. 20. And when they ſounded in three places round about the campe, and had broken the pitchers, they held the lamps in the left hands, and with the right they ſounded the trumpets, and cried: The ſword of our Lord and of Gedeon: 21. ſtanding euerie one in his place round about the enemies campe. Therfore the whole campe was troubled, and crying out and howling they fled: 22. and the three hundred men neuertheles perſiſted ſounding with the trumpets. And our Lord ſent in the ſword in al the campe, and they murdered one an other, 23. flying as farre as Bethſetta, and the brinke of Abelmehula in Tebbath. But the men of Iſrael of Nephthali, and Aſer ſhouting together, & al Manaſſes purſued Madian. 24. And Gedeon ſent meſſengers into al mount Ephraim, ſaying: Come downe to meet Madian, and take the waters before them to Bethbera and Iordan. And al Ephraim ſhou-

ted,

(*a*) Obſeruation of dreames is generally forbid. *Leuit.* 19. *v.* 26 *Deut.* 18. *v.* 10. yet here, and in other places, it is euident, God would haue ſome obſerued. *See Annot. Gen.* 40.

(*b*) Theſe things were ridiculous (ſaith Venerab. Beda *c. 5 qq. in Iudic.*) if they had not been terrible to the enemies.

(*c*) It is no derogation to God, that honour is alſo giuen to his ſeruants.

(*d*) Trumpets ſignified Preachers of Chriſt, pitchers the bodies of Martyrs, & lamps their vertues & miracles. *Venerab. Beda qq. in Iudic. c. 6.*

ted, and tooke the waters before them and Iordan vnto Bethbera. 25. And two men that were apprehended of Madian, Oreb and Zeb, Oreb he ſlew in the Rocke of Oreb, Zeb in the Preſſe of Zeb. And they purſued Madian, carying the heads of Oreb and Zeb to Gedeon beyond the ſtreames of Iordan.

CHAP. VIII.

The Ephraimites quareling becauſe they were not called to the warres, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the campe, Gedeon (in the meane time 10. ouerthrowing the enemie) 15. reuengeth their reproachful contempt, 18. killeth Sebee and Salmana, 22. refuſeth dominion, 24. but receiueth as a guift, the Iewels taken in the prey: 27. maketh therof an Ephod, which turneth to the ruine of his familie. 30. Hauing ſeuentie ſonnes by his wiues, and one by a concubine, dieth in good old age. 33. And the people fal againe to idolatrie.

AND the men of Epraim ſaid to him: What is this that thou didſt meane to doe, that thou wouldeſt not cal vs when thou didſt goe to fight againſt Madian? chyding bitterly and almoſt offering violence. 2. To whom he anſwered: (a) What could I haue done like to that, which you haue done? Is not the cluſter of Ephraim better then the vintages of Abiezer? 3. Into your hands hath our Lord deliuered the Princes of Madian, Oreb and Zeb, what could I haue done the like as you haue done? Which when he had ſpoken, their ſpirit reſted, wherwith they did ſwel againſt him. 4. And when Gedeon was come to Iordan, he paſſed ouer it with the three hundred men that were with him: and for wearines, they could not purſue them that fled. 5. And he ſaid to the men of Soccoth: Giue, I beſeech you, bread to the people that is with me, becauſe they are verie faint: that we may purſue Zebee and Salmana the Kings of Madian. 6. The Princes of Soccoth anſwered: Peraduenture the palmes of the hands of Zebee and Salmana are in thy hand, & therfore thou requireſt that we giue bread to thy armie. 7. To whom he ſaid: When our Lord therfore ſhal haue deliuered Zebee and Salmana into my hands, I wil teare your fleſh with the thornes and briers of the deſert. 8. And going vp from thence, he came into Phanuel: & he ſpake to the men of that place the like things. To whō they alſo anſwered, as the men of Soccoth had anſwered. 9. He ſaid therfore to thē alſo: When I ſhal be returned conquerour in peace, I wil deſtroy this towre. 10. But Zebee and Salmana reſted with al their armie. For fifteen thouſand men were remayning of al the troups of the Eaſt peoples, an hundred and twentie thouſand fighting men and thoſe that drew ſword,

(a) A ſoft anſwer breaketh anger: hard ſpeach ſtirreth vp furie *Prou. 15.*

being

ſaid to him:I wil be with thee : and thou ſhalt ſtrike Madian as it were one man. 17. And he ſaid : If I haue found , quoth he , grace before thee , giue me a ſigne that it is thou which ſpeakeſt to me. 18. Neither depart thou hence , til I returne to thee,bringing a ſacrifice , and offering(b)to thee. Who anſwered : I wil tarie thy comming. 19. Gedeon therfore went in , and boyled a kid , and of a buſhel of flowre baked vnleuened loaues : and putting the fleſh in a basket , and the broth of the fleſh into a potte , he caried al vnder the oke , and offered to him. 20. To whom the Angel of our Lord ſaid : Take the fleſh and the vnleuened loaues , and put them vpon that rocke, and powre out the broth theron. And when he had done , 21. the Angel of our Lord ſtretched forth the tippe of the rodde , which he held in his hand , and touched the fleſh and the vnleuened loaues:and there aroſe a fire from the rocke, and conſumed the fleſh,and the vnleuened loaues:and the Angel of our Lord vaniſhed from his eies. 22. And Gedeon ſeeing that it was the Angel of our Lord,ſaid:Alas my LordGod:that I haue ſeen the Angel of our Lord face to face.23.And our Lord ſaid to him:Peace be with thee: feare not,thou ſhalt not die.24. And Gedeon built there (c) an altar to our Lord,& called it,our Lords peace, vntil this preſent day.And when he was yet in Ephra,which is of the familie of Ezri, 25. that night our Lord ſaid to him:Take a bullocke of thy fathers,and an other bullocke of ſeuen yeares , and thou ſhalt deſtroy the altar of Baal , which is thy fathers : and cut downe the groue, that is about the altar : 26. and thou ſhalt build an altar to the Lord thy God in the top of this rocke,whereupon thou didſt lay the ſacrifice before : and thou ſhalt take the ſecond bullocke , and ſhalt offer an holocauſte vpon a pile of the wood, which thou ſhalt cut downe out of the groue. 27. Gedeon therfore taking to him ten men of his ſeruants , did as our Lord had commanded him. But fearing his fathers houſe , and the men of that citie , he would not doe it by day,but accompliſhed al things by night. 28. And when the men of that towne were riſen in the morning , they ſaw the altar of Baal deſtroyed, and the groue cut downe , and the other bullocke laid vpon the altar,which then was built.29.They ſaid one to an other:Who hath done this?And whē they inquired for the authour of the fact,it was ſaid : Gedeon the ſonne of Ioas did al theſe things. 30. And they ſaid to Ioas:Bring forth thy ſonne hither, that he may die : becauſe he hath deſtroyed the altar of Baal,and hath cut downe his groue. 31. To whom he anſwered:Why are you reuengers of Baal, that you fight for him?he that is his aduerſarie, let him die before to morrow light appeare : if he be God,reuenge he himſelf, on him that hath rayſed his altar.32.From that day Gedeon was called(d) Ierobaal,becauſe Ioas had ſaid:Let Baal reuenge himſelf on him,that hath rayſed his altar. 33. Therfore al Madian,and Amalec,and the eaſt peoples were gathered together,and paſſing ouer Iordan,cāped in the vaile Iezrael. 34.But the ſpirit of our Lord reueſted Gedeō,who ſounding with a trumpet called together the houſe

(b) He meant not to offer ſacrifice to the Angel,but that either the Angel, or himſelf in preſence of the Angel, ſhould offer it to God:and ſo indeed the Angel partly directed him what to doe, partly executed the office himſelfe, by touching the oblation with his rod; and miraculouſly bringing fire to conſume the ſacrifice.

(c) An altar for a monument, not for ſacrifice.

(d) The ſtrength of Baal, or ſtronger then Baal.

of Abiezer, to folow him. 35. And he ſent meſſengers into al Manaſſes, which it-ſelfe alſo did folow him: and other meſſengers into Aſer and Zabulon and Nephthali, which met him. 36. And Gedeon ſaid to God: If thou ſaue Iſrael by my hand, as thou haſt ſpoken, 37. I wil put this fleece of wool on the floore: if there ſhal be (e) dew in the fleece onlie, and on al the ground drienes, I ſhal know that by my hand, as thou haſt ſpoken, thou wilt deliuer Iſrael. 38. And it came ſo to paſſe. And ryſing in the night wringing the fleece, he filled a veſſel with the dew. 39. And he ſaid againe to God: Let not thy furie be angry againſt me if I tempt once againe, ſeeking a ſigne in the fleece. I deſire that the fleece onlie may be drie, and al the ground wet with dew. 40. And God did that night as he had requeſted: and there was drienes in the fleece onlie, and dew on al the ground.

(e) Dew firſt in the fleece and after on the ground, ſignified grace and true religion firſt in one people, after in al nations. *Saint Amb. Ser. 13. de Natal. Dom. Vener. Beda qq. in Iudic. c. 4.* Alſo Chriſts Incarnation without detriment of his Mothers virginitie, of whoſe grace al are repleniſhed. *S. Bernard ho. 2. in Miſſus eſt.*

CHAP. VII.

Gedeon marching with thirtie two thouſand men, al that are feareful, and that drinke water kneeling are dimiſſed, & onlie three hundred that drinke litle remaine. 9. By a Madianites dreame Gedeō is encouraged. 16. By a ſtratageme the enemie is frighted & ouerthrowne. 24. The Ephraites kil Ored & Zeb.

THERFORE Ierobaal, which is alſo Gedeon, ryſing in the night, and al the people with him, came to the fountaine that is called Harad, and the campe of Madian was in the valley on the North ſide of the high hil. 2. And our Lord ſaid to Gedeon: There is much people with thee, neither ſhal Madian be deliuered into their hand: leſt Iſrael glorie againſt me, and ſay: By myne owne force I am deliuered. 3. Speake to the people, and proclaime in al their hearing: He that is feareful and timorous, let him returne. And they departed from mount Galaad, and there returned two and twentie thouſand men, and onelie ten thouſand remained. 4. And our Lord ſaid to Gedeon: Yet there is a great multitude, lead them to the waters, and there I wil proue them: and of whom I ſhal tel thee that he goe with thee, let him goe: whom I ſhal forbid to goe, let him returne. 5. And when the people were come downe to the waters, our Lord ſaid to Gedeon: They that ſhal lappe the water with their tongues, as dogs are wont to lappe, thou ſhalt ſeparate them apart: but they that ſhal drinke bowing downe their knees, ſhal be on the other part. 6. The number therfore of them that had lapped water, their hand caſting it to their mouth, was three hundred men: and al the reſt of the multitude had drunke kneeling. 7. And our Lord ſaid to Gedeon: In the three hundred men, that lapped water, I wil deliuer you, and giue Madian in thy hand: but let al the reſt of the multitude returne into their place. 8. Taking therfore victuals and trumpets

according

being ſlayne. 11. And Gedeon going vp by the way of them, that dwelt in tabernacles, on the Eaſt ſide of Nobe, & Iegbaa, ſtruck the campe of the enemies which were ſecure, and ſuſpected no miſchance. 12. And Zebee and Salmana fled, whom Gedeon purſuing apprehended, al their hoſte being put out of aray. 13. And returning from the battel before ſunne ryſing, 14. he tooke a boy of the men of Soccoth: and he asked him the names of the Princes and ancients of Soccoth, and he deſcribed ſeuentie ſeuen men. 15. And he came to Soccoth, and ſaid to them: Behold Zebee and Salmana, concerning whom you vpbraided me, ſaying: Peraduenture the hands of Zebee and Salmana are in thy hands, and therfore thou deſireſt that we giue bread to the men that be wearie, and are fainte. 16. He tooke therfore the ancients of the citie, and thornes and briers of the deſert, and tore them with the ſame, and cut the men of Soccoth into pieces. 17. The tower alſo of Phanuel he ouerthrew, killing the inhabitants of the citie. 18. And he ſaid to Zebee and Salmana: What manner of men were they, whom you ſlew in Thabor? Who anſwered: Like vnto thee, and one of them as it were the ſonne of a King. 19. To whom he anſwered: They were my brethren, the ſonnes of my mother. Our Lord liueth, that if you had ſaued them (*b*) I would not kil you. 20. And he ſaid to Iether his eldeſt ſonne: Ariſe, and kil them. Who drew not out his ſword: for he was afraid, becauſe he was yet a boy. 21. And Zebee and Salmana ſaid: Doe thou riſe and runne vpon vs: becauſe according to his age is the ſtrength of a man. Gedeon roſe vp, and ſlew Zebee and Salmana: and he tooke the ornaments and boſſes, wherwith the necks of Kings camels are wont to be adorned. 22. And al the men of Iſrael ſaid to Gedeon: (*c*) Rule thou ouer vs, and thy ſonne, and thy ſonnes ſonne: becauſe thou haſt deliuered vs from the hand of Madian. 23. To whom he ſaid: I wil not rule ouer you, neither ſhal my ſonne rule ouer you, but our Lord ſhal rule ouer you. 24. And he ſaid to them: One petition I requeſt of you: Giue me the earlets of your prey. For the Iſmalites were accuſtomed to haue golden earlets. 25. Who anſwered: we wil giue them moſt willingly. And ſpreading a mantel on the ground, they caſt on it the earlets of the prey: 26. and the weight of the earlets that he deſired, was a thouſand fiue hundred ſicles of gold, beſides the ornaments, and iewels, and purple veſture, which the Kings of Madian were wont to vſe, & beſides the golden chaines of the camels. 27. And Gedeon made therof an Ephod, and put it in his citie Ephra. And al Iſrael did fornicate in it, and it became a ruine to Gedeon and to al his houſe. 28. But Madian was humbled before the children of Iſrael, neither could they any more liſt vp their necks: but the land reſted for fourtie yeares, wherin Gedeon ruled. 29. Ierobaal therfore the ſonne of Ioas went, and dwelt in his owne houſe: 30. and he had ſeuentie ſonnes, which came out of his thigh, becauſe he had manie wiues. 31. And his (*d*) concubine, which he had in Sichem, bare him a ſonne named Abimelec. 32. And

(*b*) Zebee and Salmana were not of any of the ſeuen nations whom God commanded to deſtroy, and therfore Gedeon might haue ſpared their liues, if he would.

(*c*) Kings may doe any thing not contrarie to the law: but Iudges and Dukes may only doe according to the law. *See 1. Reg. 8.*

(*d*) His handmaide or ſeruant, not a harlot: to wit, ſuch a one as had not the priuiledge of a wife, as *Gen. 25. v. 6.*

Gedeon the ſonne of Ioas died in a good old age, and was buried in the ſepulchre of his father in Ephra of the familie of Ezri. 33. But after that Gedeon was dead, the children of Iſrael were auerted, and did fornicate with Baalim. And they made a couenant with Baal, that he ſhould be their God: 34. neither did they remember our Lord their God, which deliuered them out of the hands of al their enemies round about: 35. neither did they mercie with the houſe of Ierobaal Gedeon, according to al the benefits that he had done to Iſrael.

CHAP. IX.

Abimelech Gedeons concubins ſonne killeth his brethren, 7. onlie the yongeſt eſcapeth, and by a parable expoſtulateth the iniurie done to his fathers houſe. 23. Shortly the Sichemites deteſt Abimelech. 26. Gaal conſpireth againſt him, but is ouercome. 50. Finally Abimalech is wounded to death by a woman.

(a) This ſonne of Gedeon by his ſeruant prefigured Antichriſt, who wil perſecute the Church & reigne for a while: but in the end ſhal be deſtroyed. S. *Beda c.6.qq.in Iudic.*

(b) True Paſtours in the time of Antichriſt wil ſtil auouch the truth and the right of the Church.

(c) Oyle ſpiritually ſignifieth the grace of the Holy Ghoſt, making peace of conſcience in mens ſoules towards God.

(d) The ſweetnes of Gods law producing good workes.

(e) Contétible in outward ſhew, but brin-

AND (a) Abimelech the ſonne of Ierobaal went into Sichem to his mothers brethren and ſpake to them, & to al the kinred of the houſe of his mothers father, ſaying: 2. Speake to al the men of Sichem: whether is better for you, that ſeuentie men haue dominion ouer you, al the ſonnes of Ierobaal, or that one man haue dominion ouer you? & withal conſider that I am your bone, and your fleſh. 3. And his mothers brethren ſpake of him to al the men of Sichem al theſe words, & inclined their harts after Abimelech, ſaying: He is our brother. 4. And they gaue him ſeuentie weight of ſiluer out of the temple of Baalberit. Who hyred therewith vnto himſelf needie men and vagabounds, and they followed him. 5. And he came into his fathers houſe in Ephra, and murdered his brethren the ſonnes of Ierobaal, ſeuentie men, vpon one ſtone: & there remayned Ioatham the yongeſt ſonne of Ierobaal, & was hid. 6. And al the men of Sichem aſſembled together al the families of the citie of Mello: & they went and made Abimelech King, beſide the oke that ſtood in Sichem. 7. Which being told to Ioatham, he went, (b) & ſtoode in the top of mount Garizim: & lifting vp his voice, he cried, & ſaid: Heare me ye men of Sichem, ſo as God may heare you. 8. " The trees went to anoint a King ouer them: & they ſaid to the (c) oliue tree: Reigne ouer vs. 9. Which anſwered: Can I forſake my fatnes, which both Gods doe vſe, and men, and come to be promoted among the trees? 10. And the trees ſaid to the (d) fig tree: Come, and take the Kingdome ouer vs. 11. Which anſwered thē: Can I forſake my ſweetnes, and my moſt ſweet fruits, & goe to be promoted among the other trees? 12. And the trees ſpake to the (e) vine: Come, and reigne ouer

vs.13. Which anſwered them: Can I forſake my wine, that cheereth God and men,& be promoted among the other trees? 14. And the trees ſaid to(f) the * rhamnus: Come, and reigne ouer vs.15. Who anſwered thē: If indeed you make me your King, Come, and reſt vnder my ſhadow: but if you meane it not, let there fyre iſſue forth of the rhamnus, & deuour the ceders of Libanus.16. Now therfore, if you haue wel and without ſinne appointed Abimelech King ouer you, and haue dealt wel with Ierobaal, and with his houſe, & haue requited him the like for his benefits, who fought for you,17.& put his life in dangers, that he might deliuer you from the hand of Madian, 18. who now are riſen againſt my fathers houſe, and haue killed his ſonnes ſeuentie men vpon one ſtone,& haue made Abimelec the ſonne of his handmaid King ouer the inhabitants of Sichem, becauſe he is your brother: 19. If therfore you haue dealt wel, and without fault with Ierobaal, and his houſe, reioyce this day in Abimelech,& reioyce he in you. 20. But if vniuſtly, let there fyre iſſue forth from him, and conſume the inhabitants of Sichem, and towne of Mello: and let there fire goe forth from the men of Sichem, and from the towne of Mello, & deuour Abimelech. 21. Which things when he had ſaid, he fled, and went into Bera: and dwelt there for feare of Abimelech his brother.22. Abimelech therfore reigned ouer Iſrael three yeares. 23. And our Lord ſent (g) a verie euil ſpirit between Abimelech and the inhabitants of Sichem: Who began to deteſt him, 24.& to lay the wickednes of the murdering of the ſeuentie ſonnes of Ierobaal,& the ſheading of their bloud vpon Abimelech their brother, and vpon the reſt of the Princes of the Sichemites, that had holpen him. 25. And they ſet an ambuſhment againſt him on the top of the mountaines: & whiles they taryed for his cōming, they committed robberies, taking preyes of them that paſſed by: and it was told Abimelech. 26. And Gaal the ſonne of Obed came with his brethren,& paſſed into Sichē. At whoſe cōming the inhabitants of Sichē taking courage, 27. iſſued forth into the fields, waſting the vineyards,& treading the grapes: and gathering companies of muſicions went into the temple of their God, and in their bankets and cups curſed Abimelech, 28. Gaal the ſonne of Obed crying: Who is Abimelech, and what is Sichem, that we ſhould ſerue him? Is he not the ſonne of Ierobaal, and hath made Zebul his ſeruant Prince ouer the men of Emor the father of Sichem? Why then ſhal we ſerue him? 29. would God that ſome man would giue this people vnder my hād, that I might take Abimelech out of the way. And ſome ſaid to Abimelech: Gather together a multitude of an armie, and come. 30. For Zebul the Prince of the citie, hearing the words of Gaal the ſonne of Obed, was very wrath, 31. & ſēt meſſēgers ſecretly to Abimelech, ſaying: Behold, Gaal the ſonne of Obed is come into Sichem with his brethren, & rayſeth the citie againſt thee. 32. Ariſe therfore in the night with the people, that is with thee, and lie hidde in the field: 33. and betimes in the morning at ſunne ryſing, ſette vpon the citie. And when he iſſueth forth againſt

* briere bramble or thiſtle

giag forth liquour of meruelous force; which ſort of workes God is moſt delighted withal: and men moſt admire. *Pſal.*85

(f) The rhamnus ſignifieth baſe and ambicious men.

(g) God doth ſuggeſt only good cogitations, as remorſe of conſcience in the Sichemites, for their ingratitude towards Gedeon, and for ſo wicked and cruel a murder of his ſonnes. Wherupō they began to deteſt Abimelec, and, ſo hatred grew between him & them, which is a moſt euil ſpirite, but their former ſinne, not God, was the cauſe therof. *S Aug. q. 45. in Iudic.*

againſt thee with his people, doe to him what thou ſhalt be able. 34. Abimelech therfore aroſe with al his armie in the night, and laide ambuſhments neere to Sichem in foure places. 35. And Gaal the ſonne of Obed went forth, & ſtood in the entrance of the gate of the citie. And Abimelech roſe, & al his armie with him from the place of the ambuſhments. 36. And when Gaal had ſeen the people, he ſaid to Zebul: Behold a multitude commeth downe from the mountaines. To whom he anſwered: Thou ſeeſt the ſhadowes of the mountaines as it were heads of men, & with this errour thou art deceiued. 37. Againe Gaal ſaid: Behold there cõmeth downe people from the nauel of the land, & one troupe cõmeth by the way that looketh to the oke. 38. To whom Zebul ſaid: Where is now thy mouth, wherwith thou didſt ſpeake? Who is Abimelech that we ſhould ſerue him? Is not this the people, which thou didſt deſpiſe? Goe forth, and fight againſt him. 39. Gaal therfore went, the people of the Sichimites looking on, and fought againſt Abimelech, 40. who purſued him flying, and driue him into the citie: and there were ſlaine of his part manie, vnto the gate of the citie. 41. A Abimelech ſate in Ruma: but Zebul expelled Gaal and his companions out of the citie, neither did he ſuffer them to abide in it. 42. Therfore the day folowing the people went forth into the field. Which being told to Abimelech, 43. he tooke his armie, and diuided it into three troups, ſetting ambuſhments in the fields. And ſeeing that the people came out of the citie, he aroſe, and ſet vpon them 44. with his owne troupe, oppugning and beſieging the citie: and two troups ſcattered through the field purſue the aduerſaries. 45. Moreouer Abimelech al that day oppugned the citie: which he tooke, & killed the inhabitants therof, and deſtroyed it, ſo that he (a) ſowed ſalt in it. 46. Which when they heard that dwelt in the towre of Sichem, they entred into the temple of their God Berith; where they had made a couenant with him, & therof the place had taken his name, which was exceeding wel fenſed. 47. Abimelech alſo hearing that the men of the towre of Sichem were gathered together, 48. he went vp into mount Selmon with al his people: and taking an axe, he cut off the bough of a tree, and laying it on his ſhoulder & carying it, he ſaid to his companions: That which you ſee me doe, doe ye out of hand. 49. They therfore cutting off boughs frõ the trees, euerie mã as faſt as he could, folowed their Captaine. Who compaſſing the forte burnt it: and ſo it came to paſſe, that with the ſmoke and the fyre a thouſand perſons were ſlaine, men and women together, of the inhabitants of the towre of Sichem. 50. And Abimelech departing thence came to the towne of Thebes, which compaſſing he beſieged with his armie. 51. And there was in the middes of the citie an high towre, to the which were fled both men and women together, and al the Princes of the citie, the gate being ſhut very ſtrongly, and they ſtanding vpon the batlements of the towre by the bulwarks. 52. And Abimelech comming neere the towre, fought manfully: & approching to the doore, endeauoured to put fire vnder it:

(a) For more reuenge he ſowed the citie with ſalte, which maketh ground barren *Theod. q. 17. in lib. Iudic.*

53. and

53. and behold one woman casting from aboue a piece of a milstone, (*b*) dashed it against the head of Abimelech, and brake his brayne. 54. Who called by and by his esquire, and said to him: Draw out thy sword, and strike me: lest perhaps it be said that I was slaine of a woman. Who doing as he was commanded slew him. 55. And when he was dead, al that were with him of Israel returned into their seats: 56. and God repayed the euil, that Abimelech had done against his father, killing his seuentie brethren. 57. The Sichemites were also rewarded for that which they had wrought, and the curse of Ioatham the sonne of Ierobaal came vpon them.

(*b*) Euels shal betide the vniust man to destruction. *Psal.* 139.

ANNOTATIONS.

CHAP. IX.

8. *The trees went to annoint a King.*) According to the historie Ioatham Gedeons yongest sonne, by a parable iustly expostulateth the iniurie done by the Sichemites to his fathers house, in preferring a base bond-womans sonne, and cruelly murdering the rest of his sonnes: who with much trauel, and manie dangers of his owne life, had deliuered them from seruitude. But in the spiritual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are reproued, who rather accept of vniust vsurpers, that wil serue their licentious appetites, and mantaine vice and wickednes, then to be ruled by iust and lawful Superiours, appointed by Gods ordinance, indued with grace of the Holie Ghost (signified by *the oliue tree*;) such as bring forth wholsome sweet vertues (signified by *the figge tree*;) and are repleniſhed with admirable fortitude (signified by the vine tree;) and in their places set vp base, ambitious, cruel, and crabbed spirits, signified by the bramble, or brier. Thus Nemrod, Abimelech, Mahomet, and innumerable other tyrants haue been aduanced, & especially Antichrist *shal be extolled aboue al that is called God, or is worshipped*, and shal most cruelly persecute al Catholikes, that wil not conforme themselues to his proceedings. But in fine (as here is prefigured in Abimelech) *fire shal rise against this bramble Antichrist, and shal deuour him and al his together.* S. Beda. *qq. in lib. Iudic. c. 6.*

Vngrateful people render iniuries for benefits.

Infidels promote wicked men to authoritie.

Abimelech a figure of Antichrist.

2. *Thes.* 2.

CHAP. X.

Thola ruleth in Iſrael twentie three yeares. 3. Iair twentie two. 6. The people fal againe to idolatrie, are afflicted by the Philiſthimes and Ammonites. 10. They crie to God for help, who biddeth them cal for help to the Gods whom they haue ſerued. 16. But crying ſtil to God, and throwing away their idols, he hath compaſsion of them.

AFTER Abimelech there aroſe Ruler in Iſrael Thola the ſonne of Phua the vncle of Abimelech, a man of Iſſachar, which dwelt in Samir of mount Ephraim: 2. and iudged Iſrael three and twentie yeares, and died and was buried in Samir. 3. After him ſucceeded Iair the Galaadite, who iudged Iſrael for two and twentie yeares, 4. hauing thirtie ſonnes ſitting vpon thirtie aſſe colts, & Princes of thirtie cities, which of his name were called Hauoth Iair, that is, the townes of Iair, vntil this preſent day, in the Land of Galaad. 5. And Iair died, and was buried in the place, which is called Camon. 6. But the children of Iſrael ioyning new ſinnes to their old, did euil in the ſight of our Lord, & ſerued the Idols, Baalim and Aſtaroth, & the Gods of Syria and of Sidon and of Moab and of the children of Ammon and of the Philiſthiims: and they left our Lord, and did not ſerue him. 7. Againſt whom our Lord being wrath, deliuered them into the hands of the Philiſthiims and of the children of Ammon. 8. And they were afflicted and ſore opreſſed for eighteen yeares, al that dwelt beyond Iordan in the Land of the Amorrheite, which is in Galaad: 9. in ſo much, that the children of Ammon paſſing ouer Iordan, waſted Iudas and Beniamin and Ephraim: and Iſrael was afflicted exceedingly. 10. And crying to our Lord, they ſaid: We haue ſinned to thee, becauſe we haue forſaken our Lord God & haue ſerued Baalim. 11. To whom our Lord ſpake: Haue not the Ægyptians and the Amorrheites, and the children of Ammon and the Philiſthiims, 12. the Sidonians alſo and Amalech and Chanaan oppreſſed you, & you cried to me, and I deliuered you out of their hand? 13. And yet you haue forſaken me, and haue worſhipped ſtrange Gods: therfore I wil not adde to deliuer you any more: 14. goe and inuocate the Gods which you haue choſen: let them deliuer you in the time of diſtreſſe. 15. And the children of Iſrael ſaid to our Lord: We haue ſinned, render to vs whatſoeuer pleaſeth thee: only now deliuer vs. 16. In ſaying which things, (a) they threw away out of their coaſts al the idols of ſtrange Gods, and ſerued our Lord God: who ſorowed for their miſeries. 17. Therfore the children of Ammon crying together pitcht their tents in Galaad: againſt whom the children of Iſrael being aſſembled camped in

(a) Not euerie one that ſayth: *Lord, Lord,* but he that doth the wil of God &c. *Mat.* 7.

Maſpha. 18. And the Princes of Galaad ſaid euerie one to their neighbours: Who of vs ſhal firſt begin to fight againſt the children of Ammon, ſhal be the Duke of the people of Galaad.

CHAP. XI.

Iephte reiected by his brethren, is intreated by the ancients of Galaad to returne and fight for them againſt the Ammonites: 12. *with whom he firſt pleadeth the cauſe of Iſrael by iuſt reaſons* 26. *and long preſcription. But they perſiſting obſtinate, he* (30. *inconſiderately vowing*) 32. *ouerthroweth them,* 34. *and ſacrificeth his onlie daughter.*

THERE was at that time Iephte the Galaadite, a moſt valiant man & a warrier, the ſonne of a woman that was (*a*) an harlot, who was borne of Galaad. 2. And Galaad had a wife of whō he had ſonnes: who after they were growen, caſt out Iephte, ſaying: Thou canſt not be heyre in the houſe of our father, becauſe thou art borne of another mother. 3. Whom he flying & auoyding, dwelt in the Land of Tob: and there were gathered to him needie men, & theeuiſh, & folowed him as their Prince. 4. In thoſe dayes the children of Ammō fought againſt Iſrael: 5. who preſſing ſore vpon them, the ancients of Galaad went to take Iephte out of the Lād of Tob to helpe thē: 6. & they ſayd to him: Come & be our Prince, & fight againſt the children of Ammon. 7. To whom he anſwered: Are not you they that hated me, & caſt me out of my fathers houſe, and now are come to me forced by neceſſitie. 8. And the Princes of Gallaad ſaid to Iephte: For this cauſe be we now (*b*) come to thee, that thou goe forth with vs, & fight againſt the children of Ammon, and be the Captaine of al that dwel in Galaad. 9. Iephte alſo ſaid to them: If you be come to me ſincerely, that I ſhould fight for you againſt the children of Ammon, and if our Lord deliuer them into my hands, ſhal I be your Prince? 10. Who anſwered him: Our Lord which heareth theſe things, himſelfe is mediatour and witnes that we wil doe as we haue promiſed. 11. Iephte therfore went with the Princes of Galaad, and al the people made him their Prince. And Iephte ſpake al his words before our Lord in Maſpha. 12. And he ſent meſſengers to the King of the children of Ammon, which ſhould ſay in his perſon: What is between me and thee, that thou art come againſt me, to waſt my Land? 13. To whom he anſwered: Becauſe Iſrael tooke my land, when he aſcended out of Ægypt, from the coaſts of Arnon vnto Iaboc and Iordā: now therfore with peace reſtore the ſame to me. 14. By whom Iephte againe ſent word, and commanded them that they ſhould ſay to the King of Ammō: 15. Thus ſaith Iephte: Iſrael did not take the Land of Moab, nor the Land of the childrē of Am-

(*a*) The Hebrew word *zonah* ſignifieth alſo *an Inkeeper.*

(*b*) If they had not concurred to his expulſion, it might haue ſufficed to haue ſent for him, but in this caſe the ancients iudged it meete to goe in perſon, & to intreat him. So Chriſt was reiected by the Iewes, & returneth not to thē til in the end of the world they ſhal ſeeke vnto him. *S. Aug. q. 49. in Iudic. poſt medium.*

mon: 16. but when they aſcended out of Ægypt, he walked through the deſert vnto the Red ſea, and came into Cades. 17. And he ſent meſſengers to the King of Edom, ſaying: Suffer me that I may paſſe through thy land. Who would not condeſcend to his requeſts. He ſent alſo to the King of Moab, who alſo himſelf contemned to giue paſſage. He abode therfore in Cades, 18. and compaſſed the Land of Edom at the ſide, and the land of Moab: & came againſt the Eaſt quarter of the Land of Moab, & camped beyond Arnon: neither would he enter the bounds of Moab: for Arnon is the border of the Land of Moab. 19. Iſrael therfore ſent meſſengers to Sehon the King of the Amorrheites, who dwelt in Heſebon, & they ſaid to him: Suffer me to paſſe through thy land vnto the riuer. 20. Who alſo himſelf deſpiſing the words of Iſrael, ſuffered him not to paſſe through his borders: but gathering an infinite multitude wēt forth againſt him into Iaſa, & reſiſted ſtrongly. 21. And our Lord deliuered him into the hands of Iſrael with al his armie, & he ſtruck him, & poſſeſſed al the Land of the Amorrheite the inhabiter of that countrie, 22. and al the coaſts therof from Arnon vnto Iaboc, and from the wildernes vnto Iordan. 23. Our Lord therfore the God of Iſrael ſubuerted the Amorrheite, his people of Iſrael fighting againſt him, and wilt thou now poſſeſſe his land? 24. Are not thoſe things which (c) Chamos thy God poſſeſſed, due to thee by right? But the things that our Lord God hath obteyned cenquerour, ſhal come to our poſſeſſiō: 25. vnleſſe perhaps thou be better thē Balac the ſonne of Sephor the King of Moab: or canſt ſhew, that he wrangled againſt Iſrael, and fought againſt him, 26. when he dwelt in Heſebon, & the litle townes therof, & in Aroer, & the townes therof, or in al the cities nere Iordan, for (d) three hundred yeares. Wherfore haue you ſo long attempted nothing for reclaime? 27. Therfore I doe not ſinne againſt thee, but thou doeſt euil againſt me, denouncing me vniuſt warres. Our Lord be iudge the arbiter of this day between Iſrael, and between the children of Ammon. 28. And the King of the children of Ammon would not harken to the words of Iephte, which he ſent him by the meſſengers. 29. Therfore the ſpirit of our Lord came vpon Iephte, and circuiting Galaad, and Manaſſes, Maſpha alſo of Galaad, and thence paſſing to the children of Ammon, 30. he vowed a vow to our Lord, ſaying: If thou wilt deliuer the children of Ammon into my hands, 31. (d) whoſoeuer ſhal firſt come forth out of the doores of my houſe, and ſhal meet me returning with peace from the children of Ammon, him wil I offer an holocauſte to our Lord. 32. And Iephte paſſed to the children of Ammon, to fight againſt them: whom our Lord deliuered into his hands. 33. And he ſtrucke from Aroer til thou come to Mennith, twentie cities, and as farre as Abel, which is ſette with vineyards, with a very great pleague. and the children of Ammon were humbled by the children of Iſrael. 34. But Iephte returning into Maſpha to his houſe, his onlie begotten daughter mette him with tymbrels and daunces. for he had

Num. 20.

(c) In the opinion of infidels, it ſeemed that thy poſſeſſed countries by the helpe of falſe Gods, & ſo they thought themſelues to haue iuſt title. Much more iuſt is the title, when God Almighty giueth victorie of conqueſt. S. Aug. q. 48. in Iudic.

(d) He argueth vpon preſcription of 300. yeares, beeing nere ſo much, for there wanted ſcarce thirtie: being from the conqueſt made by Moyſes (Num. 21.) til the time of Iephte about 270 yeares.

(d) This vow was vnlawful, for the law forbiddeth to offer man or woman in ſacrifice. Exo. 34. v. 20. Deut. 12. & v. 31.

not

not other children. 35. Whom when he ſaw, he rent his garments, and ſaid: Woe is me my daughter, thou haſt deceiued me, and thy ſelf art deceiued: for I haue opened my mouth to our Lord, and I can doe no other thing. 36. To whom ſhe anſwered: My father, if thou haſt opened thy mouth to our Lord, doe vnto me whatſoeuer thou haſt promiſed, the reuenge & victorie of thyne enemies being granted to thee. 37. And ſhe ſaid to her father: This only grant me which I deſire: Suffer me that two months I may goe about the mountaines, & (*e*) bewayle my virginitie with my felowes. 38. To whom he anſwered: Goe. And he diſmiſſed her two months. And when ſhe was gone with her folowes and companions, ſhe mourned her virginitie in the mountaines. 39. And the two months being expired, ſhe returned to her father, and he " did to her as he had vowed, who knew not man. Thence-forth a faſhion in Iſrael, and a cuſtome was kept: 40. that after the compaſſe of a yeare the daughters of Iſrael aſſemble together, and mourne the daughter of Iephte the Galaadite foure dayes.

(*e*) In the old teſtamẽt marriage was ordinarily preferred before ſingle life, but in the new it is better to keep virginity. 1. *Cor.* 7. *v.* 38.

ANNOTATIONS.

CHAP. XI.

39. *Did to her as he had vowed.*] Whether Iephte did wel or no in ſacrificing his daughter, hauing vowed to offer in ſacrifice whoſoeuer (or whatſoeuer) ſhould firſt meet him returning with victorie, as it hapned ſhe did, is a great and hard queſtion, ſaith S. Auguſtine (*q. 49. in lib. Iudic.*) and not eaſily decided, the holie ſcripture neither approuing nor reprouing his fact. Neuertheles by conference of other ſcriptures and diſcourſe of reaſon, he iudgeth it moſt probable that Iephte offended in vowing without ſpecial warrant from God, to ſacrifice, that which by the law was not ſacrificable; yet ſinned not in performing his vow, but rather pacified God therby, whoſe wil it ſeemed to be, that for puniſhment of his ſinne he ſhould ſacrifice his daughter, becauſe by his diuine prouidence ſhe firſt met him: and the omiſſion might rather haue been for his natural loue towards his onlie child, then for the vnlawfulnes of the ſacrifice: ſeeing it once pleaſed God to command Abraham to immolate his ſonne Iſaac, though when it came to execution, he forbade the ſame, appointing an other hoſte in place of the child, which here he did not. Neither was it iniurious to the daughter, ſeeing ſhe, as al mankinde, muſt once die when God appointeth. Yea further ſhe offered her ſelf freely (which ſeemed to be by Gods inſtinct, willing her father to doe to her whatſoeuer he had promiſed to God. This is the ſumme of S. Auguſtins large diſcourſe. Likewiſe S. Ambroſe (*li. 3. de Offitijs c.* 12.) ſuppoſeth aſſuredly that this Prince Iephte offended in vowing vnaduiſedly, for it alſo repented him, when his daughter firſt met him: yet that with *godlie feare and dread* he performed to his owne bitter paine that which he had promiſed: inſtituting an anniuerſarie lamentation of his daughter, for a warning to poſteritie of more circumſpection in making vowes. S. Hierome alſo (*li* 1. *aduerſ Iouinian*) approueth their opinion that ſay: It was Gods ordinance Iephte ſhould feele the errour of his vnaduiſed vow, by the death of his daughter, for a document to others. The very ſame teacheth S. Chriſoſtome (*ho.* 14. *ad pop. Antioch.*) that

Iephte offended in vowing vndiſcreetly but not in performing his vow, as ancient fathers thinke more probable.

S. Auguſtine.

S. Ambroſe.

S. Hierome.

S Chryſoſtome.

S. Gregorie Nazianzen.

Theodoret.

God would haue this errour to be thus punished, that others might be warned from vowing the like. S. Gregorie Nazianzen (*orat. de Machabeis*) preferring the martyrdome of the seuen brothers and their mother, before this sacrifice of Iephte as *more aduised and more honourable*, yet condemneth not this, but recounteth it amongst other commendable actes. Theodoret (*q. 19. in Iudic.*) and al the aforesaid fathers doe highly commend the daughters promptnes in offering her self to be sacrificed, which either much extenuated her fathers fault, or wholly iustified his fact. Thus the ancient fathers moderate their censures. Yet a new

Protestants censure.

glosser of the English Bible without scruple sayth, that by his rash vow, *and wicked performance, his victorie was defaced*: and againe, that he was ouercome *with blind zeale, not considering* whether the vow was lawful or no. *Bible 1603.*

CHAP. XII.

Ephraites rising against Iephte, fourtie two thousand of them are slaine. 8. *Abesan is Iudge.* 11. *After him Ahialon.* 13. *Then Abdon.*

BVT behold in Ephraim there arose a sedition. For they passing against the North, said to Iephte: Going to fight against the children of Ammon, why wouldst thou not cal vs, that we might goe with thee? Therfore we wil burne thy house. 2. To whom he answered: I and my people were at great strife against the children of Ammon: & I called you, that you should ayde me, and you would not doe it. 3. Which I seeing (*a*) put my life in myne owne hands, and passed to the children of Ammon, and our Lord deliuered them into my hands. What haue I deserued, that you rise against me in battel. 4. Therfore al the men of Galaad being called to him, he fought against Ephraim: and the men of Galaad struck Ephraim, because he had said: (*b*) Galaad is a fugitiue of Ephraim, & dwelleth in the middes of Ephraim & Manasses. 5. And the Galaadites tooke the fords of Iordan, by the which Ephraim was to returne. And when there had come to the same one of the number of Ephraim, flying, and had said: I beseech you let me passe: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: 6. they asked him: Say then Schibboleth, which is interpreted an eare of corne. Who answered, Sibboleth, not being able by the same letter to expresse, an eare of corne. And immediately being apprehended they killed him in the very passage of Iordan. And there fel at that time of Ephraim two and fourtie thousand. 7. Therfore Iephte the Galaadite iudged Israel six yeares: and he died, and was buried in his citie of Galaad. 8. After him Abesan of Bethlehem iudged Israel: 9. who had thirtie sonnes, and as manie daughters, which he sending

(*a*) That is, exposed my self to danger trusting to Gods helpe & myne owne hands, when others would not assist me.

(*b*) Iephte being of Manasses tribe, the Ephraites enuied his glorie and calumniously obiected that he & his followers were fugitiues, so raised a tumult to their owne losse.

abrode,

abrode, gaue to huſbands, and tooke wiues for his ſonnes of the ſame number, bringing them into his houſe. Who iudged Iſrael ſeuen yeares: 10. and died and was buried in Bethlehem. 11. To whom ſucceeded Ahialon a Zabulonite: and he iudged Iſrael ten yeares: 12. and he died and was buried in Zabulon. 13. After him Abdon iudged Iſrael, the ſonne of Illel a Pharathonite: 14. who had fourtie ſonnes, and of them thirtie nephewes, mounting vpon ſeuentie aſſe coltes, and he iudged Iſrael eight yeares: 15. and he died, and was buried in Pharathon of the Land of Ephraim, in the mount of Amalec.

CHAP. XIII.

The people fal againe to idolatrie & are afflicted by the Philiſthiims. 3. An Angel fortelleth Manue his wife, that she shal haue a ſonne, & that he shal be a Nazareite from his birth. 11. Confirmeth the ſame to Manue. 16. They offer ſacrifice to God. 24. The child is borne, called Samſon, and bleſſed of God.

AND againe the children of Iſrael did euil in the ſight of our Lord: who deliuered them into the hands of the Philiſtiims fourtie yeares. 2. And there was a certaine man of Saraa, and of the ſtocke of Dan, named Manue, hauing a wife barren. 3. To whom an Angel of our Lord appeared, and ſaid to her: Thou art barren and without children: but thou ſhalt conceiue & beare a ſonne: 4. beware therfore that thou (*a*) drinke not wine & ſicer, nor eate any vncleane thing: 5. beauſe thou ſhalt cõceiue & beare a ſonne, whoſe head the raſer ſhal not touch: for he ſhal be a Nazareite of God, (*b*) from his infancie, and from his mothers wombe, and he ſhal beginne to deliuer Iſrael frõ the hãds of the Philiſtiimes. 6. Who when we was come to her huſband, ſaid to him: A man of God came to me, hauing & Angelical countenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was called, he would not tel me: 7. but this he anſwered: Behold thou ſhalt conceiue and beare a ſonne: beware thou drinke not wine nor ſicer, and that thou eate not any vncleane thing: for the child ſhal be the Nazereite of God from his infancie, and from his mothers wombe vntil the day of his death. 8. Manue therfore prayed to our Lord, and ſaid: I beſeech thee, o Lord, that the man of God, whom thou didſt ſend, may come againe, and teach vs what we ought to doe concerning the child that ſhal be borne. 9. And our Lord heard Manue praying, and the Angel of our Lord appeared againe to his wife ſitting in the field, but Manue her huſband was not with her. Who when ſhe had ſeen the Angel, 10. haſtned, and ranne to her huſband: and ſhe told him, ſaying:

(*a*) Abſtinence not only from things vncleane by the law, but alſo from wine and ſicer, was a preparation to the child, who ſhould abſtaine from them al his life.

(*b*) Other Nazerites obſerued a preſcript rule of abſtinence for a time only. Num. 6. but Samſon al his life: as a more perfect figure of Chriſt.

Behold" the man hath appeared to me, whom I ſaw before. 11. Who roſe, and folowed his wife: and comming to the man, ſaid to him: Art thou he that didſt ſpeake to the woman? And he anſwered: I am. 12. To whom Manue, when, ſayd he, thy word ſhal be fulfilled, what wilt thou that the child doe? or from what ſhal he keepe himſelf? 13. And the Angel of our Lord ſaid to Manue: From al things, which I haue ſpoken to thy wife, let him refraine himſelf: 14. and whatſoeuer groweth of the vineyard, let him not eate: wine and ſicer let him not drinke, let him not eate any vncleane thing: and whatſoeuer I haue commanded her, let him fulfil and keepe. 15. And Manue ſaid to the Angel of our Lord: I beſeech thee that thou condeſcend to my petitions, and let vs (c) make to thee a kidde of goats. 16. To whom the Angel anſwered: If thou conſtraine me, I wil not eate thy bread: but if thou wilt make holocauſt, offer it to our Lord. And Manue knew not that it was an Angel of our Lord. 17. And he ſaid to him: What is thy name, that, if thy word ſhal be fulfilled, we may honour thee? 18. To whom he anſwered: Why askeſt thou my name, which is meruelous? 19 Manue therfore took a kid of the goats: and the libaments, & put them vpon a rock, offering to our Lord, who doth meruelous things: & he and his wife looked on. 20. And when the flame of the altar aſcended into heauen, the Angel of our Lord aſcended together in the flame. Which when Manue and his wife had ſeen, they fel flat on the ground, 21. & the Angel of our Lord appeared to them no more. And forhwith Manue vnderſtood that it was an Angel of our Lord, 22. and he ſaid to his wife: Dying we ſhal die, becauſe we haue ſeen (d) God. 23. To whom his wife anſwered: If our Lord would haue killed vs, he would not haue taken of our hands holocauſts and libaments, neither would he haue ſhewed vs al theſe things, nor haue told vs theſe things that are to come. 24. She therfore bare a ſonne, and called his name Samſon. And the child grew, and our Lord bleſſed him. 25. And the Spirit of our Lord began to be with him in the campe of Dan betwixt Saraa and Eſthaol.

(a) Manue taking the Angel for a holie Prophet iuſtly thought he would not admit, nor command anie thing but that was lawful. And ſo did as the Angel appointed him, though he was no Prieſt, nor the place proper to ſacrifice, but by extraordinarie diſpenſation.

(d) Though Manue ſaw not God in his owne perſon, yet ſeeing him in his meſſenger feared death. S. Aug. q. 54. in Iudic.

ANNOTATIONS.

CHAP. XIII.

10. *The man hath appeared.*] Al ancient fathers and Catholike writers ſay, this was an Angel, which appeared in the forme of a man, and it is plaine by the text. Yet ſome Proteſtants wil haue this perſon to be Chriſt, *the eternal word of God.* Who afterwards became man. And neuertheles where by and by (*v.* 16.) he admoniſheth Manue to offer ſacrifice to God, they note that *he ſought not his owne honour but Gods, whoſe meſſenger he was*: either plainely contradicting themſelues, or els teaching Arianiſme, as though the Sonne of God were not God; or inferiour to God the Father.

Proteſtants either contradict them ſelues, or teach Arianiſme.

Bible 1603.

CHAP.

CHAP. XIIII.

Samſon deſirous to marrie a Philiſthime woman, 5. by the way killeth a lion. 8. In whoſe mouth after few dayes, finding honey, 12. he propoſeth therof a riddle to the Philiſthiims for a wager: 15. which reuealing to his wife, ſhe telleth it to his aduerſaries. 19. He killeth and ſpoyleth thirtie men, ſo payeth the wager: and his wife taketh an other man.

SAMSON therfore went downe into Thamnatha, and ſeeing there a woman of the daughters of the Philiſthiims, 2. he went vp, and told his father and his mother, ſaying: I ſaw a woman in Thamnatha of the daughters of the Philiſthiims: which I beſeech you take for me to wife. 3. To whom his father and mother ſaid: (a) Is there not a womā among the daughters of thy brethren, and in al my people, that thou wilt take a wife of the Philiſthiims, which are vncircumciſed? And Samſon ſaid to his father: Take this for me: becauſe ſhe hath pleaſed mine eyes. 4. But his parents knew not that the thing was done of our Lord, & he ſought an occaſion againſt the Philiſthiims, for at that time the Philiſthiims had dominion ouer Iſrael. 5. Samſon therfore went downe with his father and mother into Thamnatha. And when they were come to the vineyards of the towne, there appeared a lions whelp cruel, and roaring, and met him. 6. And the Spirit of our Lord came vpon Samſon, and he tore the lion, as if he ſhould teare a kid into pieces, hauing nothing at al in his hand: and this thing he would not tel to his father and mother. 7. And he went downe and ſpake to the woman, that had pleaſed his eies. 8. And after ſome dayes returning to take her, he went aſide to ſee the carcaſſe of the lion, and behold there was a ſwarme of bees in the mouth of the lion, and a honie combe. 9. Which when he had taken in his hands, he did eate in the way: and comming to his father and mother, he gaue them part, who alſo themſelues did eate: neither would he for al that tel them, that he had taken the honie from the bodie of the lion. 10. His father therfore went downe to the woman, and made his ſonne Samſon a feaſt, for ſo yong men were accuſtomed to doe. 11. When the citizens therfore of that place had ſeen him, they gaue him thirtie companions to be with him. 12. To whom Samſon ſpake: I wil propoſe you a riddle, which if you ſhal ſolue me within the ſeuen dayes of the feaſt, I wil giue you thirtie ſindones, and as many coats: 13. but if you ſhal not be able to ſolue it, you ſhal giue me thirtie ſindones, and coats of the ſame number. Whe

(a) It was prohibited (*Deut. 7. v. 3.*) to make mariage with the Gentiles, but God ſometimes diſpenſed: as here it appeareth he did. *v* 4.

anſwered him: Propound the riddle, that we may heare it. 14. And he ſaid to them: Out of the eater came forth meat, and out of the ſtrong iſſued forth ſweetnes. neither could they for three dayes ſolue the propoſition. 15. And when the ſeuenth day was come, they ſaid to the wife of Samſon: Speake to thy husband, and vſe perſwaſion to him, that he tel thee what the riddle ſignifieth. Which thing (b) if thou wilt not doe, we wil burne thee, and thy fathers houſe: haue you therfore called vs to the bridal that you might ſpoyle vs? 16. Who ſhed teares before Samſon, and complained ſaying: Thou hateſt me, and loueſt me not: therfore the probleme, which thou haſt propounded to the ſonnes of my people, thou wilt not expound to me. But he anſwered: I would not tel it to my father and mother, and can I tel it to thee? 17. The ſeuen daies therfore of the feaſt ſhe wept before him: and at the length the ſeuenth day for that ſhe moleſted him he expounded it. Who immediately told her countrie men. 18. And they told it him the ſeuenth day before the going downe of the ſunne: What is ſweeter then honie, and what ſtronger then a lyon? Who ſaid to them: If you had not ploughed with my hayfer, you had not found out my propoſition. 19. The Spirit therfore of our Lord came vpon him, and he went downe to Aſcalon, and ſtrucke there thirtie men, whoſe garments being taken away he gaue to them, that had ſolued the probleme. And being exceeding wrath he went vp into his fathers houſe: 20. but his wife tooke a husband one of his friends and bridal companions.

(a) By threats they made her betray her husband: and neuertheles deſtroyed both her & her father. c. 15. v 6. ſo perſecutours of the Church deale with ſuch, as traiterouſly or of frailtie ferue their turne.

CHAP. XV.

Samſon tying firebands to foxes tayles burneth the Philiſthiims corne. 6. They burne his wife and her father. 8. He beateth them and hideth himſelfe. 10. His owne countrimen to get peace with the Philiſthimes, take and bind him, ſo meaning to deliuer him. 14. But he breaketh the cordes, and with the iaw bone of an aſſe killeth a thouſand of his enemies. 18. Being exceeding drie, is refreshed with water, from the tooth of the ſame iaw.

AND after a certaine time, when the dayes of wheate harueſt were at hand, Samſon came, meaning to viſite his wife, and he brought her a kid of goats. And when he would enter into her chamber as he was wont, her father prohibited him, ſaying: 2. I thought that thou hadſt hated her, and therfore I deliuered her to thy freind: but ſhe hath a ſiſter, which is yonger & fayrer then ſhe, let this be thy wife in ſtead of her. 3. To whō Samſon anſwered: From this day there ſhal be no fault in me againſt the Philiſthiims: for I wil doe you euils. 4. And he went, and (a) caught three hundred foxes, & he coupled them tayle to tayle, and tyed

(a) Being Iudge of the people he had helpe

firebrands

fyrebrands in the middes: 5. which kindling with fyre, he let them goe, that they might runne abroad hither and thither. Who immediately went on into the corne of the Philiſthiims. Which being ſet on fire, both the corne now caried together, and that which yet ſtood in the ſtalke, was al burnt, in ſo much that the flame conſumed the vineyards alſo & the oliuetes. 6. And the Philiſthiims ſaid: Who hath done this thing? To whom it was ſaid: Samſon the ſonne in law of the Thamnatheite: becauſe he tooke his wife, and gaue her to an other, he hath wrought theſe things. And the Philiſthiims went vp, and burnt both the woman and her father. 7. To whom Samſon ſaid: Although you haue done theſe things, notwithſtanding yet wil I require reuenge of you, & then I wil reſt. 8. And he ſtrucke them with a great plague, ſo that aſtoniſhed they laid the calfe of the leg vpon the thigh. And going downe he dwelt in the caue of the rocke Etam. 9. Therfore the Philiſthiims going vp into the Land of Iuda cāped in the place, which afterward was called Lechi, that is, the iaw bone, where their armie was ſpred abrode. 10. And they of the tribe of Iuda ſaid to them: Why are you come vp againſt vs? Who anſwered: That we may bind Sāſon, we are come, & may repay him the things that he hath wronght againſt vs. 11. There went downe therfore three thouſand men of Iuda, to the caue of the flint Etam, & ſaid to Sā-ſon: knoweſt not thou that the Philiſtiims reigne ouer vs? Why wouldeſt thou doe this thing? To whom he ſaid: As they did to me ſo haue I done to them. 12. To bind thee, quoth they, we are come, and to deliuer thee into the hands of thee Philiſthiims. To whom Samſon: Sweare, quoth he, and promiſe me that you kil me not. 13. They ſaid: We wil not kil thee, but wil deliuer thee bound. And they bound him with two new cordes, and took him from the rock Etam. 14. Who when he was come to the place of the Iaw-bone and the Philiſthiims ihouting were come againſt him, the Spirit of our Lord fel vpon him: and as flax is wont to be cōſumed at the ſauour of fyre, ſo the bands wherwith he was bound were diſſipated and looſed. 15. And finding a iawe bone, to wit, the iawe bone of an aſſe, which lay there, catching it (*b*) he ſlew therwith a thouſand men, 16. and ſaid: In the iaw bone of an aſſe, in the iaw of the colt of the aſſes haue I deſtroyed them, and haue ſtrucke a thouſand men. 17. And when he had ended theſe words ſinging he threw the iaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting vp of the iaw-bone. 18. And being very thirſtie he cried to our Lord, & ſaid: Thou haſt giuen in the hand of thy ſeruant this very great ſaluation and victorie: and behold I die for thirſt, and ſhal fal into the hands of the vncircumciſed. 19. Our Lord therfore (*c*) opened a great tooth in the iawe of the aſſe, & there iſſued out of it waters. which being drunke, he refreſhed his ſpirit, & receiued ſtrength againe. Therfore the name of that place was called: The fountaine of him that inuocated from the iawbone, vntil this preſent day. 20. And he iudged Iſrael in the daies of the Philiſthiims twentie yeares.

of others to take ſo manie foxes with nettes, or otherwiſe, being great ſtore in that countrie.

b) A notorious miracle to kil ſo manie with ſo meane a weapon without other helpe of man: And by common reaſon as vncredible, as the great myſteries of Catholike Religion.

(*c*) It was a greater miracle to draw water out of a drie bone, then out of the earth or ſtones: but al things are poſſible to God, which he pleaſeth to doe.

CHAP.

CHAP. XVI.

Samſon enuironed in a citie taketh away the gates, and carieth them on his shoulders into a mountaine. 4. Is at laſt deceiued by Dalila, 21. his eies put out, and ſcornefully abuſed. 26. But finally God reſtoring his ſtrength, he ſtriking two pillers, the houſe falleth, and with himſelf killeth three thouſand Philiſthims.

HE went alſo into Gaza, and ſaw there a woman that was* an harlot, and went in vnto her. 2. Which when the Philiſthiims had heard, and it was bruted among them, that Samſon was entred into the citie, they cõpaſſed him, keepers being ſet in the gate of the citie: & there al the night wayting with ſilẽce, that in the morning they might kil him going out. 3. But Samſon ſlept vntil midnight, and then ariſing he (a) tooke both the leaues of the gate, with their poſtes and locke, and laying them on his ſhoulders, caried them to the top of the mountaine, which looketh toward Hebron. 4. After theſe things he loued a woman, which dwelt in Valley Sorec, and ſhe was called Dalila. 5. And the Princes of the Philiſthiims came to her, and ſaid: Deceiue him, and learne of him, wherein he hath ſo great ſtrength, and how we may be able to ouercome him, and being bound to afflict him: which if thou ſhalt doe, we wil giue thee euerie one a thouſand and an hundred pieces of ſiluer. 6. Dalila therfore ſpake to Samſon: Tel me, I beſeech thee, wherein thy greateſt ſtrength is, and what it is wherewith being bound thou canſt not breake forth. 7. To whom Samſon anſwered: If I ſhal be bound with ſeuen cords of ſinewes not yet drie, and moyſte as yet, I ſhal be weake as other men. 8. And the Princes of the Philiſthimes brought vnto her ſeuen cords, as he had ſaid: with the which ſhe bound him, 9. ambuſhments lying ſecretly in wayte neer her, and in the chamber expecting the end of the thing, and ſhe cried to him: The Philiſthiims vpon thee Samſon. Who brake the bands, as if a man ſhould breake a thread of toe twyned with ſpittle, when it hath taken the ſauour of fire: and it was not knowen wherein his ſtrength was. 10. And Dalila ſaid to him: Behold thou haſt deluded me, and haſt ſpoken falſe: now at the leaſt tel me wherwith thou mayeſt be bound. 11. To whom he anſwered: If I ſhal be bound with new cords, that were neuer occupied, I ſhal be weake and like to other men. 12. With the which Dalila againe bound him, and cried: The Philiſthiimes vpon thee Samſon, ambuſhments being prepared in the chamber. Who did ſo breake the bands as threads of linnen cloth. 13. And Dalila ſaid to

him

* or an Inkeeper.

(a) For ſuch admirable ſtrength the heathniſh people thought Samſon to be Hercules. S. *Aug. li. 18. c. 19. ciuit.* But he was indeed farre ſtronger then they feyned of Hercules, who they ſaid was not able to fight againſt two: whereas Samſon alone killed a thouſand with the iaw bone of an aſſe. *c. 15. v. 15.*

him againe: How long deceiueſt thou me, and ſpeakeſt falſe? Shew wherewith thou mayeſt be bound. To whom Samſon anſwered: If thou plat ſeuen haires of my head with a haire laſe, & faſten a nayle tyed round about with them in the ground, I ſhal be weake. 14. Which when Dalila had done, ſhe ſaid to him: The Philiſthiims vpon thee Samſon. Who ryſing vp from ſleepe drew out the nayle with the haires and the haire laſe. 15. And Dalila ſaid to him: How doeſt thou ſay that thou loueſt me, whereas thy mind is not with me? Theſe three times thou haſt lied to me, and wouldeſt not tel wherein thy greateſt ſtrength is. 16. And when ſhe moleſted him, and continually hong vpon him for many daies, not giuing him ſpace to reſt, his ſoule fayntcd, and was wearied euen vnto death. 17. Then opening the truth of the thing, he ſaid to her: There neuer came yron vpon my head, becauſe I am a Nazareite, that is to ſay, conſecrated to God from my mothers womb: if my head ſhal be ſhauen, (b) my ſtrength ſhal depart from me, and I ſhal fayle, and ſhal be as other men. 18. And ſhe ſeeing that he had confeſſed to her al his minde, ſent to the Princes of the Philiſthiims and willed them: Come vp yet once more, for now he hath opened his hart to me. Who went vp taking with them the money which they had promiſed. 19. But ſhe made him to ſleep vpon her knees, and to lay his head in her boſome. And ſhe called a barber, and ſhaued his ſeuen haires, and began to driue him away, and thruſt him from her: for immediately the ſtrength departed from him: 20. and ſhe ſaid: The Philiſthiims vpon thee Samſon. Who aryſing from ſleepe, ſaid in his mind: I wil goe forth as I did before, and wil ſhake my ſelf, not knowing that our Lord was departed from him. 21. Whom when the Philiſthiims had apprehended, forthwith they plucked forth his eies, and led him to Gaza bound with chaynes, and being ſhut vp in priſon they made him grinde. 22. And now his haires had begun to grow againe, 23. and the Princes of the Philiſthiims aſſembled in one, that they might immolate magnifical hoſtes to Dagon their God, and might feaſt, ſaying: Our God hath deliuered our enemie Samſon into our hands. 24. Which thing the people alſo ſeeing, prayſed their God, & ſaid the ſame things: Our God hath deliuered our aduerſarie into our hands, who deſtroyed our countrie, and killed verie manie. 25. And reioycing throughout their bankets, when they had now taken their good cheere, they commanded that Samſon ſhould be called, and ſhould play before them. Who being brought out of priſon played before them, and they made him to ſtand between two pillers. 26. Who ſaid to the ſeruant that gouerned his ſteps: Suffer me to touch the pillers, on which al the houſe ſtayeth, and let me leane vpon them, and reſt a litle. 27. And the houſe was ful of men and women, and there were al the Princes of the Philiſthiims, alſo from the roofe and higher part, about three thouſand of both ſexe beholding Samſon playing. 28. But he inuocating our Lord, ſaid: Lord God remember me, and reſtore now to me myne old

(b) Supernatural ſtrength or grace departeth when any leaue the rule of their profeſſion.

ſtrength my God, that I may (c) reuenge me of myne enemies, and for the loſſe of two eies may receiue one reuenge. 29. And taking both the pillers, on which the houſe reſted, and holding the one in his right hand, and the other in his left, 30. he ſaid: " Let me die with the Philiſthiims. And the pillers being ſtrongly ſhaken, the houſe fel vpon al the Princes, and the reſt of the multitude that was there: and he killed manie moe dying, then before he had killed liuing. 31. And his brethren going downe and al his kindred, they tooke his bodie, and buried it betwixt Saraa and Eſthaol in the ſepulchre of his father Manue. and he iudged Iſrael twentie yeares.

(c) He deſired to be reuēged, not of rancour of mind but of zeale of iuſtice: And ſo al the elect and glorified Saints deſire reuenge. *Luc* 18. *v.* 8. *Apoc.* 6. *v.* 10.

ANNOTATIONS.

CHAP. XVI.

Samſon excuſed in killing himſelfe with his enemies.

30. *Let me die with the Philiſtiims.*) Manie things doe iuſtifie Samſons fact in killing himſelf with the Philiſthiims. Firſt, it appeareth by the miracle, that God directly and extraordinarily concurred by reſtoring in that moment his admirable ſtrength, that he could pul downe two ſuch pillers. And conformably we may gather, that God inſpired his mind to attempt this fact, and ſo he erred not, but obeyed God herein, as S Auguſtine noteth *li.* 1. *c.* 21. & 26. *de ciuit. Dei.* Secondly, he was moued with zeale of Gods honour, hearing the Idolaters praiſe their falſe God Dagon. Thirdly, he had a good and pure intention to reuenge himſelfe for Gods more glorie, praying to him for reſtauration of ſtrength. Fourthly, he did not directly deſire to kil himſelfe, but to kil the Philiſthiims, though himſelfe muſt alſo die with them. And in this act eſpecially he was a figure of Chriſt, who chiefly by his death conquered his enemies.

Samſō a figure of Chriſt.

CHAP. XVII.

Michas and his mother cauſe a grauen and molten idol to be made of ſiluer. 5. *He maketh one of his ſonnes Prieſt for the idol,* 10. *and for the ſame purpoſe hireth alſo a Leuite.*

The third part. Of certaine accidents which happened in the time of the Iudges.

THERE was at that time a certaine man of mount Ephraim named Michas, 2. who ſaid to his mother: The thouſand and hundred ſiluer pieces, which thou hadſt ſeparated to thy ſelfe, and concerning the which thou didſt ſweare in my hearing, behold I haue, and they are with me. To whom ſhe ſaid: Bleſſed be my ſonne to the Lord. 3. He therfore rendred them to his mother, who had ſaid to him: I haue conſecrated and vowed this ſiluer to the Lord, that my ſonne may receiue it of my hand, & make a grauen and (a) a molten (God) & now I deliuer that to thee. 4. He rendred thē therfore to his mother: who tooke

(a) In Hebrew *peſel vmaſſecah*, in Latin *ſculptile & conflatile*, *a grauen & molten thing*, an image or forme made in mettle for a God, & ſo

two

two hundred siluer peces and gaue them to the siluersmith, that he might make of them a grauen and a molten (God) which was in the house of Michas. 5. Who separated also therein a litle house to the God, and made an Ephod, and Theraphim, that is to say, a Priestlie vestiment, and idols: and he (b) filled the hand of one of his sonnes, and he became his Priest. 6. In those daies there was not a King in Israel, but euerie one did that which seemed right to himself. 7. There was also an other yong man of Bethlehem Iuda, of the kinred therof: & he was a Leuite, and dwelt there. 8. And going forth out of the citie of Bethlehem, he would seiourne wheresoeuer he should find it commodious for him. And when he was come into mount Ephraim, making his iourney, and had turned aside a litle into the house of Michas, 9. he was demanded of him whence he came. Who answered: I am a Leuite of Bethlehem Iuda, and I goe to dwel where I shal be able, and shal perceiue it to be profitable for me. 10. And Michas said: Abide with me, and be to me a father and a Priest, and I wil giue thee euerie yeare ten siluer pieces, and a double liuerie, and the things that be necessarie for victual. 11. He was content, and abode with the man, and was vnto him as one of his sonnes. 12. And Michas filled his hand, and had the yong man for a Priest with him, saying: 13. Now I know that God wil doe me good (c) hauing a Priest of the Leuitical kind.

called v. 5. was indeed an idol of Gentilitie, and nothing at al against sacred Images of Christ and his Saints in the Church. wherof more is noted *Gen.* 31. *Exod.* 20.

(b) Annointed his hands with oyle, as was prescribed *Exo.* 29. *Leu.* 8. But such an apish imitation was of no value, where was neither true vocation in the annointed (for he descended not of Aaron, but of Moyses, *chap.* 18. *v.* 30.) nor authoritie in him that vsed this ceremony.

c) An Apostata Leuite was accounted more sufficient then an idolatrical Priest to serue an idol: so he that is a Priest or a Deacon once catholikely cõsecrated, is a sufficient (yea too sufficient) minister with Protestants.

CHAP. XVIII.

First sending spies to discouer, 11, *six hundred armed men of the tribe of Dan goe to seeke possessions.* 14. *By the way they take the idol and idolatrical Priest from Michas,* 27. *surprise the towne of Lais,* 30. *and there set vp idolatrie.*

IN those dayes there was not a King in Israel, and the tribe of Dan sought possession for it-selfe, that it might dwel therein: for vntil that day it had (a) not receiued a lot among the other tribes. 2. Therfore the children of Dan sent fiue men of their stocke and familie most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Goe, and consider the land. Who going forward when they ware come into mount Ephraim, and had entred into the house of Michas, they rested there: 3. and knowing the voice of the yong man the Leuite, and vsing his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? 4. Who answered them: These, and these things hath Michas done to me, & hath hyred me for wages to be his Priest. 5. And

a) Their whole portiõ was assigned (*Ios.* 19.)

but through their owne ſlouth they poſſeſſed litle of it, ſo that hitherto the greateſt part was not receiued.

they deſired him that he would conſult (*b*) the Lord, that they might know whether they ſhould goe on a proſperous iourney, and the thing ſhould haue effect. 6. (*c*) Who anſwered them: Goe in peace: The Lord regardeth your way, and the iourney that you goe. 7. The fiue men therfore going came to Lais, & they ſaw the people dwelling in it without any feare, according to the cuſtome of the Sidoniãs, ſecure and quiet, no man at al reſiſting them, & of great riches, & ſeparated farre frõ Sidon & frõ al men. 8. And returning to their brethren in Saraa & Eſtaol, and aſking what they had done, they anſwered them: 9. Ariſe, & let vs goe vp to thẽ: for we haue ſeen the Lãd exceeding rich & plentiful: neglect not, ſlacke not: let vs goe, & poſſeſſe it, it wil be no labour. 10. We ſhal enter vnto them being ſecure, into a moſt large countrie, & our Lord wil deliuer to vs the place, wherein is penurie of nothing of thoſe things that grow on the earth. 11. There departed therfore from the kinred of Dan, that is to ſay, from Saraa and Eſtaol ſix hundred men, furniſhed with warlike armour, 12. and going vp they taried in Cariathiarim of Iuda: which place frõ that time tooke the name of the Tentes of Dan, and it is at the backe of Cariathiarim: 13. Thẽce they paſſed into mount Ephraim. And when they were come to the houſe of Michas, 14. the fiue men, that before had been ſent to view the Land of Lais, ſaid to the reſt of their brethren: You know that in theſe houſes there is an Ephod, and Theraphim, and a grauen, and molten God: See what pleaſeth you. 15. And when they had turned a litle aſide, they entred into the houſe of the yong man the Leuite, which was in the houſe of Michas: and ſaluted him with peaceable words. 16. And the ſix hundred men ſo as they were armed, ſtoode before the doore. 17. But they that were entred the houſe of the yong man, endeauoured to take away the grauen, the Ephod, and the idols, and molten God, and the Prieſt ſtood before the doore, the ſix hundred moſt valiant men expecting not farre off. 18. They therfore that were entred tooke the grauen, the Ephod, the theraphim and molten God. To whom the Prieſt ſaid: What doe you? 19. To whom they anſwered: Hold thy peace, and put thy finger vpon thy mouth and come with vs, that we may haue thee for a father, and a Prieſt. Whether is better for thee, that thou be a Prieſt in the houſe of one man, or in one tribe and familie in Iſrael? 20. Which when he had heard, he agreed to their words, and tooke the Ephod, and idols, and grauen God, & departed with them. 21. Who when they went forward, & had made the children and the cattel to goe before them, and al that was precious, 22. and were now farre from the houſe of Michas, the men that dwelt in the houſe of Michas crying out together followed, 23. and at their backe began to ſhout. Who looking backe, ſaid to Michas: What meaneſt thou? Why doeſt thou crie? 24. Who anſwered: My Gods, which I made me, you haue taken away, & the Prieſt, and al that I haue, and doe you ſay: What aileth thee? 25. And the children of Dan ſaid to him: Beware thou ſpeake no more vnto vs, and there come vnto

(*b*) They ment the falſe God which the Apoſtata Leuite ſerued.

(*c*) The diuel anſwered, as his manner is, obſcurely, ſometimes truly and ſomtimes falſly.

thee

thee men prouoked in mind, and thou with al thy houſe perish. 26. And ſo they went on their iourney begun. But Michas ſeeing that they were ſtronger then he, returned into his houſe. 27. And the ſix hundred men tooke the Prieſt, and the things which we ſpake of before, and came into Lais to a people that was quiet and ſecure, and ſtrucke them in the edge of the ſword: and the citie they deliuered to fire, 28. no man at al bringing them ſuccour, for that they dwelt farre from Sidon, and had with no men anie ſocietie and affayres. And the citie was ſituated in the countrie of Rohob: which building agayne they dwelt in it, 29. calling the name of the citie Dan, according to the name of their father, whom Iſrael had begotten, which before was called Lais. 30. And they ſet vp to themſelues the (*d*) grauen idol, and Ionathan the ſonne of Gerſam the ſonne of Moyſes, and his ſonnes Prieſts in the tribe of Dan, vntil the day of their captiuitie. 31. And the idol of Michas remayned with them al the time that the houſe of God was in Silo. In thoſe daies there was not a King in Iſrael.

d) Peſel, eidolon, ſculptile, the grauen thing, falſly called God, *c. 17. v. 5.*

CHAP. XIX.

A Leuite bringing homeward his reconcilied wife, 15. at Gabaa in the tribe of Beniamin hardly getteth loaging. 25. His wife is there vilanouſly abuſed by wicked men, and in the morning found dead. 29. Whereupon her husband cutteth her bodie, and ſendeth pieces to euerie tribe of Iſrael, requiring them to reuenge the wicked fact.

THERE was a certaine man a Leuite, dwelling on the ſide of mount Ephraim, who tooke a wife of Bethlehem Iuda: 2. which left him, and returned vnto her fathers houſe into Bethlehem, & abode with him foure months. 3. And her husband folowed her, willing to be reconciled vnto her, & to ſpeake her fayre, & to bring her backe with him, hauing in his companie a ſeruant and two aſſes: who receiued him, & brought him into her fathers houſe. Which when his father in law had heard, and had ſeen him, he met him ioyful, 4. and embraced the man. And the ſonne in law taried in the houſe of his father in law three daies, eating with him and drinking familiarly. 5. But the fourth day aryſing before day, he would depart. Whom his father in law held, and ſaid to him: Taſt firſt a litle bread, & ſtrengthen thy ſtomacke, and ſo thou ſhalt depart. 6. And they ſate together, & did eate & drinke. And the father of the yong woman ſaid to his ſonne in law: I beſeech thee that thou tarie here to day, and let vs make merie together. 7. But he ryſing vp, began as if he would depart. And neuertheles with much adoe his father in law ſtayed him, and made him to tarie with him. 8. But

when morning was come, the Leuite prepared to goe his iourney. To whom his father in law againe: I beſeech thee, quoth he, that thou take a litle meate, and making thy ſelf ſtrong, til the day be farder ſpent, afterward thou mayeſt depart. They did eate therfore together. 9. And the yong man aroſe, that he might ſet forward with his wife and his ſeruant. To whom his father in law ſpake againe: Conſider that the day is more declining to the weſt, and draweth nigh to euening: tarie with me to day alſo, and ſpend the day in mirth, and to morrow thou ſhalt depart that thou mayſt goe into thy houſe. 10. His ſonne in law would not condeſcend to his words: but forthwith went forward, and came ouer againſt Iebus, which by an other name is called Ieruſalem, leading with him two aſſes loden, and his (a) concubine. 11. And now they were come nigh to Iebus & the day changed into night: & the ſeruant ſaid to his maſter: Come, I beſeech thee, let vs turne into the citie of the Iebuſeites, and tarie in it. 12. To whom his maſter anſwered: I wil not enter into the towne of a ſtrange nation, which is not of the children of Iſrael, but I wil paſſe as farre as Gabaa: 13. and when I ſhal come thither, we wil lodge in it, or at the leaſt in the citie of Rama. 14. They paſſed therfore by Iebus, and went on their iourney begun, and the ſonne went downe to them beſide Gabaa, which is in the tribe of Beniamin: 15. and they turned into it, that they might lodge there. Whither when they were entred, they ſate in the ſtreet of the citie, and no man would receiue them to lodge. 16. And behold there appeared an old man, returning out of the field and from his worke in the euening, who himſelf alſo was of mount Ephraim, and dwelt as a ſtranger in Gabaa; but the men of that countrie were the children of Iemini. 17. And lifting vp his eies, the old man ſaw the man ſitting with his fardels in that ſtreet of the citie, and ſaid to him: Whence commeſt thou? and whither goeſt thou? 18. Who anſwered him: We departed from Bethlehem Iuda, and we goe to our place, which is on the ſide of mount Ephraim, from whence we went into Bethlehem: and now we goe to the houſe of God, and none wil receiue vs vnder his roofe, 19. hauing ſtraw and hay for prouender of the aſſes, and bread and wine for the vſe of my ſelf and of thy handmaid, and of the ſeruant that is with me: we lacke nothing but lodging. 20. To whom the old man anſwered: Peace be with thee, I wil giue al things that are neceſſarie: only, I beſeech thee, tarie not in the ſtreet. 21. And he brought him into his houſe, and gaue prouender to his aſſes: and after they had waſhed their feet, he receiued them to a banket. 22. They making merie, and after the labour of their iourney refreſhing their bodie with meate & drinke, there came men of that citie, the children of Belial (that is to ſay, without yoke) and beſetting the old mans houſe, began to knock at the doores, crying to the maſter of the houſe, & ſaying: Bring forth the man, that entred into thy houſe, that we may abuſe him. 23. And the old man wēt out to them, and ſaid: Doe not ſo brethrē, doe not this

(a) She was his lawful wife and ſo called v. 1. & 9. yet alſo is called concubine becauſe ſhe had no dawrie, nor as yet enioyed the priuiledges of a miſtris in her husbands houſe.

euil:

euil: becauſe this man is entred to my lodging, and ceaſe from this folie: 24. I haue a daugther that is a virgin, & this man hath a concubine, I wil bring them forth to you, that you may humble them, and fulfil your luſt: only, I beſeech you, worke not this wickednes againſt nature on the man. 25. They would not agree to his wordes. Which the man ſeeing, he brought forth his concubine to them, and he deliuered her to them to be illuded: whom when they had abuſed al the night, they let her goe in the morning. 26. But the woman, when the darknes departed, came to the doore of the houſe, where her Lord lodged, & there fel downe. 27. Morning being come, the man aroſe, & opened the doore, that he might finiſh his iourney begun: & behold his concubine lay before the doore, her hands ſpred on the threſhold. 28. To whom he, thinking that ſhe tooke her reſt, ſpake: Ariſe, and let vs walke. Who anſwering nothing, perceiuing hat ſhe was dead, he tooke her, & laid her vpon his aſſe, & returned into his houſe. 29. Which whē he was entred vnto, he tooke a ſword, and cutting the carcaſſe of his wife with her bones into twelue parts and pieces, he ſent them into al the borders of Iſrael. 30. Which when euerie one had ſeen, they cried together: There was neuer ſuch a thing done in Iſrael from that day, when our fathers aſcended out of Ægypt, vntil this preſent time: giue ſentence, and decree in common what is needful to be done.

CHAP. XX.

Al the other tribes fighting againſt Beniamin, 13. becauſe they wil not punish the malefactours, 21. haue the worſe, 25. alſo the ſecond time. 29. But the third time the Beniamites are al ſlaine ſauing ſix hundred men.

THERFORE al the children of Iſrael went forth, and were gathered together, as it were one man, from Dan to Berſabee, and the Land of Galaad, to our Lord in Maſpha: 2. and al the corners of the people, and al the tribes of Iſrael aſſembled into the Church of the people of God foure hundred thouſand footmē warriers. 3. (Neither were the children of Beniamin ignorāt that the childrē of Iſrael were come vp into Maſpha.) And the Leuite the husband of the woman that was killed being asked, how ſo great wickednes had been cōmitted, 4. anſwered: I came into Gabaa of Beniamin with my wife, & there I tooke my lodging: 5. & behold the men of that citie by night beſet the houſe wherein I taried, meaning to kil me, and vexing my wife with incredible furie of luſt, finally ſhe died. 6. Whom being taken I did cut into pieces, and ſent the parts into al the borders of your poſſeſſion: becauſe neuer was there ſo heinous an offenſe, and ſo great an abomination done in Iſrael. 7. You are al preſent the children of Iſrael, determine what

you ought to doe. 8. And al the people ſtanding, anſwered as it were by the word of one man: we wil not depart into our tabernacles, neither ſhal any man enter into his houſe: 9. but this wil we doe in common againſt Gabaa. 10. Let ten men be choſen of an hundred out of al the tribes of Iſrael, and an hundred of a thouſand, and a thouſand of ten thouſand, to bring victuals for the armie, and that we may fight againſt Gabaa of Beniamin, and render to it for the wicked fact, which it deſerueth. 11. And al Iſrael aſſembled to the citie, as it were one man with one minde, and one counſel: 12. and they ſent meſſengers to al the tribe of Beniamin, which ſhould ſay: Why is there ſo great abomination found in you? 13. Deliuer the men of Gabaa, that haue committed this heinous fact, (a) that they may die, and the euil may be taken away out of Iſrael. Who would not heare the cómandment of their brethren the children of Iſrael: 14. but out of al cities, which were of their lot, they aſſembled into Gabaa, to ayde them, and to fight againſt al the people of Iſrael. 15. And there were found fiue and twentie thouſand of Beniamin of them that drew ſword, beſide the inhabitants of Gabaa, 16. which were ſeuen hundred moſt valiant men, ſo fighting with the left hand as with the right: and ſo directly caſting ſtones with ſlings, that they could ſtrike a haire alſo, and the ſtroke of the ſtone ſhould not be caried awry on either part. 17. Of the men of Iſrael alſo, beſide the children of Beniamin, were found foure hundred thouſande of them that drew ſwords, and were prepared to fight. 18. Who riſing came into the houſe of God, that is, into Silo: and they conſulted God, and ſaid: Who ſhal be in our armie General of the battel againſt the children of Beniamin? To whom our Lord anſwered: Let (b) Iudas be your captaine. 19. And forthwith the children of Iſrael aryſing in the morning, camped beſide Gabaa: 20. and thence proceeding to fight againſt Beniamin, began to aſſault the citie. 21. And the children of Beniamin iſſuing out of Gabaa, ſlew of the children of Iſrael that day two and twentie thouſand men. 22. Agayne Iſrael hauing confidence (c) in their ſtrength and number, ſet the armie in aray in the ſame place, wherin they had fought before: 23. yet ſo that they did firſt goe vp and weep before our Lord vntil night: and conſulted him, and ſaid: Shal I proceed any more to fight againſt the children of Beniamin my brethren, or not? To whom he anſwered: (d) Goe vp to them, and enter battel. 24. And when the children of Iſrael the next day had proceeded againſt the children of Beniamin to battel, 25. the children of Beniamin brake forth out of the gates of Gabaa: and meeting them they raged with ſo great a ſlaughter againſt them, that they ouerthrew eighteen thouſand men that drew ſword. 26. For the which thing al the children of Iſrael came into the houſe of God, and ſitting wept before our Lord: and they faſted that day vntil euening, and offered to him holocauſts, and pacifike victimes, 27. and asked him concerning their ſtate. At that time the arke of the couenant of our Lord was there, 28. and (e) Phinees the ſonne of

(a) Omiſſion & contempt to puniſh hainous crimes is a iuſt cauſe to make warre againſt any people.
(b) One of the tribe of Iuda.
(c) Being farre more in number, and hauing the iuſt cauſe, yet had the worſe, becauſe they truſted in their owne ſtrength.
(d) God alſo puniſhed al Iſrael by this ciuil warre, for ſuffering idolatrie in the tribe of *Dan*. *Chap*. 18. *v*. 30. which they ought to haue puniſhed. *Deut*. 13. *v*. 12.
(e) By this it appeareth that this hiſtorie happened not long after the death of Eleazarus. *Ioſ*. 24. *v* 33. to whom his ſonne Phinees ſucceeded in the ſpiritual Supremacie of the Church.

Eleazarus the ſonne of Aaron prouoſt of the houſe. They therfore conſulted our Lord, and ſaid: Shal we goe forth any more to fight againſt the children of Beniamin our brethren, or reſt? To whom our Lord ſaid: Goe vp, for to morrow I wil deliuer thē into your hands. 29. And the children of Iſrael ſet ambuſhments round about the citie of Gabaa: 30. & the third time, as once & twice, they brought forth their armie againſt Beniamin. 31. But the childrē of Beniamin alſo iſſued forth boldly out of the citie, & purſued a long way the aduerſaries flying, ſo that they wounded of thē, as the firſt day & the ſecond, & ſlew them turning their backes by two wayes, wherof the one wēt into Bethel, & the other into Gabaa, and ouerthrew about thirtie men: 32. for they thought to kil them after their accuſtomed manner. Who feyning artificially as though they fled, tooke aduiſe to draw them away frō the citie, & as it were flying to bring them to the pathes aforeſayd. 33. Therfore al the children of Iſrael ryſing out of their ſeats, ſet their armie in battel aray, in the place which is called Baalthamar. The ambuſhments alſo, which were about the citie, began by litle & litle to open themſelues, 34. & to proceed from the Weſt part of the citie. Yea and other ten thouſand men of al Iſrael prouoked the inhabitants of the citie to skirmiſhes. And the battel grew ſore againſt the children of Beniamin: & they vnderſtood not that on euerie ſide deſtruction hang ouer them. 35. And our Lord ſtruck them in the ſight of the children of Iſrael, & they ſlew of them in that day fiue and twentie thouſand, and an hundred men, al warryers and that drew ſword. 36. But the children of Beniamin when they ſaw themſelues to be inferiour, began to flye. Which the children of Iſrael ſeeing, gaue them place to fly, that they might come to the ambuſhments prepared, which they had ſet neere the citie. 37. Who when they had ſodenly riſen out of their dennes, and Beniamin turned their backes to the fleaers, they entred the citie, and ſtrucke it in the edge of the ſword. 38. And the children of Iſrael had giuen a ſigne to them, whom they had laid in the ambuſhments, that after they had taken the citie, they ſhould kindle a fire: that the ſmoke aſcending on high, they might ſhew that the citie was taken. 39. Which when the children of Iſrael ſaw being in the verie fight (for the children of Beniamin thought that they fled, and purſued more inſtantly, hauing ſlaine thirtie men of their armie) 40. and they ſaw as it were a piller of ſmoke to riſe vp from the citie: Beniamin alſo looking backe, when he ſaw the citie taken, and the flames caried on high: 41. they that before had feyned as if they fled, turning their face reſiſted more manfully. Which when the children of Beniamin had ſeen, they were turned into flight, 42. and began to goe the way of the deſert, the aduerſaries purſuing them thither alſo. But they alſo that had fyred the citie, met them. 43. And ſo it came to paſſe, that on both ſides they were ſlaine of the enemies, neither was there any reſt of men dying. They fel, & were ouerthrowen on the eaſt ſide of the citie of Gabaa. 44. And

there were that were ſlaine in the ſame place, eighteen thouſand men al moſt valiant warryers. 45. Which when they had ſeen, that were remayning of Beniamin, they fled into the wildernes, and went on to the rocke, the name wherof is Remmon. In that flight alſo ſtragling, and going diuers waies, they ſlew fiue thouſand men. And whereas they went farder, they purſued them, and ſlew alſo other two thouſand. 46. And ſo it came to paſſe, that al which were ſlaine of Beniamin in diuerſe places, were fiue and twentie thouſand one hundred fighting men, moſt prompt to warres. 47. There remayned therfore of al the number of Beniamin that could eſcape, and fly into the wildernes, ſix hundred men: and they abode in the Rocke Remmon foure months. 48. But the children of Iſrael retyring, ſtruck al the remaines of the citie with the ſword, from men euen to beaſts, and al the cities and villages of Beniamin the deuouring flame did conſume.

CHAP. XXI.

The tribe of Beniamin is repayred 8. *by foure hundred virgins reſerued in the ſlaughter of Iabes Galaad:* 19. *and by other virgins taken, that come forth of Silo to daunce.*

THE children of Iſrael ſware alſo in Maſpha, and ſaid: None of vs ſhal giue of his daughters to the children of Beniamin to wife. 2. And they came al to the houſe of God in Silo, and ſitting in his ſight vntil euening, lifted vp their voice, & with great wayling began to weep ſaying: 3. Wherfore, o Lord God of Iſrael, is this euil done in thy people, that this day one tribe ſhould be taken away out of vs? 4. And on the morrow riſing early, they built an altar: and offered there holocauſts, and pacifike victimes, and ſaid: 5. Who hath not aſcended in the hoſte of our Lord of al the tribes of Iſrael? For they had bound themſelues with a great othe, when they were in Maſpha, they ſhould be ſlayne which had been wanting. 6. And the children of Iſrael being (a) moued with repentance vpon their brother Beniamin, began to ſay: One tribe is taken away out of Iſrael, 7. whence ſhal they take wiues? For we haue al ſworne in common, that we wil not giue our daughters to them. 8. Therfore they ſaid: Who is there of al the tribes of Iſrael, that went not vp to our Lord into Maſpha? And behold the inhabitants of Iabes Galaad were found not to haue been in that armie. (9. At that time alſo when they were in Silo, none of them was found there.) 10. They ſent therfore ten thouſand the ſtrongeſt men, and commanded them: Goe, and ſtrike the inhabitants of Iabes Galaad in the edge of the ſword, as wel their wiues as their litle ones. 11. And this ſhal

(a) Leſt either iuſtice be ouer ſharpe, or mercie too relaxe, with great art of diſcretion gouernours muſt obſerue *mercie iuſtly aduiſing, and diſcipline piouſly chaſticing. S. Greg. li. 4. Epiſt. 24.*

be it

be it which you ſhal obſerue: Al of the male kinde, and women that haue knowen men, kil ye, but the virgins reſerue. 12. And there were found of Iabes Galaad foure hundred virgins, that knew not mans bed, and they brought them to the campe in Silo, into the Land of Chanaan. 13. And they ſent meſſengers to the children of Beniamin, that were in the Rocke Remmon, & cõmanded them that they ſhould receiue them in peace. 14. And the children of Beniamin came at that time, and there were giuen vnto them wiues of the daughters of Iabes Galaad: but others they found not, which they might giue them in like manner. 15. And al Iſrael was very ſorie, and repented for the killing of one tribe out of Iſrael. 16. And the ancients ſaid: What ſhal we doe to the reſt, that haue not taken wiues? For al the women in Beniamin are dead. 17. And we muſt very carefully, and with great ſtudie prouide, that one tribe be not deſtroyed out of Iſrael. 18. For our owne daughters we can not giue them, being bound with an oath & a curſe, wherby we ſaid: Curſed be he that ſhal giue to Beniamin any of his daughters to wife. 19. And they tooke counſail, and ſaid: Behold there is an anniuerſarie ſolemnitie of our Lord in Silo, which is ſituate on the North of the citie of Bethel, on the Eaſt ſide of the way, that goeth frõ Bethel to Sichẽ, & on the South of the towne of Lebona. 20. And they cõmanded the children of Beniamin and ſaid: Goe, and lie hidde in the vineyards. 21. And when you ſhal ſee the daughters of Silo come forth after the mãner to lead daunces, iſſue forth ſodainly out of the vineyards, & catch of them euerie one his wife, and goe into the Land of Beniamin. 22. And when their fathers ſhal come, and their brethren, and ſhal begin to complaine againſt you, and to chide, we wil ſay to them: Haue pitie on them: for they tooke them not away by the right of warryers and conquerours, but when they deſired to receiue them, you gaue them not, and on your part the fault was committed. 23. And the children of Beniamin did as it had been commanded them: and according to their number they tooke away to themſelues of thoſe that ledde the daunces, euerie one his wife: and they went into their poſſeſſion, building cities, and dwelling in them. 24. The children of Iſrael alſo returned by their tribes and families into their tabernacles. In thoſe daies there was not a King in Iſrael: but euerie one did that (b) which ſeemed right to himſelfe.

(b) In the time of the Iudges the people preſumed more to doe *that ſeemed to themſelues right*, or good, though it was nought; which afterwards the Kings more reſtrained and puniſhed.

THE ARGVMENT OF THE BOOK OF RVTH.

The hiſtorie of Ruth is regiſtred in holie Scripture, for the genealogie of Dauid, and eſpecially of our Sauiour Chriſt.

AMONGST other things that happened to the people of Iſrael, in the time of the Iudges, this hiſtorie of Ruth, to wit, her comming from Moab, her conuerſion to true Religion, godlie converſation, and mariage with Booz of the tribe of Iuda, is recorded, as a more principal matter. For that not onlie King Dauid, but conſequently alſo our SAVIOVR, the Redeemer of mankind deſcended from her. Wherby was foreſignified, that as ſalnation thus proceeded from the Gentiles together with the Iewes: ſo the Gentiles are made partakers of the ſame grace. More cleerly prophecied, as S. Hierome noteth, by Iſaie (cap. 16.) ſaying: SEND FORTH, O LORD, THE LAMBE, THE RVLER OF THE EARTH, FROM THE ROCK OF THE DESERT TO THE MOVNT OF THE DAVGHTER OF SION: That is, from Ruth the gentile, to Hieruſalem, or rather to the Church. This mariage of Ruth came to paſſe about the time of Abeſan Iudge. The booke was written, as is moſt probable, by Samuel: and is diuided into foure chapters; whoſe contents folow in their places. Iudic. 12.

THE BOOK OF RVTH.

CHAP. I.

By occaſion of famine Elimelech of Bethleem going with his wife Noemi, and two ſonnes, into the Land of Moab, there dieth. 4. His ſonnes marrie wiues of that countrie, and die without iſſue. 6. Noemi returning homewards hardly perſwadeth one of her daughters in law to part from her. 15. The other, called Ruth, wil needs goe with her, profeſſing the ſame God and Religion. 19. So theſe two arriue in Bethleem.

IN the dayes of one Iudge, when the Iudges ruled, there came a famine in the Land. And there went a man of Bethleem Iuda to ſeiourne in the land of Moab, with his wife and two children. 2. Himſelf was called Elimelech, and his wife Noemi: and his two ſonnes, the one Mahalon, and the other Chelion, Ephraites of Bethleem Iuda. And entring into the countrie of Moab, they abode there. 3. And Elimelech the husband of Noemi died: and ſhe remained with her ſonnes. 4. Who tooke wiues of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten yeares, 5. and both died, to wit, Mahalon and Chelion: and the woman remayned deſtitute of her two children & her husband. 6. And ſhe aroſe to goe into her countrie with both her daughters in law from the countrie of Moab: for ſhe had heard that our Lord had reſpected his people, & had giuen them victuals. 7. She therfore went forth from the place of her peregrination, with both her daughters in

law : and being now ſet in the way to returne into the Land of Iuda, 8. ſhe ſaid to them : Goe into your mothers houſe, our Lord doe mercie with you, as you haue done with the dead and with me. 9. Grant he vnto you to find reſt in the houſes of your husbands, which you ſhal take. And ſhe kiſſed them. Who lifting vp their voice began to weepe, 10. & to ſay : We wil goe on with thee to thy people. 11. To whom ſhe anſwered: Returne my daughters, why come you with me? ſhal I haue ſonnes any more in my wombe, that you may hope for husbands of me? 12. Returne my daughters, and goe your wayes: for I am now ſpent with old age, and not fit for wedlocke. Although I might conceiue this night, and beare children, 13. if you would expect til they grow, and be of mans age, you ſhal be old women before you marrie. Doe not ſo my daughters, I beſeech you: for your diſtreſſe doth the more grieue me, & the hand of our Lord is come forth againſt me. 14. Therfore lifting vp their voice they began to weep agayne : Orpha kiſſed her mother in law, and returned : Ruth cleaued to her mother in law, 15. to whom Noemi ſaid: Behold thy kinſewoman is returned to her people, and (*a*) to her Gods, goe with her. 16. Who anſwered: Be not againſt me, to the end that I ſhould leaue thee and depart : for whither ſoeuer thou ſhalt goe, I wil goe: and where thou ſhalt abide, I alſo wil abide. Thy people my people, and thy God my God. 17. The land that ſhal receiue thee dying, in the ſame wil I die : and there wil I take a place for my burial. Theſe things doe God to me, & theſe things adde he, if death onlie ſhal not ſeparate me and thee. 18. Noemi therfore ſeeing that Ruth with a ſteadfaſt mind had determined to goe forward with her, would not be againſt it, nor perſuade her any more to returne to her freinds: 19. and they went forth together, and came into Bethlehem. Who being entred into the citie, a brute was quickly ſpred among them : and the women ſaid: This is that Noemi. 20. To whom ſhe ſaid: Cal me not Noemi (that it to ſay, beautiful) but cal me Mara (that is to ſay, bitter) becauſe with bitternes hath the Almightie very much repleniſhed me. 21. I went forth (*b*) ful, and our Lord hath brought me backe emptie. Why therfore doe you cal me Noemi whom our Lord hath humbled, and the Almightie hath afflicted? 22. Noemi therfore came with Ruth the Moabite her daughter in law, from the Land of her peregrination : and returned into Bethlehem, when barley was firſt reaped.

(*a*) Noemi perſwaded not to idolatrie, but inſinuated that if Ruth would not returne to her countrie, ſhe muſt alſo leaue the falſe Gods. And ſo ſhe anſwered, that ſhe would ſerue the ſame true God of Iſrael.

(*b*) She had a husband and two ſonnes, & ſufficient prouiſion, but now was bereaued of them al.

CHAP. II.

Ruth gathering eares of corne in Booz field, 8. he kindly biddeth her tarie with his ſeruants. 17. At night she returneth carying good quantitie of corne, and part of the meate, which they gaue her, to her mother in law.

AND Elimelech her huſhband had a coſin, a mightie man and of great riches, named Booz. 2. And Ruth the Moabite ſaid to her mother in law: If thou command, I wil goe into the field, and gather the eares of corne, that ſhal eſcape the hands of the reapers, where ſoeuer I ſhal find the grace of the father of the houſe fauourable towards me. To whom ſhe anſwered: Goe my daughter. 3. She went therfore & gathered the eares of corne after the backes of the reapers. And it chanced that the owner of the ſame field was Booz, who was of the kinred of Elimelech. 4. And behold, he came out of Bethlehem, and ſaid to the reapers: (a) Our Lord be with you. Who anſwered him: Our Lord bleſſe thee. 5. And Booz ſaid to the yong man that was ouerſeer of the reapers: Whoſe maide is this? 6. To whō he anſwered: This is that Moabite, which came with Noemi frō the countrie of Moab, 7. and ſhe deſired that ſhe might gather the eares of corne that remayne, folowing the ſteppes of the reapers: and from morning vntil now ſhe ſtayeth in the field, and not ſo much as for a very moment hath ſhe returned home. 8. And Booz ſaid to Ruth: Heare me daugther, goe not into an other field to gather, neither depart thou from this place: but ioyne thy ſelfe to my maids, 9. & where they haue reaped, folow. For I haue commanded my ſeruants, that no man moleſt thee: but if thou ſhalt thirſt alſo, goe to the fardels, and drinke the waters, wherof the ſeruants alſo doe drinke. 10. Who falling on her face and adoring vpon the ground, ſaid to him: Whence cōmeth this to me, that I ſhould find grace before thine eies, and that thou wouldeſt vouchſafe to know me a ſtrange woman? 11. To whom he anſwered: Al things haue been told me, which thou haſt done to thy mother in law after the death of thy husband: and that thou left thy parents, and the land wherin thou waſt borne, aud art come to a people, which before thou kneweſt not. 12. Our Lord (b) render vnto thee for thy worke, and God grant thou mayeſt receiue (c) a ful reward of our Lord the God of Iſrael, to whom thou art come, & vnder whoſe wings thou art fled. 13. Who ſaid: I haue found grace in thine eies my Lord, which haſt comforted me, and haſt ſpoken to the hart of thy handmaid, which am not like to one of thy maids. 14. And Booz ſaid to her: When the houre ſhal come tō eate, come hither, and eate bread, and dip thy morſel in the vinegre. She therfore ſate at the ſide of the reapers,

(a) The Church vſeth this ſalutation in the holie ſacrifice & other diuine office.

(b) Booz doubted not but reward was due to good workes.

(c) Yea a ful reward, anſwerable to Ruths pietie: Which muſt be ſpiritual & eternal.

reapers, and ſhe heaped to her ſelfe polent, and did eate and was filled, & tooke the leauings. 15. And from thence ſhe aroſe to gleane the eares of corne after her manner. And Booz commanded his ſeruants, ſaying: Yea & if ſhe wil reape with you, forbid her not: 16. and of your owne handfuls alſo caſt forth of purpoſe, and let them remaine, that ſhe may gather them without baſhfulnes, and gathering let no man controle her. 17. She gleaned therfore in the field vntil euening: and that which ſhe had gathered beating with a rod and threſhing ſhe found of barley as it were the meaſure of an ephi, that is, three buſhels. 18. Which carying ſhe returned into the citie, and ſhewed to her mother in law: moreouer ſhe brought forth, & gaue her of the remaynes of her meare, wherwith ſhe had been filled. 19. And her mother in law ſaid to her: Where haſt thou gathered to day, & where haſt thou wrought? bleſſed be he that hath had mercie on thee. And ſhe told her with whom ſhe had wrought: and ſhe told the mans name, that he was called Booz. 20. To whom Noemi anſwered: Be he bleſſed of our Lord: becauſe the ſame grace, which he had ſhewed to the liuing, he hath kept alſo to the dead. And againe ſhe ſaid: The man is our nigh coſin. 21. And Ruth: This alſo, quoth ſhe, he commanded me, that ſo long I ſhould ioyne my ſelf to the reapers, til al the corne were reaped. 22. To whom her mother in law ſaid: It is better my daugther, that thou goe forth with his maids to reape, leſt in an other mans field ſome may reſiſt thee. 23. She therfore ioyned her ſelf to the maids of Booz: and ſo long reaped with them, til the barley and the wheate were layd vp in the barnes.

CHAP. III.

Ruth inſtructed by her mother in law ſleepeth at Booz feete, 8. and ſignifying that ſhe perteyneth to him by the law of affinitie, receiueth a good anſwer, 14. and ſix meaſures of barley.



VT after that ſhe was returned to her mother in law, ſhe heard of her: My daughter, I wil ſeek thee reſt, and wil prouide that it may be wel with thee. 2. This Booz, to whoſe maids thou art ioyned in the field, is our nigh kinſman, and this night he winoweth the barne floore of the barley. 3. Waſh therfore and annoynt thy ſelf, and put on thy better garments, and goe downe into the barne floore, let no man ſee thee, til he ſhal haue ended eating & drinking. 4. And when he ſhal goe to ſleep, marke the place wherein he ſleepeth: and thou

ſhalt

ſhalt come, and diſcouer the mantel wherwith he is couered toward his feet, and ſhal caſt thy ſelf downe and lie there: (a) and he wil tel thee what thou muſt doe. 5. Who anſwered: Whatſoeuer thou ſhalt command, that wil I doe. 6. And ſhe went downe into the barne floore, and did al the things which her mother in law had commanded her. 7. And when Booz had eaten, and drunken, and was made pleaſant, and was gone to ſleep by the heap of sheaues, ſhe came cloſely, and diſcouering the mantel at his feet, layd her ſelf downe. 8. And behold, when it was now midnight the man was afrayd, and troubled: and he ſaw a woman lying at his feet, 9. and ſaid to her: Who art thou? And ſhe anſwered: I am Ruth thy handmaide: ſpread thy mantel vpon thy ſeruant, becauſe thou art nigh of kinne. 10. And he ſaid: Bleſſed art thou of our Lord my daughter, and the former mercie thou haſt paſſed with the later: becauſe thou haſt (b) not folowed yong men either poore or rich. 11. Feare not therfore, but whatſoeuer thou ſhalt ſay to me, I wil doe to thee. For al the people that dwelleth within the gates of my citie know, that thou art a woman of vertue. 12. Neither doe I denie my ſelf nigh of kinne, but there is an other neerer then I. 13. Reſt this night: and when morning is come, if he wil retayne thee by the right of nigh of kindred, the thing is wel done, but if he wil not, I wil take thee without al doubt, our Lord liueth, ſleep vntil morning. 14. She ſlept therfore at his feet til the night was gone. Therfore ſhe aroſe before men could know one an other, and Booz ſaid: Beware leſt any men know that thou cameſt hither. 15. And agayne, Spread, quoth he, thy mantel, wherwith thou art couered, and hold it with both hands. Who ſpreading and holding it, he meaſured ſix meaſures of barley, and put it vpon her. Who carying it entred into the citie, 16. and came to her mother in law. Who ſaid to her: What haſt thou done daughter? And ſhe told her al things, that the man had done to her. 17. And ſhe ſaid: Behold ſix meaſures of barley hath he giuen me, and he ſaid: I wil not haue thee returne emptie to thy mother in law. 18. And Noemi ſaid: Expect daughter til we ſee what end the thing wil haue. For the man wil not ceaſe vntil he haue accompliſhed that which he hath ſpoken.

(a) The euent ſhewed that Noemi was inſpired by God to giue ſuch direction to Ruth, and to foretel what Booz would doe.

(b) It was very commendable that ſhe loued her firſt husbād & mother in law: but more vertue in flying occaſion of ſinne with yong men, and ſeeking to marie according to the law of God with her former husbands kinſmā. *Deut. 25.*

CHAP. IIII.

Booz before the ancients of the citie (the neerer kinſman refuſing) poſſeſſeth the inheritance of Elimelech, 10. and marieth Ruth. 13. Hath by her a ſonne, the grandfather of Dauid. 18. Whoſe genealogie by this occaſion is recited, from Phares the ſonne of Iudas the Patriarch.

BOOZ therfore went vp to the gate, and ſate there. And when he had ſeen the nigh kinſman paſſe by, of whom the talke was had before, he ſaid to him: Turne in a litle while, and ſit here: calling him by his name. Who turned in, and ſate. 2. And Booz taking ten men of the citie, ſaid to them: Sit ye here. 3. Who ſitting downe, he ſpake to the nigh kinſeman: Noemi, who is returned from the countrie of Moab, wil ſel the part of the field belonging to (*a*) our brother Elimelech. 4. Which I would thee to vnderſtand, and would tel thee before al that ſit, and the ancients of my people. If thou wilt poſſeſſe it by the right of nigh kindred, buy, and poſſeſſe it. but if it pleaſe thee not, tel me the ſame, that I may know what I ought to doe. For there is no nigh kinſeman ſauing thee, which art firſt, and me, who am ſecond. But he anſwered: I wil buy the field. 5. To whom Booz ſaid: When thou ſhalt buy the field at the womans hand, thou muſt take alſo Ruth the Moabite, which was the wife of the deceaſed: that thou mayeſt rayſe vp the name of thy kinſman in his inheritance. 6. Who anſwered: I yeald my right of nigh kindred: for I may not aboliſh the poſteritie of myne owne familie. Doe thou vſe my priuiledge, which I profeſſe that I doe willingly forgoe. 7. And (*b*) this in old time was the manner in Iſrael between kinſemen, that if at any time one yealded to an other his right: that the grant might be ſure, the man put off his ſhoe, & gaue it to his neighbour, this was a teſtimonie of yealding in Iſrael. 8. Booz therfore ſaid to his kinſeman: Take off thy ſhoe. Which immediately he looſed from his foot. 9. But to the ancients, & the whole people he ſaid: You are witneſſes this day, that I haue purchaſed al things which were Elimelechs, and Chelions and Mahalons, Noemi deliuering them: 10. & haue taken in mariage Ruth the Moabite, the wife of Mahalon, that I may rayſe vp the name of the deceaſed in his inheritance, leſt his name be aboliſhed out of his familie and brethren and people. You, I ſay, are witneſſes of this thing. 11. Al the people that was in the gate anſwered, & the ancients: We are witneſſes: Our Lord make this woman, which entreth into thy houſe, as Rachel, and Lia, which

(*a*) Booz cal his kinſman brother, as Abraham called Lot his brother *Gen.* 13. being *his Nephew.*

(*b*) See *Deut.* 25. noting here withal, that the penaltie was leſſe, when an other kinſman vndertaking the mariage, the woman was preuented from complayning before the iudge.

builded

builded the houſe of Iſrael: that ſhe may be an example of vertue in Ephrata, and may haue a famous name in Bethlehem: and that thy houſe may be, as the houſe of Phares, whom Thamar bare to Iudas, of the ſeede which our Lord ſhal giue thee of this yong woman. 13. Booz therfore tooke Ruth, and had her to wife: and went in vnto her, and our Lord gaue her to conceiue, and to beare a ſonne. 14. And the women ſaid to Noemi: Bleſſed be our Lord, which hath not ſuffered that there ſhould fayle a ſucceſſour of thy familie: that his name ſhould be called in Iſrael. 5. And thou ſhouldeſt haue one that may comfort thy ſoule, and cherith thy old age. For of thy daughter in law is he borne, which wil loue thee: and much better is ſhe to thee, then if thou hadſt ſeuen ſonnes. 16. And Noemi taking the child put it in her boſome, & did the office of a nource & of one that ſhould carie him. 17. And the women her neighbours congratulating her, & ſaying: There is a ſonne borne to Noemi, called his name Obed: this is (*c*) the father of Iſai, the father Dauid. 18. Theſe are the generations of Phares: Phares begat Eſron, 19. Eſron begat Aram: Aram begat Aminadab, 20. Aminadab begat Nahaſſon, Nahaſſon begat Salmon, 21. Salmon begat Booz, Booz begat Obed, 22. Obed begat Iſai, Iſai begat Dauid.

(*c*) Here appeareth the final cauſe of writing this hiſtorie, to ſhew the Genealogie of King Dauid from Iudas the Patriarch, of whom Chriſt ſhould deſcend, ſo prophecied, *Gen.* 49. and ſhewed to be performed, *Mat.* 1.

THE ARGVMENT OF THE BOOK OF KINGS AND PARALIPPOMENON IN GENERAL.

qq. in 1. Reg. c. 1.

Prologo. in 1. Reg

li. 17. c. 4. ciuit. Ep. ad Paulin.

AFTER *the books of Iudges (wherunto Ruth is annexed) rightly folow the books of Kings: ſignifying that after the generall* Iudgement *commeth the* euerlaſting Kindome. *As Venerable Bede expounded this connexion of books, wherin he alſo explicateth manie other Myſteries of Chriſt and the Church prefigured in theſe hiſtories. Likewiſe S. Gregorie teacheth that beſides the* hiſtorical and moral ſenſe expreſſed in the ſimplicitie of the letter, another myſtical vnderſtanding is to be ſought in the height of the Allegorie. *In confirmation wherof he citeth S. Auguſtine and S. Hierome; who ſay, that Elcana his two wiues ſignified the Synagogue of the Iewes, and the Church of Chriſt: and that the death of Heli and Saul, with tranſlation of Prieſthood to Samuel and Sadoch, and of the Kingdome to Dauid and his Succeſſours, prefigured the* new Prieſthood, and new Kingdome of Chriſt, *the old ceaſing, which were ſhadowes therof. So theſe two great Doctours S. Gregorie and S. Bede, inſiſting in the ſteps of other learned holie Fathers that had gone before them, expound theſe hiſtories not only hiſtorically but alſo*

Theſe hiſtories are alſo expounded myſtically by the ancient Fathers.

The general contents of al the books of Kings & Paralippoinenon.

myſtically. The hiſtorie firſt ſetteth forth the changing of the forme of gouernmet from iudges to Kings: and then at large what Kings did reigne ouer the Hebrew people, as wel in one intire Realme, as ouer the ſame people diuided into two Kingdomes; their more principal Actes; their good and euil behauiour; alſo the proſperitie, declinations, and final captiuities of both the Kingdomes. Al which is contained in foure books of Kings, *with other* two *partly repeating that was ſayd before, but eſpecially ſupplying things omitted in the whole ſacred hiſtorie from the beginning of the world, called* Paralippomenon. *The two firſt are alſo called the* Books *of Samuel, though he writ not one of them wholly, for he died before the hiſtorie of the former ended; but they goe both vnder his name, becauſe he annointed the two firſt Kings, and writ a great part of their Actes: wherto the reſt was added either by Dauid and Salomon, as ſome thinke, or by Nathan and Gad, as is probably gathered* 1. Paralip. 29. v. 29. *The authours alſo of the third and fourth books of Kings, and of the two of Paralippomenon are vncertaine: yet al haue euer been receiued and held for Canonical Scripture.*

Samuel writ the firſt part, but vncertaine who writ the reſt.

THE ARGVMENT OF THE FIRST BOOK OF KINGS.

Contẽts of the firſt booke, diuided into foure parts.

THIS *firſt book may be diuided into foure parts. Firſt are recorded the gouernments of Heli and Samuel, with the occaſions of changing the ſtate of that common wealth into a Kingdome. in the eight firſt* Chapters. *Secondly, the election and gouernment of Saul their firſt King. from the* 9. *chap. to the* 16. *Thirdly, Danids annointing, his vertues, troubles, and perſecutions. from the* 16. *chap. to the* 28. *Fourthly, the ruine of Saul and exaltation of Dauid. in the foure laſt Chapters.*

THE FIRST BOOK OF SAMVEL, WHICH WE CAL THE FIRST OF KINGS.

CHAP. I.

Elcana hauing two wiues, the one called Anna, is barren, and for the ſame is reproached by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiueth and beareth a ſonne, calleth him Samuel: 24. and preſenteth him to the ſeruice of God in Silo.

These books are read at Mattins from the feaſt of the B. Trinitie vntil the firſt ſunday of Auguſt. The firſt part. Of the gouernments of Heli and Samuel, and of changing the ſtate into a Kingdome.

THERE was a man of Ramathaimſophim, of mount Ephraim, & his name Elcana, the ſonne of Ieroham, the ſonne of Eliu, the ſonne of Thohu, the ſonne of Suph, an Ephraite: 2. and he had two wiues, the name of one was Anna, and the name of the ſecond Phenenna. Phenenna had children: but Anna had not children. 3. And that man went vp from his citie vpon ordinarie dayes, to adore and ſacrifice vnto the Lord of hoſtes in Silo. And there were the two ſonnes of Heli, Ophni and Phinees, Prieſts of our Lord. 4. The day came therfore, & Elcana immolated, and gaue to Phenenna his wife, & to al her ſonnes and daughters parts: 5. but to Anna he gaue one part with heauie cheere, becauſe he loued Anna. And our Lord had ſhut her matrice. 6. Her aduerſarie alſo afflicted her, and vexed her ſore, in ſo much

that ſhe vpbrayded her, that our Lord had ſhut her matrice: 7. and ſo did ſhe euerie yeare, when the time returned, that they went vp to the temple of our Lord: and ſo ſhe prouoked her: moreouer ſhe wept, and tooke not meate. 8. Elcana therfore her husband ſaid to her: Anna, why weepeſt thou? and why doeſt thou not eate? and wherfore doeſt thou afflict thy hart? Am not I better to thee, then ten children? 9. And Anna aroſe after ſhe had eaten and drunke in Silo. And Heli the Prieſt ſitting vpon a Stoole before the poſtes of the houſe of our Lord, 10. wheras Anna had a heauie hart, ſhe praied to our Lord, weeping aboundantly, 11. and ſhe vowed a vow, ſaying: O Lord of hoſts, if regarding thou wilt behold the affliction of thy ſeruant, and wilt be mindful of me, and not forget thy handmaid, and wilt giue vnto thy ſeruant a man child: I (a) wil giue him to our Lord al the daies of his life, & the raſour ſhal not come vpon his head. 12. And it came to paſſe, when ſhe multiplied praiers before our Lord, that Heli obſerued her mouth. 13. Moreouer Anna ſpake in her hart, and onlie her lips moued, and voice there was not heard at al. Heli therfore thought her to be drunke, 14. and ſayd to her: How long wilt thou be drunke? digeſt a litle the wyne, wherwith thou art wet. 15. Anna anſwering, Not ſo, quoth ſhe, my Lord: for I am an exceeding vnhappie woman, and wine and whatſoeuer may inebriate, I haue not drunke, but I haue powred out my ſoule in the ſight of our Lord. 16. Account not thy handmaid as one of the daughters of Belial: for of the multitude of my ſorrow and heauines haue I ſpoken vntil this preſent. 17. Then Heli ſaid to her: Goe in peace: and the God of Iſrael giue thee thy petition, which thou haſt asked him. 18. But ſhe ſayd: Would God thy handmaid may find grace in thyne eyes. And the wowan went on her way, and did eate, and her countenance was no more changed otherwiſe. 19. And they roſe in the morning, and adored before our Lord: and they returned, & came into their houſe to Ramatha. And Elcana knew Anna his wife: and our Lord remembred her. 20. And it came to paſſe after a certaine compaſſe of dayes, Anna conceiued & bare a ſonne, and called his name Samuel: becauſe ſhe asked him of our Lord. 21. And Elcana her husband went vp, and al her houſe, to immolate vnto our Lord the ſolemne hoſte, and his vow, 22. and Anna went not vp: for ſhe ſayd to her husband: I wil not goe til the infant be weaned, and til I may bring him, that he may appeare before the ſight of our Lord, and may remayne there continually. 23. And Elcana her husband ſayd to her: Doe that which ſeemeth good to thee, and tarie til thou weane him: and I pray that our Lord fulfil his word. The woman therfore taried, and gaue her ſoone ſucke, til ſhe remoued him from the milke. 24. And ſhe brought him with her, after ſhe had weaned him, with three calues, & three buſhels of meale, and a flagon of wine, and ſhe brought him to the houſe of our Lord in Silo. But the childe was yet a litle infant: 25. and they immolated a calfe, and offered the childe to Heli. 26. And Anna ſaid: I beſeech thee my

(a) This child being of the tribe of Leui, though not of Aarons ſtock, was lawfully vowed to the ſeruice of the tabernacle, by his parents, during his childhood, but comming to yeares of diſcretion he was at his owne election to continue or to depart. If he had been of anie other tribe, he muſt haue been redeemed. *Leuit.* 27.

Lord,

Lord, thy ſoule liueth my Lord: I am that woman, which ſtoode before thee here praying our Lord. 27. For this childe did I pray, and our Lord hath giuen me my petition, which I asked him. 28. Therfore I alſo haue giuen him to our Lord al the daies, which he ſhal liue, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed, and ſayd:

CHAP. II.

Anna giueth thankes in a Canticle. 11. *The ſonnes of Heli grieuouſly ſinning are reprehended, but not duly corrected by their father.* 21. *Anna beareth three ſonnes more, and two daughters.* 27. *Heli is threatned,* 34. *and the death of his two ſonnes foretold.*

MY hart hath reioyced in our Lord, and my horne is exalted in my God: my mouth is dilated vpon myne enemies: becauſe I haue ioyed in thy ſaluation.

The Canticle at Laudes on weneſday.

2. There is none holie as our Lord is: for neither is there an other beſide thee, and there is none ſo ſtrong as our God.

3. Doe not multiplie to ſpeake high things boaſting, (*a*) let old matters depart from your mouth: becauſe out Lords is a God of al knowledge, and to him cogitations are prepared.

(*a*) Leaue off to praiſe idoles, as ye haue accuſtomed to doe.

4. The bow of the ſtrong men is ouercome, and the weake are girded with ſtrength.

5. They that before were filled haue hyred out themſelues for bread: and the hungrie are filled, vntil (*b*) the barren woman bare verie manie: and (*c*) ſhe that had manie children was weakned.

(*b*) The Church of Gentiles. (*c*) The Synagogue of the Iewes. *S. Aug. li. 17. c. 4. ciuit.*

6. Our Lord mortifieth and quickneth, bringeth downe to hel and fetcheth backe agayne.

7. Our Lord maketh poore and enricheth, humbleth and lifteth vp.

8. He rayſeth the needie man from the duſt, and from the dung he lifteth vp the poore: that he may ſit with Princes, and hold the throne of glorie. For the poles of the earth are our Lords, and vpon them he hath ſet the world.

(*d*) Neither Dauid nor Salomon, much leſſe anie other King, poſſeſſed or inged the ends of the earth: but Chriſts enheritance reacheth to the ends of the earth. *Pſal. 2. v 18.*

9. The feet of his Saints he wil keep, and the impious ſhal be ſilent in darknes: becauſe in his owne force man ſhal not be ſtrengthned.

10. Our Lord ſhal his aduerſaries feare: & vpon them ſhal he thunder in the heauens: our Lord ſhal iudge the ends of (*d*) the earth, & ſhal giue empire to his King, and ſhal exalt the horne of his Chriſt.

11. And Elcana went into Ramatha, vnto his houſe: but the child miniſtred in the ſight of our Lord before the face of Heli the Prieſt. 12. Moreouer the ſonnes of Heli, were the ſonnes of Belial, not knowing

our

our Lord, 13. nor the office of Prieſts to the people: but whoſoeuer had immolated a victime, the ſeruant of the Prieſt came, whiles the fleſh was in boyling, and had a fleſh hooke with three teeth in his hand, 14. and thruſt it into the kettle, or into the caudron, or into the pot, or into the panne: and al that the fleſh hooke brought vp, the Prieſt tooke to himſelfe. ſo did they toal Iſrael that came into Silo. 15. Yea before they burnt the fat, the ſeruant of the Prieſt came, and ſayd to him that immolated: Giue me fleſh, that I may boyle it for the Prieſt: for I wil not take fleſh of thee ſod, but raw. 16. And he that immolated ſayd to him: Let the fat firſt be burnt to day according to the manner, and take vnto thee how much ſoeuer thy ſoule deſireth. Who anſwering ſaid to him: Not ſo: for thou ſhalt giue it now, or els I wil take it away by force. 17. Therfore the ſinne of the yong men was exceeding great before our Lord: becauſe men detracted frō the ſacrifice of our Lord. 18. But Samuel miniſtred before the face of our Lord: a child, girded with an ephod of linnen. 19. And his mother made him a litle tunike, which ſhe brought vpon the ordinarie daies, going vp with her huſband to immolate the ſolemne hoſt. 20. And Heli bleſſed Elcana and his wife: & he ſaid to him: Our Lord render thee ſeed of this woman, for the vſurie that thou haſt giuen our Lord. And they went into their place. 21. Our Lord therfore viſited Anna, and ſhe conceiued, and bare three ſonnes, and two daughters: and the childe Samuel was magnified before our Lord. 22. And Heli was very old, and heard al things which his ſonnes did to al Iſrael: & how they ſlept with the women that wayted at the doore of the tabernacle: 23. and he ſayd to them: Why doe you theſe kinde of things, which I heare, very naughtie things, of al the people? 24. Doe not ſo my ſonnes: for it is not a good report, which I doe heare, that you make the people of our Lord to tranſgreſſe. 25. If man ſhal ſinne againſt man, God may be pacified toward him: but if a mā ſhal ſinne againſt our Lord (e) who ſhal pray for him? And they heard not the voice of their father, (f) becauſe our Lord would kil them. 26. But the childe Samuel proſpered, and grew, and pleaſed both our Lord and men. 27. And there came a man of God to Heli, and ſaid to him: Thus ſayth our Lord: Was not I openly reuealed to thy fathers houſe, when they were in Ægypt in the houſe of Pharao? 28. and I choſe him of al the tribes of Iſrael for my Prieſt, that he might aſcend to my altar, and burne to me incenſe, and might carie the ephod before me: and I gaue to thy fathers houſe al things of the ſacrifices of the children of Iſrael. 29. Why haue you with your heel reiected my victime, and my guifts which I commanded to be offered in the temple: and haſt rather honoured thy ſonnes then me, that you would eate the firſt fruits of euerie ſacrifice of Iſrael my people? 30. Therfore ſayth our Lord the God of Iſrael: Speaking I ſpake that thy houſe, and the houſe of thy father ſhould miniſter in my ſight for euer. But now ſayth our Lord: Be this farre from me: but whoſoeuer ſhal glorifie me I wil glorifie him:

(e) Sinnes directly againſt God, and that hinder his ſeruice, are more hardly remitted: but none at al are irremiſſible before death, becauſe during life euerie one may truly repent, if he wil: & to al true penitents God promiſſeth remiſſion of ſinnes *Ezech.* 33.

(f) Gods determination to puniſh tooke not away their freewil, but for their obſtinacie he left them to themſelues, without his grace, & ſo iuſtly puniſhed them. *See S. Aug. l. 5. cont. Iulian. c. 3.*

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and they that contemne me, ſhal be baſe. 31. Behold the daies come: and I wil cut off thy arme, and the arme of thy fathers houſe, that there may not be an old man in thy houſe. 32. And thou ſhalt ſee (g) whom thou enuieſt in the temple, in al proſperities of Iſrael, and there ſhal not be an old man in thy houſe for euer. 33. Notwithſtanding I wil not altogether take away a man of thee from my ne altar: but that thyne eyes may fayle, and thy ſoule melt: and a great part of thy houſe ſhal die when it is come to mans age. 34. And this ſhal be a ſigne to thee, which ſhal come vpon thy two ſonnes, Ophni, and Phinees: In one day they ſhal both die. 35. And I wil rayſe vp vnto me a faithful Prieſt, which ſhal doe according to my hart, and my ſoule: and I wil build him a faythful houſe and the ſame ſhal walke before my Chriſt al daies. 36. And it ſhal come to paſſe, that whoſoeuer ſhal remayne in thy houſe, ſhal come that he may be prayed for, and ſhal offer a piece of ſiluer, and a manchet of bread, and ſhal ſay: Leaue me I beſeech thee to one prieſtly part, that I may eate a morſel of bread.

(g) This was fulfilled as in the figure in Samuel, not wholly, for prieſthood ſtil remained in the line of Aaron, as appeareth in Achias, Abiathar, & Sadoc. *ch.* 14. 22. *&* 2. *Reg.* 8. but perfectly in Chriſt. *S. Beda. qq. in* 1. *Reg. c.* 2.

CHAP. III.

Samuel thriſe called vpon in ſleep by viſion from God, repaireth to Heli, 10. *the fourth time our Lord reuealeth to him the euil, that ſhal fal to Heli and his houſe.* 16. *Which he, being requeſted, declareth to Heli.*

AND the childe Samuel miniſtred to our Lord before Heli, and the word of our Lord was (a) precious in thoſe daies, there was no viſion manifeſt. 2. It came to paſſe therfore on a certayne day Heli lay in his place, & his eies were become dimme, neither could he ſee: 3. (b) before the lampe of God was extinguiſhed, Samuel ſlept in the temple of our Lord, where the arke of God was. 4. And our Lord called Samuel. Who anſwering, ſaid: Loe here I am. 5. And he ranne to Heli and ſaid: Loe here I am: for thou didſt cal me. Who ſayd: I did not cal thee: returne and ſleep. And he went & ſlept. 6. And our Lord added againe to cal Samuel. And Samuel ryſing vp wēt to Heli, & ſaid: Loe here I am: becauſe thou didſt cal me. Who anſwered: I did not cal thee my ſonne, returne & ſleep. 7. Moreouer Samuel did not yet know our Lord, neither had the word of our Lord been reuealed to him. 8. And our Lord added, & called Samuel yet the third time. Who ryſing vp wēt to Heli, 9. & ſaid: Loe here I am: becauſe thou didſt cal me. Heli therfore vnderſtood that our Lord called the child & ſaid to Samuel: Goe, & ſleep: and if he ſhal cal thee hereafter, thou ſhal ſaie: Speake Lord, for thy ſeruant heareth. Samuel therfore went and ſlept in his place. 10. And our Lord came, and ſtood: and he called, as he had called twiſe, Samuel, Samuel. And Samuel ſayd: Speake Lord, for thy ſeruant heareth. 11. And our Lord ſaid to Samuel:

(a) Rare things are called precious, and ſo the guift of prophecie is here termed; which was then granted to few.

(b) This viſion happened early in the morning, before the time of dreſſing the lamps, when ſome were put out and others light.

Behold I do a thing in Iſrael: which whoſoeuer ſhal heare, both his eares ſhal tingle. 12. In that day wil I rayſe vp againſt Heli al things which I haue ſpoken touching his houſe: I wil begin, and accompliſh it. 13. For I haue foretold him that I would iudge his houſe for euer, becauſe of iniquitie, for that he knewe that his ſonnes did wickedly, and hath not corrected them. 14. Therfore haue I ſworne to the houſe of Heli that the iniquitie of his houſe can not be expiated with victimes and guifts for euer. 15. And Samuel ſlept vntil morning, and opened the doores of the houſe of our Lord. And Samuel feared to tel the viſion vnto Heli. 16. Heli therfore called Samuel, and ſaid: Samuel my ſonne. Who anſwering, ſaid: Here I am. 17. And he asked him: What is the word, that our Lord hath ſpoken to thee? I beſeech thee conceale it not from me. Theſe things doe God to thee, and theſe doe he adde, if thou ſhalt hide from me a word of al the words, which were ſaid to thee. 18. Samuel therfore told him al the words, and did not hide them from him. And he anſwered: It is our Lord: let him doe that which is good in his eies. 19. And Samuel grew, and our Lord was with him, and there fel not of his words vpon the ground. 20. And al Iſrael knew from Dan to Berſabee, that faithful Samuel was the Prophet of our Lord. 21. And our Lord added to appeare in Silo, becauſe our Lord had been reuealed to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to paſſe to al Iſrael.

CHAP. IIII.

The Iſraelites are beaten in battle by the Philiſthiims. 3. Who for their better protection and comfort, fetch the Arke of God into the campe: 10. but are beaten againe, the Arke taken, and with manie others the two ſonnes of Heli are ſlaine. 13. Al which Heli vnderſtanding falleth from his ſeat, and breaketh his neck: 19. alſo his daughter in law preſently traueling of childe is deliuered of a ſonne.

AND it came to paſſe in thoſe daies, the Philiſthiims aſſembled together to fight: and Iſrael went forth to meet the Philiſthiims into battle, & camped beſide the Stone of helpe. Moreouer the Philiſthiims came into Aphec, 2. & put their armie in aray againſt Iſrael. And after they had ioyned battle, Iſrael turned their backs to the Philiſthiims: and there were ſlaine in the fight here & there through the fields, as it were foure thouſand men. 3. And the people returned to the cãpe: & the ancients of Iſrael ſaid: Why hath our Lord ſtruckẽ vs to day before the Philiſthiims? (a) Let vs fetch vnto vs the arke of the couenant of our Lord from Silo, and let it come into the middes of vs, that it may ſaue vs from

(a) Their confidence of helpe from God, by preſence of the arke, was good & commendable, but their ſinnes deſerued to be puniſhed.

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the hand of our enemies. 4. The people therefore ſent into Silo, and they tooke from thence the arke of the couenant of the Lord of hoſts ſitting vpon the Cherubims: and the two ſonnes of Heli were with the arke of the couenant of God, Ophni and Phinees. 5. And when the arke of the couenant of our Lord was come into the campe, al Iſrael made a ſhout with a great crie, and the earth ſounded. 6. And the Philiſthiims heard the voice of the crie, & ſaid: What is this voice of a great crie in the campe of the Hebrewes? And they knew that the arke of our Lord was come into the campe. 7. And the Philiſthiims were afrayd, ſaying: God is come into the campe. And they mourned, ſaying: 8. Woe to vs: for there was not ſo great reioycing yeſterday and the day before: woe to vs. Who ſhal keepe vs from the hand of theſe high Gods? theſe be the Gods that ſtrucke Ægypt with al plague, in the deſert. 9. Take courage, & be men, ye Philiſthiims: leſt you be ſeruants to the Hebrewes, as they alſo haue ſerued you: take courage & fight. 10. The Philiſthiims therfore fought, and Iſrael was ſlaine, and euerie man fled into his tabernacle: and there was made an exceeding great plague; and there fel of Iſrael thirtie thouſand footemē. 11. And the arke of God was taken: the two ſonnes alſo of Heli died, Opheni and Phinees. 12. And a man of Beniamin running out of the battle aray, came into Silo that day, his garment rent, and ſprinkled on his head with duſt. 13. And when he was come, Heli ſate vpon a ſtoole ouer againſt the way looking. For his hart was feareful for the arke of God. And that man after he was entred in, told it to the citie: and al the citie howled. 14. And Heli heard the ſound of the crie, and ſaid: What is this ſound of this ſame tumult? But he haſtned, and came, and told Heli. 15. And Heli was nintie and eight yeares old, & his eyes were dimme, and he could not ſee. 16. And he ſaid to Heli: I am he that came from the battle, & I he that fled out of the field this day. To whom he ſaid: What is done my ſonne? 17. And he brought the newes anſwering: Iſrael, quoth he, is fled before the Philiſtiims, and a great ruine is made in the people: moreouer alſo thy two ſonnes are dead, Ophni & Phinees: & the arke of God is taken. 18. And when he had (a) named the arke of God, he fel from his ſtoole backward beſide the doore, & his necke being broken he died. For he was an old man, & of a great age: & he iudged Iſrael fourtie yeares. 19. And his daughter in law, the wife of Phinees, was great with childe, & nigh to be deliuered: & hearing the report that the arke of God was taken, & her father in law was dead, & her huſband, ſhe bowed her ſelf & was deliuered: for ſudden paynes were fallen vpon her. 20. And in the very moment of her death, they ſaid to her that ſtoode about her: Feare not, becauſe thou haſt borne a ſonne. Who anſwered them not, nor gaue hee de to it. 21. And ſhe called the childe Ichabod, ſaying: The glorie is tranſlated from Iſrael, becauſe the arke of God is taken, and for her father in law, and for her huſband; 22. and ſhe ſaid: The glorie is tranſlated from Iſrael, for that the arke of God was taken.

(a) This zeale of religion in Heli towards the arke, is a great ſigne that he died in good ſtate, though he was tempo ally puniſhed for not correcting his ſonnes.

CHAP. V.

Dagon falleth downe twise in presence of the Arke, his head and hands broken off. 6. The Philistiims being sore plagued in al their cities where the arke commeth, 11. determine to send it backe to the Israelites.

AND the Philistiims tooke the arke of God, and caried it from the Stone of helpe into Azotus. 2. And the Philistiims tooke the arke of God, and brought it into the temple of Dagon, and sette it beside Dagon. 3. And when the Azotians had risen early the next day, behold (*a*) Dagon, lay flat on the ground before the arke of our Lord: and they tooke Dagon, and restored him into his place. 4. And agayne early the next day rising vp, they found Dagon lying vpō his face on the earth before the arke of our Lord: & the head of Dagon, & the two palmes of his hands were cutte off vpon the threshold: 5. moreouer the bodie only af Dagō was remayning in his place. For this cause the Priests of Dagon, and al that enter into his temple, tread not vpon the threshold of Dagon in Azotus vntil this day. 6. And the hand of our Lord was heauie vpon the Azotians, and he plagued them, and struck Azotus and the coastes thereof in the secret part of the fundament. And the townes and fields bubbled forth in the middes of that country, and there came forth mise, and there was confusion of great death in the citie. 7. And the men of Azotus seeing this manner of plague, said: Let not the arke of the God of Israel tarie with vs: because his hand is sore vpon vs, and (.) vpon Dagon our God. 8. And sending they gathered together al the Princes of the Philistiims to them, and said: What shal we doe with the arke of the God of Israel? And the Getheites answered: Let the arke of the God of Israel be caried about, and they caried about the arke of the God of Israel. 9. And they carying it about, the hand of our Lord was made through euerie citie by an exceeding great slaughter: and it struck the men of euery city, from litle vnto great, and they had emeroids in their secret parts. And the Getheites tooke counsel, and made themselues stools of skinnes. 10. They sent therfore the arke of God into Accaron. And when the arke of God was come into Accaron, the Accaronites cryed out, saying: They haue brought vnto vs the arke of the God of Israel, to kil vs and our people. 11. They sent therefore and gathered together al the Princes of the Philistiims, who sayd: Dismisse the arke of the God of Israel, & let it returne into his place, and not kil vs with our people. 12. For there was made the feare of death in euery citie, and the hand of God exceeding grieuous. the men also that had not died, were strucken in the secret part of the buttocks: and the howling of euery citie went vp into heauen.

(*a*) So soone as Christs Ghospel or Testament came among the Gentiles, al false Gods and idolatry fel downe. *S. Beda q. in 1. Reg. c. 5.*

(*b*) The arke being a holie thing, as Relikes are, was terrible to their false God, the diuel, so the Relikes of S. Babilas ouerthrew the false God Apollo, as S. Chrysost. testifieth at large, *li. cont. Gentiles, to. 5.*

CHAP.

CHAP. VI.

The Arke is ſent backe with fiue emeroids and fiue miſe of gold, vpon a new wayne drawne by two milch kyne: 13. which comming directly to Bethſames are ſacrificed, the wayne ſeruing for fire, the Leuites keep the Arke. 19. Many others are ſlaine looking of curioſitie into it.

THERFORE the arke of God was in the country of the Philiſthiims ſeuen months. 2. And the Philiſthiims called the Prieſts and ſoothſaiers, ſaying: What ſhal we doe with the arke of the Lord? tel vs how we may ſend it backe into his place. Who ſaid: 3. If you ſend back the arke of the God of Iſrael, ſend it not away emptie, but that which you owe render vnto it for ſinne, and then you ſhal be cured: and you ſhal know why his hand departeth not from you. 4. Who anſwered: What is that which we ought to render vnto it for ſinne? And they anſwered: 5. According to the number of the prouinces of the Philiſthiims you ſhal make fiue golden emeroids, and fiue golden miſe: becauſe there hath been one plague to you, and to your Princes. And you ſhal make the ſimilitudes of your emeroids, and the ſimilitudes of the miſe that haue deſtroied the land, and you ſhal giue glorie to the God of Iſrael: if perhaps he wil lighten his hand from you, and from your Gods and from your land. 6. Why doe you harden your harts, as (*a*) Ægypt and Pharao did harden their hart? did not he after he was ſtrucken then dimiſſe them, and they departed? 7. Now therfore take and make one new wayne: and two kine hauing calued, on which there hath no yoke been put, couple in the wayne, & ſhut vp their calues at home. 8. And you ſhal take the arke of the Lord, and put it in the wayne, and the veſſels of gold, which you haue payed him for ſinne, you ſhal put into a litle casket at the ſide therof: and diſmiſſe it that it may goe. 9. And you ſhal looke: and if ſo be that it ſhal goe vp by the way of his coaſts againſt Bethſames, he hath done vs this great euil: but if not, we ſhal know that his hand hath not touched vs, but it hath happened by chance. 10. They therefore did in this manner: and taking two kine, that had ſucking calues, yoked them to the wayne, and ſhut vp their calues at home. 11. And they layd the arke of God vpon the wayne, and the litle casket, that had the golden miſe and the ſimilitudes of emeroids. 12. And the kine went directly by the way that leadeth to Bethſames, and they went one way, going forward and lowing: and they declined not neither to the right hand nor to the left: but the Princes alſo of the Philiſthiims folowed vnto the borders of Bethſames. 13. Moreouer the Bethſamites reaped wheat in the valley: and lifting vp their eies, they ſaw the arke, &

(*a*) Obſtinate ſinners doe harden their owne harts, not God, but by ſuffering them ſo to doe. *See Annot. Exod. 7.*

were gladde when they had ſeen it. 14. And the wayne came into the field of Ioſue the Bethſamite, and ſtood there. And there was a great ſtone, and they did cut the wood of the wayne, and layed the kine vpon it an holocauſt to our Lord. 15. And the Leuites tooke downe the arke of God, and the litle casket, that was at the ſide of it, wherin were the veſſels of gold, and they put it vpon the great ſtone. The men alſo of Bethſames offered holocauſts, and immolated victimes that day to our Lord. 16. And the fiue Princes of the Philiſthiims ſaw, and returned into Accaron that day. 17. And theſe are the golden emeroids, which the Philiſtiims rendred for ſinne to our Lord: Azotus one, Gaza one, Aſcalon one, Geth one, Accaron one: 18. and the golden miſe according to the number of the cities of the Philiſtiims, of the fiue prouinces, from walled citie vnto towne that was without wal, and vnto Abel the great, wherupon they put the arke of our Lord, which was vntil that day in the field of Ioſue the Bethſamite. 19. But he ſtrucke of the men of Bethſames, for that they had (*b*) ſeen the arke of our Lord: and he ſtrucke of the people ſeuentie men, and fiftie thouſand of the common people. And the people mourned, becauſe our Lord had ſtrucken the common people with a great plague. 20. And the men of Bethſames ſayd: Who ſhal be able to ſtand in the ſight of our Lord God this holie one? and to whom ſhal he goe vp from us? 21. And they ſent meſſengers to the inhabitantes of Cariathiarim, ſaying: The Philiſtiims haue brought backe the arke of our Lord, come & fetch it backe vnto you.

(*b*) As the arke was terrible to the infidels (*chap.* 6.) ſo alſo to thoſe that believed right, but vſed it not reuerently.

CHAP. VII.

The Arke is brought to the houſe of Abinadab in Gabaa, 3. By Samuels exhortation, the people caſt away the idols and ſerue only God. 12. Samuel offering ſacrifice and praying, Iſrael preuaileth againſt the Philiſthiims.

THERFORE the men of Cariathiarim came, and (*a*) brought backe the arke of our Lord, and caried it into the houſe of Abinadab in Gabaa: and Eleazar his ſonne they ſanctified, that he might keep the arke of our Lord. 2. And it came to paſſe, from the day that the arke of our Lord abode in Cariathiarim, the dayes were multiplied (for it was now the twentith yeare) and al the houſe of Iſrael reſted after our Lord. 3. And Samuel ſpake to al the houſe of Iſrael, ſaying: If you turne to our Lord in al your hart, take away the ſtrange Gods out of the middes of you, Baalim and Aſtaroth: and prepare your harts to our Lord, & ſerue him only, and he wil deliuer you from the hand of the Philiſthiims. 4. Therefore the children of Iſrael tooke away Baalim and Aſtaroth, and ſerued our Lord only. 5. And Samuel ſayd: Gather together al

(*a*) Theſe men knowing that the preſence of the arke was good for them (though the Bethſamites had been punished for their irreuerence towards it) feared not to receiue and keep it.

Iſrael into Maſphath, that I may pray our Lord for you. 6. And they aſſembled into Maſphath: and they drew water, and powred it out in the ſight of our Lord, and they faſted that day, and ſayd there: We haue ſinned to our Lord. And Samuel iudged the children of Iſrael in Maſphath. 7. And the Philiſthiims heard that the children of Iſrael were gathered together into Maſphath, and the Princes of the Philiſthiims went vp to Iſrael. Which when the children of Iſrael had heard, they were afrayd at the face of the Philiſthiims. 8. And they ſaid to Samuel: ceaſe not to crie to our Lord God for vs, that he ſaue vs from the hand of the Philiſthiims. 9. And Samuel tooke one ſucking lambe, and offered it a whole holocauſte to our Lord: and Samuel cried to our Lord for Iſrael, & our Lord heard him. 10. And it came to paſſe, whē Samuel offered the holocauſt, the Philiſthiims began battel againſt Iſrael: but our Lord thundred with a great noice in that day vpon the Philiſthiims, & terrified thē, & they were ſlaine before the face of Iſrael. 11. And the men of Iſrael iſſuing out of Maſphath purſued the Philiſthiims, & ſtrucke them vnto the place, that was vnder Bethchar. 12. And Samuel tooke one ſtone, and layd it between Maſphath and Sen: and he called the name of that place, The ſtone of helpe. And he ſayd: Thus farre hath our Lord holpen vs. 13. And the Philiſtiims were humbled, neither added they any more to come into the border of Iſrael. Therefore the hand of our Lord was made vpon the Philiſtiims, al the dayes of Samuel. 14. And the cities, which the Philiſtiims had taken from Iſrael, were rendred to Iſrael, from Accaron vnto Geth, and their borders: and he deliuered Iſrael from the hand of the Philiſtiims, and there was peace between Iſrael and the (*b*) Amorrheite. 15. Samuel alſo iudged Iſrael al the daies of his life: 16. and he went euerie yeare circuiting Bethel and Galgala and Maſphath, and iudged Iſrael in the foreſaid places. 17. And he returned into Ramatha: for there was his houſe, and there he iudged Iſrael: he built alſo there an altar to our Lord.

(*b*) That is to ſay, the Philiſthiims, who were one of the ſeuen nations of Chanaan, which God commanded his people to deſtroy, commonly called the Amorrheites.

CHAP. VIII.

Samuel growing old, and his ſonnes for bribes peruerting iudgement, the people require to haue a King. 7. To whom by Gods commandement, Samuel foreſheweth the law of a King, to make them ceaſe from their demand; 19. but they perſiſt therin.

AND it came to paſſe when Samuel waxed old, he appoynted his ſonnes iudges ouer Iſrael. 2. And the name of his firſt begotten ſonne was Ioel: and the name of the ſecond Abia, iudges in Berſabee. 3. And his ſonnes walked not in his waies: but they declined after auarice, & tooke bribes, and peruerted iudgement. 4. (*a*) Therfore al the ancients of

(*a*) Heli his ſonn's grieuouſly offending in

their office before (*chap.2.*) and now Samuels ſonnes alſo peruerting iudgemēt gaue occaſion to the people to demand a King, to iudge their temporal cauſes rightly, not declining to wrong for bribes.

(*b*) Miſphat ſignifieth māner, faſhion, or proceeding.

(*c*) God alwaies heareth thoſe that truly repent for their ſinnes, but doth nor alwayes deliuer them from afflictions, which are due for offences, or profitable for probation and merite of his children.

Iſrael being aſſembled, came to Samuel into Ramatha. 5. And they ſayd to him: Behold thou art old, and thy ſonnes walke not in thy wayes: appoynt vs a King, that he may iudge vs, as alſo al nations haue. 6. And the word was miſliked in the eyes of Samuel, becauſe they had ſayd: Giue vs a King, that he may iudge vs. And Samuel prayed to our Lord. 7. And our Lord ſayd to Samuel: Heare the voice of the people in al things which they ſpeake to thee. for they haue not "reiected thee, but me, that I ſhould not reigne ouer them. 8. According to al their workes, which they haue done from the day that I brought them out of Ægypt vntil this day: as they haue forſaken me, and ſerued ſtrange Gods, ſo doe they alſo vnto thee. 9. Now therefore heare their voice: but yet teſtifie to them, and foretel them the (*b*) right of the King, that ſhal reigne ouer thē. 10. Samuel therfore ſpake al the words of our Lord to the people which had deſired a King of him, 11. and ſayd: This ſhal be "the right of the king, that ſhal reigne ouer you: Your ſōnes he wil take, & put in his chariots, and wil make them vnto him the horſemen, and running footmen before his chariots, 12. & wil appoynt them his tribunes, & centurions, & the plowers of his fields, & mowers of his corne, & makers of his armour and of his chariots. 13. Your daughters alſo wil he take to make ointments, and to be cookes, and bakers. 14. Your fields alſo, and vineyards, and the beſt oliuets he wil take away, and giue to his ſeruants. 15. Yea and your corne alſo, and the reuenewes of your vineyards he wil tithe, to giue his eunuchs & ſeruants. 16. Your ſeruants alſo and handmaids, and goodlieſt yong men, and aſſes he wil take away and put in his worke. 17. Your flocks alſo wil he tithe, you ſhal be his ſeruants. 18. And you ſhal crie in that day from the face of the King, which you haue choſen you: and our Lord (*c*) wil not heare you in that day, becauſe you deſired vnto your ſelues a King. 19. But the people would not heare the voice of Samuel, but ſayd: Not ſo: for there ſhal be a King ouer vs, 20. and we alſo wil be as al nations: and our King ſhal iudge vs, and ſhal goe forth before vs, and ſhal fight our battels for vs. 21. And Samuel heard al the words of the people, and ſpake them in the eares of our Lord. 22. And our Lord ſaid to Samuel: Heare their voice, and appoynt a King ouer them. And Samuel ſayd to the men of Iſrael: Let euerie man goe into his citie.

ANNO-

ANNOTATIONS.

CHAP. VIII.

Exod.19 Deu.17. Iudic.2. v. 16.

7. *Reiected me.*] For so much as God had chosen Israel a peculiar people to himself, and hitherto ruled the same by his Priests established among them, and by Iudges extraordinarily raised vp, and sent by him, to deliuer them in their distresses, their demand now to haue a King, who (after the manner of other nations) should be their Lord, and haue more dignitie and authoritie ouer them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in that they disliked, & sought to change his forme of gouernment. And therfore this request of the people iustly displeased both Samuel and God himself.

Why the peoples demand to haue a King is disliked.

S. Cyp. li. 3. ep. 9. siue 65. S. Hier. in Ose 8. S. Greg. l. 4. c. 2. in 1. Reg. 8.

11. *The right of the King.*] Samuel here by Gods appointment, to diswade the people from their desire of a King, at least to admonish them before hand, what they are like to find by experience, reciteth such things, as Kings abusing their power doe oftentimes practise, by reason of their high dignitie, and litle feare of controlement, but vniustly and vnlawfully; according to the doctrine of ancient Fathers. Amongst others, S. Cyprian calleth the exactions of Kings here recited, *grieuous iniuries.* S. Hierome *dura imperia, & seruitutem: vigorious or cruel gouernments*, and *seruitude.* S. Gregorie proueth the same by two contrarie examples. Seeing (sayth he) that which is here foretold, was punished in Achab and Iesabel (3 *Reg.* 21.) it sheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King Dauid was to build an altar to our Lord (1. *Paral.* 21.) he would not take part of Ornans field, except he payed a iust price for it. Moreouer the law prescribing the dutie of Kings (*Deut.17.v.16 &c.*) commandeth them not to multiplie horses, not *to heape riches*, not to *take high courage, that their harts be not lifted vp into pride ouer their brethren.* Neuertheles Kings haue great prerogatiues (more then Dukes and Iuges) besides, and aboue, but neuer contrarie to the law; that albeit they can not take their subiects lands or goods, neither for themselues, nor to giue to their seruants at their pleasure: yet in diuers cases subiects are bound to contribute of their priuate goods, to supplie the necessitie of the King, or of the commonwealth, as by nature euerie part must suffer damage or danger in defence of the principal member, or whole bodie. And if any refuse so to doe, they may iustly be compelled.

Kings sometimes oppresse their subiects by Gods sufferance, but vniustly.

Kings haue prerogatiues aboue, but not contrarie to the lawes.

Concil. Lateran c. 3. de hæret.

Furthermore in case Kings or other Princes commit excesses, and oppresse their subiects, yet are they not by & by to be deposed by the people, nor commonwealth, but must be tolerated with patience, peace, and meeknes, til God by his souereigne authoritie, left in his Church, dispose of them: which his diuine wisdome and goodnes often differreth to doe, as here he expresly forewarneth, saying: (*v. 18.*) *You shal crie in that day from the face of your King, and our Lord wil not heare you.* And the reason is, because he wil punish the sinnes of the people, by suffering euil Princes to reigne. *Iob.* 34. *v.* 30.

Euil Princes may be deposed by God & the Church: but not by the people only.

Of which important difficultie, falling sometimes between Princes and their subiects, who so desireth, may search the iudgement of ancient Fathers, and see S. Thomas, and other schole Doctours, 2. 2. *q.* 12. *a.* 2. Here only for better vnderstanding of this present text, these brief points may be obserued. First, the people of their owne wil desired to haue a King. Secondly, they requested the same at

Points obserued in the constitution and deposition of King Saul.

the hands of Samuel their preſent Superiour. Thirdly, this demand diſpleaſed both Samuel and God himſelf. Fourthly, yet God condeſcended to grant their ſuite, but with an admonition, and forewarning of the inconueniences, which they ſhould finde and feele. Fiftly, God himſelf deſigned the perſon that ſhould be King, reuealed him by viſion, and commanded Samuel to annoint him. Sixtly, God neuertheles by guiding the lot, more manifeſtly declared, and confirmed his election. Seuenthly, God depoſed the ſame King, for tranſgreſſing his law, *chap.* 13. *v.* 13. and diſobeying his commandment, *chap.* 15. *v.* 23. appointing another, by the miniſterie of Samuel, *chap.* 16. Eightly, notwithſtanding his depoſition, he remained in his dignitie til his death, which happened by other meanes, *chap.* 31. By al which it appeareth, that God conſtituted Saul the firſt King of the Iewes, the people ſuing to haue a King; but depoſed him for euil behauiour, the people deſiring no ſuch thing, and Samuel the Prophet much lamenting the ſame. Yet was he not actually bereaued of the crowne and Kingdome during his life.

CHAP. IX.

Saul by occaſion of ſeeking his fathers aſſes commeth to Samuel. 15. *Who had a reuelation of his comming, and a commandment to annoint him.* 22. *He is entertained and lodged with Samuel.*

The ſecond part. The election, annointing, and gouernement of King Saul.

AND there was a man of Beniamin named Cis, the ſonne of Abiel, the ſonne of Seor, the ſonne of Bechorath, the ſonne of Aphia, the ſonne of a man of Iemini, valiant in ſtrength. 2. And he had a ſonne called Saul, choſen and good: and there was not a man of the children of Iſrael better then he: from the ſhoulder and vpward he appeared aboue al the people. 3. And the aſſes of Cis the father of Saul were loſt: and Cis ſaid to Saul his ſonne: Take one of the ſeruants with thee, and riſing goe, & ſeeke the aſſes. Who when they had paſſed by mount Ephraim, 4. & by the land of Saliſa, & had not found, they paſſed alſo through the land of Salim, and they were not: yea and by the Land of Iemini, and found them not. 5. And when they were come into the Land of Suph, Saul ſaid to the ſeruant that was with him: Come let vs returne, leſt perhaps my father hath let alone the aſſes, and be careful for vs. 6. Who ſayd to him: Behold a man of God is in this citie, a famous man: al that he ſpeaketh, commeth to paſſe without doubt. now therefore let vs goe thither, if perhaps he may tel vs of our way, for which we are come. 7. And Saul ſaid to his ſeruant: Loe we wil goe: what ſhal we carie to the man of God? The bread is ſpent in our males: and preſent we haue none to giue vnto the man of God, nor any thing els. 8. Agayne the ſeruant anſwered

saul and sayd: Behold there is found in my hand the fourth part of a sicle of siluer, let vs giue it to the man of God, that he may tel vs our way. 9. (For in time past in Israel so euery man spake, going to consult God, Come, and let vs goe to the Seer. For he that at this day is called a Prophet, in time past was called (a) a Seer.) 10. And Saul sayd to his seruant: Thy word is very good, come let vs goe. And they went into the citie, wherein the man of God was. 11. And when they went vp the ascent of the citie, they found maids comming forth to draw water, and sayd to them: Is the Seer here? 12. Who answering sayd to them: Here he is. Loe before thee, make hast now: for this day he came into the citie, because this day there is a sacrifice of the people in the excelse. 13. Entring into the citie immediately you shal find him, before he goe vp into the excelse to eate. for the people wil not eate til he come: because he wil blesse the Hoste, and afterward they shal eate that are inuited. Now therefore goe vp, because this day you shal finde him. 14. And they went vp into the citie. And when they walked in the middes of the citie, Samuel appeared cõming forth against them, to goe vp into the excelse. 15. And our Lord had reuealed the eare of Samuel one day before Saul came, saying: 16. This very houre, that now is, to morrow wil I send to thee a man of the Land of Beniamin, and thou shalt annoint him ruler ouer my people of Israel: & he shal saue my people from the hãd of the Philistiims: because I haue respected my people, for (b) their crie is come to me. 17. And when Samuel had beheld Saul, our Lord sayd to him: Behold the man, of whom I told thee, this man shal rule ouer my people. 18. And Saul came to Samuel in the middes of the gate, & sayd: Shew me, I pray thee, where is the house of the Seer? 19. And Samuel answered Saul, saying: I am the Seer, goe vp before me into the excelse, that you may eate with me to day, & I wil dimisse thee in the morning: and al things that are in thy hart, wil I tel thee. 20. And concerning the asses, which thou didst lose three dayes agone, be not careful, because they are found. And whose shal be al the best things of Israel? not to thee and to al thy fathers house? 21. And Saul answering, sayd: Am not I the sonne of Iemini of the least tribe of Israel, and my kindred the last among al the families of the tribe of Beniamin? Why therfore hast thou spoken this word to me? 22. Samuel therefore taking Saul & his seruant, brought them into the parlour, & gaue them a place in the chiefe roome of them that were inuited. for there were about thirtie men. 23. And Samuel sayd to the cooke: Giue the portion, which I gaue thee, and cõmanded that thou shouldest lay it vp apart with thee. 24. And the cooke lifted vp a shoulder, & set it before Saul. And Samuel said: Behold that which hath remayned, set it before thee, & eate: because of purpose it was kept for thee, when I called the people. And Saul did eate with Samuel that day. 25. And they descended from the excelse into the towne, & he spake with Saul in the top of the house: & he prepared a bed for Saul in the highest roome, & he slept. 26. And when they were

(a) One that by diuine inspiration foreseeth things to come.

(b) Oppression of innocents crieth to heauen.

riſen in the morning, and it began now to be light, Samuel called Saul in the high chamber, ſaying: Ariſe that I may diſmiſſe thee. And Saul aroſe: and they went both forth, to wit, he and Samuel. 27. And when they came downe in the vttermoſt part of the citie, Samuel ſaid to Saul: Speake to the ſeruant that he goe before vs, and paſſe: but ſtay thou a litle while, that I may tel thee the word of our Lord.

CHAP. X.

Saul is annointed King, and confirmed by ſignes that his ordinance is of God. 10. He prophecieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a King, the lot falleth on Saul. 25. And the law of the King is againe mentioned.

AND Samuel tooke (*a*) a litle veſſel of (*b*) oyle, and powred vpon his head, and kiſſed him, and ſayd: Behold, our Lord hath annointed thee vpon his inheritance to be Prince, and thou ſhalt deliuer his people out of the hands of their enemies, that are round about them. And this ſhal be a ſigne vnto thee, that God hath annointed thee to be Prince. 2. When thou ſhalt be departed from me this day, thou ſhalt finde two men beſide the ſepulchre of Rachel in the borders of Beniamin, in the South, and they ſhal ſay to thee: The aſſes are found, which thou didſt goe to ſeeke: and thy father letting goe the aſſes, is careful for you, and ſayth: What ſhal I doe concerning my ſonne? 3. And when thou ſhalt depart thence, and paſſe farder, and ſhalt come to the oke Thabor, three men going vp to God into Bethel ſhal finde thee there, one carying three kiddes, and an other three manchets of bread, and an other carying a flagon of wine. 4. And when they haue ſaluted thee, they wil giue thee two loaues, and thou ſhalt take them of their hand. 5. After theſe things thou ſhalt come into the hil of God, where the garriſon of the Philiſthiims is: and when thou ſhalt be entred there into the citie, thou ſhalt meete there a flocke of Prophets comming downe from the excelſe, and before them pſaltarie and tymbrel, and ſhalme, and harpe, and themſelues prophecying. 6. And the Spirit of our Lord ſhal ſeaze vpon thee, and thou ſhalt prophecie with them, and ſhalt be changed into an other man. 7. Therefore when al theſe ſignes ſhal chance to thee, doe what ſoeuer thy hand ſhal finde, becauſe our Lord is with thee. 8. And thou ſhalt goe downe before me into Galgala (for I wil come downe to thee) that thou mayeſt offer oblation, and immolate pacifike victimes: (*c*) ſeuen daies ſhalt thou expect, til I come to thee, & I wil ſhew thee what thou muſt doe. 9. Therfore when he had turned away his ſhoulder to depart from Samuel, God (*d*) changed vnto him

(*a*) S. Gregorie here noteth, that ſuch as are placed in height of gouernment are annointed with oyle, which ſignifieth mercie, light, and curing of others.

(*b*) But the *litle* veſſel foreſhewed that Saul not perſeuering in grace, ſhould be depoſed from his Kingdome. *li. 4. c. 5. in 1. Reg. 10*

(*c*) Samuel enioyneth obedience to Saul to trie his humilitie. S. *Greg. li. 4. c. 5. in 1. Reg. 10.*

(*d*) God gaue him peculiar grace for executing the office of a King.

him another hart, and al theſe things came in that day. 10. And they came to the foreſaid hil, and behold a troup of Prophets meeting him: & the (e) Spirit of our Lord ſeazed vpon him, and he prophecied in the middes of them. 11. And al that had knowen him yeſterday and the day before, ſeeing that he was with the Prophets, & did prophecie, ſaid to each other: What thing hath happened to the ſonne of Cis? what is Saul alſo among the Prophets? 12. And one anſwered an other, ſaying: And who is (f) their father? therefore it was turned into a prouerbe: What is Saul alſo among the Prophets? 13. And he ceaſed to prophecie, and came to the excelſe. 14. And Sauls vncle ſayd to him, and to his ſeruant: Whither went you? who anſwered: To ſeek the aſſes: which when we had not found, we came to Samuel. 15. And his vncle ſayd to him: Tel me what Samuel ſayd to thee. 16. And Saul ſayd to his vncle: He told vs that the aſſes were found. But concerning the word of the Kingdom which Samuel had ſpoken to him, he told him not. 17. And Samuel called together the people to our Lord in Maſpha: 18. And ſayd to the children of Iſrael: Thus ſayth our Lord the God of Iſrael: I brought Iſrael out of Ægypt, and deliuered you from the hand of the Ægyptians, and from the hand of al the Kings which afflicted you. 19. But you this day haue reiected your God, who only hath ſaued you out of al your euils and tribulations: and you haue ſaid: Not ſo: but appoint a King ouer vs. Now therefore ſtand before our Lord by your tribes, and by your families. 20. And Samuel brought al the tribes of Iſrael, and the (g) lot fel on the tribe of Beniamin. 21. And he brought the tribe of Beniamin and the kinreds thereof, & it fel vpon the kindred of Metri, and it came vnto Saul the ſonne of Cis. They therfore ſought him, and he was not found. 22. And after theſe things they conſulted our Lord whether he would come thither. And our Lord anſwered: Behold he is hid at home. 23. They ranne therefore and tooke him from thence: and he ſtood in the middes of the people, and he was higher then al the people from the ſhoulder and vpward. 24. And Samuel ſaid to al the people: Certes you ſee whom our Lord hath choſen, that there is not the like to him in al the people. And al the people cried, and ſayd: God ſaue the King. 25. And Samuel ſpake to the people the law of the Kingdome, and wrote it in a booke, and layd it vp before our Lord: and Samuel diſmiſſed al the people, euerie one into his owne houſe. 26. But Saul alſo departed vnto his houſe into Gabaa: & there went with him part of the armie, they whoſe harts God had touched. 27. But the children of Belial ſayd: What, thal this fellow be able to ſaue vs? and they deſpiſed him, & brought him not preſents: but he diſſembled as though he heard not.

(e) By and by alſo the guift of prophecie.

(f) Their ſuperiour.

(g) By lot the people were aſſured that the election was of God. 5. *Greg. ibidem.*

CHAP. XI.

Ammonites fighting againſt Iabes Galaad, and the citie readie to yeald, 5. Saul gathereth an armie, 11. ouerthroweth the enimie, 14. and is eſtablished King.

AND it came to paſſe as it were a month after, Naas the Ammonite aſcended, and began to fight againſt Iabes of Galaad. And al the men of Iabes ſayd to Naas: Make a league with vs, and we wil ſerue thee. 2. And Naas the Ammonite anſwered them: In this wil I make a league with you, that I may plucke out the right eyes of you al, and may make you a reproch in al Iſrael. 3. And the ancients of Iabes ſayd to him: Grant vnto vs ſeuen daies, that we may ſend meſſengers vnto al the coaſts of Iſrael: & if there ſhal not be that may defend vs, we wil come forth to thee. 4. The meſſengers therefore came into Gabaa of Saul: and they ſpake theſe words, in the hearing of the people: and al the people lifted vp their voice, and wept. 5. And behold Saul came, folowing oxen out of the field, and ſayd: What ayleth the people that they weep? And they told him the words of the men of Iabes. 6. And the Spirit of our Lord ſeazed on Saul, when he had heard theſe words, and his furie was exceeding wrath. 7. And taking both the oxen, he cut them into pieces, & ſent them into al the coaſts of Iſrael by meſſengers, ſaying: Whoſoeuer ſhal not goe forth, and folow Saul and Samuel, ſo ſhal it be done to his oxen. Therefore the feare of our Lord inuaded the people, and they went forth as it were one man. 8. And he numbred them in Bezec: and there were of the children of Iſrael three hundred thouſand: and of the men of Iuda thirtie thouſand. 9. And they ſayd to the meſſengers that came: Thus ſhal you ſay to the men, that are in Iabes Galaad: To morow, whē the ſunne ſhal waxe hot, you ſhal haue reliefe. The meſſengers therefore came, & told the men of Iabes: Who were glad. 10. And they ſaid: In the morning (*a*) we wil come forth to you: & you ſhal doe to vs whatſoeuer ſhal pleaſe you. 11. And it came to paſſe, when the morow was come, Saul ſet the people into three parts: & entred into the middes of the campe in the morning watch, and ſtrucke Ammon vntil the day waxed hot, & the reſt were diſperſed, ſo that there were not left amōg thē two together. 12. And the people ſayd to Samuel: Who is this that ſaid: what, ſhal Saul reigne ouer vs: Giue vs the men and we wil kil thē. 13. And Saul ſayd: No man ſhal be killed this day, becauſe our Lord this day hath relieued Iſrael: 14. And Samuel ſaid to the people: Come and let vs goe into Galgal, and let vs renew there a Kingdome. 15. And al the people went into Galgal, and there they made Saul

(*a*) As the men of Iabes deluded their enimies by equiuocation, ſo ſpeaking that they were otherwiſe vnderſtood then they ment: ſo the ſeruants of God being tempted with concupiſcence of gloutonie (ſignified by *Naas*) muſt deceiue their carnal appetite, by promiſing to ſatisfie the deſire of the flesh, but in deed keep ſuch temperance, as they may kil the cōcupiſcence, and not be killed by it. S. *Greg. li 5. c. 1. in 1. Reg. 11.*

King before our Lord in Galgal, and they immolated there pacifike victimes before our Lord. And Saul reioyced there, and al the men of Israel exceedingly.

CHAP. XII.

Samuel being iustified by the people for his good behauiour, 6. chargeth them with ingratitude towards God, 14. admonishing them, and shewing by a signe, that they offended in demanding a King. 20. Exorteth them now to serue God, promiseth to pray for them, and forewarneth that they shal receiue as they deserue.

AND Samuel sayd to al Israel: Behold I haue heard your voice according to al things which you haue spoken to me, and I haue appointed a King ouer you. 2. And now the King goeth before you: and I am waxen old and haue gray haires: moreouer my sonnes are with you: therfore hauing conuersed with you from my youth vntil this day, loe I am readie. 3. Speake of me before our Lord, and before his Christ, whether I haue taken any mans oxe, or asse: If I haue calumniated any man, if I haue oppressed any man, if I haue taken guift of any mans hand: and I wil contemne that same this day, and wil restore it to you. 4. And they said: thou hast not calumniated vs, nor oppressed vs, nor taken ought of any mans hand. 5. And he sayd to them: Witnes is our Lord against you, and witnes is his (*a*) Christ in this day, that you haue not found any thing in my hand. And they said: Witnes. 6. And Samuel said to the people: Our Lord who made Moyses & Aaron, & brought our fathers out of the Land of Ægypt is present. 7. Now therefore stand, that I may contend in iudgement against you before our Lord, concerning al the mercies of our Lord, which he hath done with you, and with your fathers: 8. how Iacob entred into Ægypt, and your fathers cried to our Lord: and our Lord sent Moyses and Aaron, and brought your fathers out of Ægypt: and placed them in this place. 9. Who forgat our Lord their God, and he deliuered them in the hand of Sisara master of the hoste of Hasor, and in the hand of the Philisthiims, and in the hand of the King of Moab, and they fought against them. 10. But afterward they cried to our Lord, & said: We haue sinned, because we haue forsakē our Lord, & haue serued Baalim & Astaroth: now therfore deliuer vs frō the hād of our enemies, & we wil serue thee. 11. And our Lord sēt Ierobaal, & * Badan, & Iepte, & Samuel, and deliuered you from the hād of your enemies round about, & you dwelt securely. 12. But you seeing that Naas, King of the children of Ammon was come against you, you said to me:

mightie Samson.

a] The annointed King.

(*b*) Not

(b) Not ſo, but a King ſhal reigne ouer vs: whereas our Lord your God did reigne among you. 13. Now therfore your King is readie, whom you haue choſen and deſired: behold our Lord hath giuen you a King. 14. If you ſhal feare our Lord, and ſerue him, & heare his voice, and not exaſperate the mouth of our Lord: both you, & the King which reigneth our you, ſhal be folowers of our Lord your God: 15. but if you wil not heare the voice of our Lord, but ſhal exaſperate his words, the hand of our Lord ſhal be vpon you, & vpon your * fathers. 16. But now alſo ſtād, & ſee this great thing which our Lord wil doe in your ſight. 17. Is it not wheate harueſt to day? I wil cal vpon our Lord, & he wil giue* noyſes & rayne: and you ſhal know, & ſee that you haue done great euil to your ſelues in the ſight of our Lord, deſiring a King oueryou. 18. And Samuel cried to our Lord, & our Lord gaue noyſes & rayne in that day 19. And al the people feared exceedingly our Lord and (c) Samuel. And al the people ſaid to Samuel: Pray for thy ſeruants to our Lord thy God, that we die not. for we haue added euil to al our ſinnes, that we deſired vnto vs a King. 20. And Samuel ſaid to the people: Feare not, you haue done al this euil: but yet depart not from the (d) backe of our Lord, but ſerue our Lord in al your hart. 21. And decline not after vaine things, which ſhal not profite you, nor deliuer you, becauſe they are vaine. 22. And our Lord wil not forſake his people for his great name: becauſe our Lord hath ſworne to make you a people to himſelf. 23. And farre from me be this ſinne in our Lord, that I ſhould ceaſe to pray for you, and I wil teach you the good and right way. 24. Therefore feare our Lord, and ſerue him in truth and from your whole hart. for you haue ſeen the great workes which he hath done among you. 25. But if you ſhal perſeuer in malice, both you and your King ſhal perish together.

(b) They ment that they would not be ruled & protected as hi therto they had been, by Dukes & Iudges ordained & ſent immediately by God, but would haue a King to reigne ouer them: imagining that ſo they ſhould be better protected, and defended from forraine enemies: wherin they preferred their owne cōceit & iudgement before Gods diſpoſition, and therefore this ſinne is often here inculcated, and much reprehēded *S. Greg. l. 5. c. 2. in 1. Reg. 12.*

(c) They feared God ſo much the more, becauſe they feared alſo his ſeruant.

(d) For ſinners to come before Gods face were preſumption, not to come to his back, or to depart from thence, were deſperation. So Marie Magdalē with feare & hope approached & taried at Chriſts back. *Luc 7. S. Greg. loco citato.*

* gouernours. *S. Greg.* thunder.

CHAP. XIII.

Saul and Ionathas preuaile in battel againſt the Philiſthiims. 5. Who increaſing their forces, the Iſraelites for feare fly away and hide themſelues. 8. Samuel not comming to the campe, Saul preſumeth to offer ſacrifice, 11. for which Samuel reproueth him, and declareth that his Kingdome ſhal be tranſlated to an other. 17. The Philiſthiims oppreſſe the Iſraelites, and depriue them of armour.

(a) Saul beginning to reigne was innocent & humble as a child of one yeare.

(b) And in that ſtate reigned the firſt two yeares. *S. Greg. in hunc locum.*

A CHILD of (a) one yeare was Saul when he began to reigne, and (b) two yeares he reigned ouer Iſrael. 2. And Saul choſe to himſelfe three thouſand of Iſrael: and there were with Saul two thouſand in Machmas, and in the mount of bethel: and a thouſand with Ionathas in Gabaa of Beniamin. Moreouer the reſt of the people he ſent backe euerie

man

man into their tabernacles: 3. And Ionathas ſtruck the garriſon of the Philiſthiims, which was in Gabaa. Which when the Philiſthiims had heard, Saul ſounded with the trumpet in al the land, ſaying: Let the Hebrewes heare. 4. And al Iſrael heard this manner of bruit: Saul hath ſtruckē the garriſon of the Philiſthiims: & Iſrael tooke courage againſt the Philiſthiims. The people therfore cried after Saul in Galgal. 5. And the Philiſthiims were gathered together to fight againſt Iſrael, thirtie thouſand chariots, and ſix thouſand horſemen, and the reſt of the common people, as the ſand which is in the ſea ſhore very much. And going vp they camped in Machmas at the Eaſt of Bethauen. 6. Which when the men of Iſrael had ſeen themſelues put in a ſtreict (for the people was afflicted) they hid themſelues in caues, and in ſecret places, in rocks alſo, and in dennes, and in ceſternes. 7. And the Hebrewes paſſed Iordan into the Land of Gad and Galaad. And when Saul was yet in Galgal, al the people was ſore afrayd, which folowed him. 8. And he expected ſeuen daies according to the appointment of Samuel, and Samuel came not into Galgal, and the people ſlipt away from him. 9. Saul therfore ſaid: Bring me the holocauſte, and the pacifikes. And he offered the holocauſte. 10. And when he had finiſhed offering the holocauſte, behold Samuel came: and Saul went forth to meet him & ſalute him. 11. And Samuel ſpake to him. What haſt thou done? Saul anſwered: Becauſe I ſaw that the people ſlipt from me, and thou waſt not come according to the dayes appointed, moreouer the Philiſthiims were gathered together into Machmas, 12. I ſaid: Now wil the Philiſthiims come downe to me into Galgal, and I haue not pacified the face of our Lord. Compelled by neceſſitie, I offered the holocauſte. 13. And Samuel ſaid to Saul: Thou haſt (c) done fooliſhly, neither haſt thou kept the cōmandments of our Lord thy God, which he cōmanded thee. Which (d) if thou hadſt not done, euen now had our Lord prepared thy Kingdom ouer Iſrael for euer, 14. but thy Kingdō ſhal no tarder ariſe. Our Lord hath ſought him a man according to his hart: and him hath our Lord commanded to be Prince ouer his people, becauſe thou haſt not obſerued the things which our Lord commanded. 15. And Samuel aroſe & went vp frō Galgal into Gabaa of Beniamin. And numbred the people, which were found with him, as it were ſix hundred mē. 16. And Saul and Ionathas his ſonne, and the people that were found with thē, was in Gabaa of Beniamin: moreouer the Philiſthiims had pitched in Machmas. 17. And there iſſued forth to prey from the of Philiſthiians three companies. One companie went on againſt the way of Ephra to the Land of Saul. 18. Moreouer an other went by the way of Bethhoron, and the third had turned it-ſelf to the way of the border, in the valley Seboim againſt the deſert. 19. Moreouer there was not found an yrō ſmith in al the Lād of Iſrael, for the Philiſthiims had ſo prouided, leſt perhaps the Hebrewes ſhould make ſword or ſpeare. 20. Al Iſrael therefore went downe to the Philiſthiims, that euerie man might

(c) He offended in offering ſacrifice, being neither a Prieſt, nor extraordinarily allowed to doe that office, and for this & other faults was depoſed.

(d) Gods foreſight of ſinne, & preordination to puniſh it, taketh not away freewil, nor poſsibilitie of well deeing, nor of reward *S. Aug. li. 3 c. 4. de lib. arbit.*

whet his plough culter, and ſpade, and axe, and rake. 21. Therefore the edges of the ſhares, and ſpades, and forks with three teeth, and axes were blunt, euen to the godeprick, which was to be mended. 22. And when the day was come to fight, there was not found ſword and ſpeare in the hand of al the people, that was with Saul and Ionathas, except Saul and Ionathas his ſonne. 23. And the ſtation of the Philiſthiims went forth, to paſſe vp into Machmas.

CHAP. XIIII.

Ionathas truſting in God, accompanyed with one man, his father not knowing, goeth into the Philiſthiims campe, killeth twentie men, and troubleth their whole armie. 16. Saul vnderſtanding the ſame, approcheth with his armie, and they get a great victorie. 24. But Saul hauing commanded vnder paine of death, that none ſhould eate til night, Ionathas for taſting a little honie (though ignorant of the prohibition) is iudged to die. 45. But the people oppoſe themſelues, and deliuer him from death. 47. Saul proſpereth in his Kingdome, with his familie.

AND it chanced on a certaine day, that Ionathas the ſonne of Saul ſayd to the yong man that bare his armour: Come and let vs paſſe to the gariſon of the Philiſthiims, which is beyond yonder place. But to his father he told not this ſame thing. 2. Moreouer Saul abode in the vtmoſt part of Gabaa vnder the pomegranate tree, which was in Magron: and the people with him was about ſix hundred men. 3. And Achias the ſonne of Achitob the brother of Ichabod the ſonne of Phinees, which was borne of Heli the Prieſt of our Lord in Silo, bare the ephod. But the people alſo was ignorant whither Ionathas was gone. 4. And there were between the aſcents, by the which Ionathas endeauoured to paſſe vnto the gariſon of the Philiſthiims, rockes ſtanding vp on both ſides, and as it were in manner of teeth ſtiep broken rockes on either ſide, the name of one Boſes, and the name of the other Sene: 5. one rocke ſtanding out toward the North ouer-againſt Machmas, and the other to the South, againſt Gabaa. 6. And Ionathas ſayd to the yong man that bare his armour: Come, let vs paſſe to the ſtation of theſe vncircumciſed, if happily our Lord wil make for vs: becauſe it is not hard for our Lord to ſaue either in manie or in few. 7. And his eſquier ſayd to him: Doe al things which pleaſe thy mind: goe whither thou deſireſt, and I wil be with thee whereſoeuer thou wilt. 8. And Ionathas ſayd: Behold we paſſe to theſe men. And when we ſhal appeare to them, 9. if they ſhal ſpeake to vs in this manner: Tarie til we come to you: let vs ſtand in our place, & not goe vp to them. 10. But if they ſhal ſay: Come vp to vs: let vs goe vp, becauſe our Lord hath

deli-

deliuered them in our hands, (a) this ſhal be a ſigne vnto vs. 11. Both of them therefore appeared to the ſtation of the Philiſthiims: and the Philiſthiims ſayd: Behold the Hebrewes come out of the caues, wherein they were hid. 12. And the men of the garriſon ſpake to Ionathas and to his eſquier, and ſayd: Come vp to vs, and we wil ſhew you a thing. And Ionathas ſayd to his eſquier: Let vs goe vp, folow me: for our Lord hath deliuered them into the hands of Iſrael. 13. And Ionathas went vp on his hands and feete creeping, and his eſquier after him. Therefore ſome fel before Ionathas, other ſome his eſquier folowing ſlew. 14. And the firſt ſlaughter, which Ionathas and his eſquier made, was as it were of twentie men, in the halfe part of an aker, which a yoke of oxen is wont to plough in a day. 15. And there was made a miracle in the campe, through the fields: yea and al the people of their gariſon which had gone to take preyes, was aſtoniſhed, and the land was troubled: and it happened as a miracle from God. 16. And the watchmen of Saul, which were in Gabaa of Beniamin, looked, and loe a multitude ouerthrowen, and flying hither and thither. 17. And Saul ſayd to the people, which was with him: Enquire, and ſee who is gone from vs. And when they had ſought, it was found that Ionathas was not preſent and his eſquier. 18. And Saul ſayd to Achias: Bring the arke of our Lord. (for the arke of God was there that day with the children of Iſrael.) 19. And whē Saul ſpake to the Prieſt, there aroſe a great tumult in the campe of the Philiſthiims: and it grew by litle and litle, and ſounded more cleerly. And ſaul ſayd to the Prieſt: (b) Draw together thy hand. 20. Saul therefore and al the people that was with him ſhouted together, and they came to the place of the fight: and behold euerie mans ſword had been turned to his neighbour, and a ſlaughter exceeding great. 21. But the Hebrewes alſo which had been with the Philiſthiims yeſterday and the day before, and went vp with them in the campe, returned to be with Iſrael, which were with Saul and Ionathas. 22. Al the Iſraelites alſo which had hid themſelues in mount Ephraim, hearing that the Philiſthiims were fled, ioyned themſelues with their fellowes in battel. And there were with Saul as it were ten thouſand men. 23. And our Lord in that day ſaued Iſrael, and the fight reached as farre as Bethauen. 24. And the men of Iſrael were ioyned among themſelues in that day: and Saul adiured the people, ſaying: Curſed be the man that ſhal eate bread vntil euening, til I be reuēged of myne enemies. And the whole people did eate no bread: 25. and al the common people of the land came into a foreſt, wherein was honie vpō the face of the field. 26. The people therefore entred into the foreſt, and there appeared dropping honie, and no man put his hand to his mouth, for the people feared the oath. 27. But Ionathas had not heard when his father adiured the people: & he put forth the tip of the rod which he had in his hand, and dipped it into a honie combe: and he turned his hand to his mouth, and his eies were illuminated 28. And

(a) Ominous ſpeaches are proued by this and ſome other examples to be ſometimes of God, though ſometimes this kind of obſeruation is ſuperſticious. As before is noted, *Gen.* 24.

(b) Pray no more nor expect no longer: ſo they proceeded to battel without further warrant.

one of the people anſwering, ſayd: Thy father hath bound the people with an oath, ſaying: Curſed be the man that ſhal eate bread this day. (and the people was faynt.) 29. And Ionathas ſayd: (c) My father hath troubled the land: your ſelues haue ſeen that myne eies are illuminated, becauſe I haue taſted a litle of this honie: 30. how much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater plague in the Philiſthiims? 31. They ſtrucke therefore in that day the Philiſthiims frō Machmas vnto Aialon. And the people was wearied exceedingly: 32. and being turned to the prey tooke ſheep, and oxen, and calues, and ſlew them on the ground: and the people did eate (d) with bloud. 33. And they told Saul ſaying that the people had ſinned to our Lord, eating with bloud. Who ſayd: You haue tranſgreſſed: Role to me euen now a great ſtone. 34. And Saul ſayd: Diſperſe your ſelues among the common people, and tel them that euerie man bring me his oxe and ramme, and kil ye them vpon this ſame, and eate, and you ſhal not ſinne to our Lord eating with bloud. Al the people therefore brought euerie man his oxe in his hand vntil night: and ſlew them there. 35. And Saul built an altar to our Lord; and then firſt did he begin to build an altar to our Lord. 36. And Saul ſayd: Let vs fal vpon the Philiſthiims by night, and let vs ſpoyle them til it waxe light in the morning, neither let vs leaue a man of them. And the people ſayd: Doe al that ſeemeth good in thyne eies. And the Prieſt ſayd: Let vs approach hither to God. 37. And Saul conſulted our Lord: Shal I purſue the Philiſtiims? wilt thou deliuer them into the hands of Iſrael? And (e) he anſwered him not in that day. 38. And Saul ſayd: Bring hither al the corners of the people: and know, and ſee by whom this ſinne hath chanced to day. 39. Our Lord the Sauiour of Iſrael liueth, that if it were done by Ionathas my ſonne, he ſhal die without reuoking. Whereunto none of the people gayneſayd him. 40. And he ſayd to al Iſrael: Be you ſeparated into one ſide, and I with Ionathas my ſonne wil be on the other ſide. And the people anſwered Saul: Doe what ſeemeth good in thyne eies. 41. And Saul ſayd to our Lord: Lord God of Iſrael, giue a ſigne: and Ionathas was caught and Saul, and the people went forth. 42. And Saul ſayd: Caſt ye lot between me, and Ionathas my ſonne. And (f) Ionathas was taken. 43. And Saul ſayd to Ionathas: Tel me what thou haſt done. And Ionathas told him, and ſayd: Taſting I taſted in the tippe of the rod which was in myne hand a litle honie, & behold I die. 44. And Saul ſayd: Theſe things doe God to me, & theſe things adde he, that dying thou ſhalt die Ionathas. 45. And the people ſaid to Saul: Shal Ionathas then die, which hath made this great ſaluation in Iſrael? this is vnlawful: our Lord liueth, if there ſhal fal a haire from his head vpon the ground, becauſe with God hath he wrought to day. The people therefore deliuered Ionathas, that he ſhould not die. 46. And Saul retyred, neither did he purſue the Philiſtiims: moreouer the Philiſtiims departed into their places.

47. And

(c) Ionathas was excuſed by ignorance, & by neceſſitie; and therfore was iuſtly deliuered by the people; and his father offended, in not excepting the caſe of neceſſitie, & through more eagre zeale of reuenge, then he had warrant from God, whoſe anſwer he would not expect. v. 19.

(d) Wherof followed alſo another ſinne, that the people fainting for lacke of meate did eate flesh with the bloud, contrarie to the law.

(e) Before, v. 19 Saul would not expect Gods anſwer: now therfore God wil not anſwer him.

(f) Ionathas was found to haue trāſgreſſed the vnaduiſed cōmandment, but Saul himſelf was in a greater fault of raſh proceeding, & vndiſcreet cōmanding.

47. And Saul, his Kingdome being eſtabliſhed ouer Iſrael, fought round about againſt al his enemies, againſt Moab, & the children of Ammon, and Edom, and the Kings of Soba, and the Philiſthians: and whither ſoeuer he turned himſelf, he ouercame. 48. And gathering together an armie, he ſtrucke Amalec, and deliuered Iſrael from the hand of the ſpoylers thereof. 49. And the ſonnes of Saul, were Iunathas and Ieſui, and Melchiſua: and the names of his two daughters, the name of the firſt borne Merob, and the name of the yonger Michol. 50. And the name of Sauls wife, Achinoam the daughter of Achimaas: and the name of the Prince of his hoſt Abner, the ſonne of Ner, the coſin german of Saul by the father. 51. Moreouer Cis was the father of Saul, and Ner the father of Abner, the ſonne of Abiel. 52. And there was mightie battel againſt the Philiſthians al the dayes of Saul. For whomſoeuer Saul had ſeen a valiant man, and fit for battel, he ioyned him to himſelfe.

CHAP. XV.

Saul is commanded vtterly to deſtroy the Amalechites, 8. but he taking Agag their King ſpareth his life, & thoſe of the prey. 10. For which diſobedience (20. though pretending that the beſt things were reſerued for ſacrifice) he is depoſed from his Kingdome. 24. Then acknowleageth his fault. 32. Samuel cutteth Agag in pieces, 35. and mourneth for Saul.

AND Samuel ſaid to Saul: Our Lord ſent me to annoint thee King ouer his people Iſrael; now therefore heare the voice of our Lord: 2. Thus ſayth the Lord of hoſts: I haue recounted whatſoeuer Amalec hath done to Iſrael: how he reſiſted them in the way when they came vp out of Ægypt. 3. Now therefore goe, and (*a*) ſtrike Amalec, and (*b*) deſtroy al that he hath: ſpare him not, and couet not ought of his things: but kil from man vnto woman, both child & ſuckling, oxe and ſheep, camel and aſſe. 4. Saul therefore commanded the people, and numbred them as it were lambes: two hundred thouſand footmē, & tē thousād of the mē of Iuda. 5. And whē Saul was come vnto the citie of Amalec, he laid ambushmēts in the torrent. 6. And Saul ſaid to the Cineite: Goe ye, retyre & depart frō Amalec: leſt perhaps I wrap thee in with him. for thou haſt done mercie with al the children of Iſrael, when they deſcended out of Ægypt. And the Cineite departed out of the middes of Amalec. 7. And Saul ſtrucke Amalec frō Heuila, vntil thou come to Sur, which is ouer-againſt Ægypt. 8. And he apprehended Agag the King of Amalec aliue: but al the common people he ſlew in the edge of the ſword. 9. And Saul and the people ſpared Agag, & the beſt flocks of ſheep & heards, & the garments & rammes, & al things,

(*a*) Amalec is ſtrucken when the fleſh is chaſticed by abſtinence.

(*b*) Deſtroyed when the mind is reſtrained frō vncleane cogitations. S. *Greg. li. 6. c. 1. in 1 Reg. 15.*

that were fayre, neither would they deſtroy them: but whatſoeuer was vile and refuſe, that they deſtroyed. 10. And the word of our Lord was made to Samuel, ſaying: 11. It repenteth me that I haue made Saul King: becauſe he hath forſaken me, & hath not fulfilled my words in worke. And Samuel was ſtrucken ſad, and cried to our Lord al the night. 12. And when Samuel had riſen in the night, to goe to Saul in the morning, it was told Samuel, that Saul was come into Carmelus, and had erected to himſelfe a triumphant arch, and returning was paſſed, & gone into Galgal. Samuel therefore came to Saul, and Saul offered an holocauſt to our Lord of the firſt of the preyes, which he had brought from Amalec. 13. And when Samuel was come to Saul, Saul ſaid to him: Bleſſed be thou to our Lord, I haue fulfilled the word of our Lord. 14. And Samuel ſayd: And what is this voice of flocks, which ſoundeth in myne eares, and of heards, which I heare? 15. And Saul ſaid: They haue brought them from Amalec: for the people hath ſpared the better ſheep and heards that they might be immolated to our Lord thy God, but the reſt we haue ſlaine. 16. And Samuel ſaid to Saul: Suffer me, and I wil ſhew thee what our Lord hath ſpoken to me this night. And he ſayd to him: Speake. 17. And Samuel ſaid: When thou waſt a little one in thyne owne eyes, (*e*) was thou not made chief in the tribes of Iſrael? And our Lord annointed thee to be King ouer Iſrael, 18. and our Lord ſent thee on the way, and ſayd: Goe, and kil the ſinners of Amalec, and thou ſhalt fight againſt them vntil the vtter deſtructiō of them. 19. Why therefore haſt thou not heard the voice of our Lord: but art turned to the prey, & haſt done euil in the eies of our Lord? 20. And Saul ſaid to Samuel: Yea I haue heard the voice of our Lord, & haue walked in the way by which our Lord ſent me, & haue brought Agag the King of Amalec, & Amalec I haue ſlaine. 21. But the people took of the prey ſheep and oxen, the principal of thoſe things which were ſlaine, to immolate to our Lord their God in Galgal. 22. And Samuel ſaid: Why? wil our Lord haue holocauſts and victimes, and not rather that the voice of our Lord be obeyed? For (*d*) BETTER IS OBEDIENCE THEN VICTIMES: and to harken rather then to offer the fat of rammes. 23. Becauſe it is as it were the ſinne of inchantment, to reſiſt, & as it were the wickednes of idolatrie, to refuſe to obey. For as much therefore as thou haſt reiected the word of our Lord, our Lord hath reiected thee, that thou ſhalt not be King. 24. And Saul ſaid to Samuel: I haue ſinned, becauſe I haue tranſgreſſed the saying of our Lord, and thy words, fearing the people, and obeying their voice. 25. But now beare I beſeech thee my ſinne, and returne with me, that I may adore our Lord. 26. And Samuel ſayd to Saul: I wil not returne with thee, becauſe thou haſt reiected the word of our Lord, and our Lord hath reiected thee that thou ſhalt not be King ouer Iſrael. 27. And Samuel turned himſelfe to depart: but he caught the hemme of his cloke, which alſo did rend. 28. And Samuel ſaid to him: Our Lord hath rent the Kingdome of Iſrael from thee this day, and hath deliuered it

(*e*) When Saul was humble he was exalted, now being proud he is reiected.

(*d*) By ordinarie ſacrifices, we giue our externall goods to God, by obedience we giue our ſelues. *S. Greg. l. 6. c. 2. in 1. Reg. 15.*

to thy neighbour better then thou. 29. Moreouer the Triumpher in Israel wil not spare, and he wil not be turned with repentance: for neither is he a man that he may repent. 30. But he said: I haue sinned: howbeit now honour me before the ancients of my people, and before Israel, & returne with me, that I may adore our Lord thy God. 31. Samuel therefore returning folowed Saul: & Saul adored our Lord. 32. And Samuel said: Bring vnto me Agag the King of Amalec. And Agag was presented to him very fat, trembling. And Agag sayd: Doth bitter death thus separate? 33. And Samuel said: As thy sword hath made women without children, so shal thy mother among women be without children. And Samuel hewed him into pieces before our Lord in Galgal. 34. And Samuel departed into Ramatha: but Saul ascended vnto his house into Gabaa. 35. And Samuel saw Saul no more vnto the day of his death: but yet Samuel lamented Saul because it (e) repented our Lord that he had appointed him King ouer Israel.

(e) God is said improperly to repent, when he altereth the thing that he did before. S. *Amb. li. de Noe c. 4.*

CHAP. XVI.

Samuel by Gods commandment annointeth Dauid King. 14. Gods spirite parteth from Saul, and a wicked spirite vexeth him. 16. The vexation is mitigated by Dauids playing on a harpe.

AND our Lord said to Samuel: How long dost thou mourne Saul, whom I haue reiected that he rule not ouer Israel? fil thy horne with oile, and come, that I may send thee to Isai the Bethlehemite: for I haue prouided me a King among his sonnes. 2. And Samuel said: How shal I goe? for Saul wil heare of it, and wil kil me. And our Lord said: A calfe of the heard shalt thou take in thy hand, and shalt say: I am come to immolate vnto our Lord. 3. And thou shalt cal Isai to the victime, and I wil shew thee what thou must doe, and thou shalt annoint whomsoeuer I shal shew to thee. 4. Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancients of the citie marueled meeting him, and they said: Is thy entrance peaceable? 5. And he said: Peaceable: I am come to immolate vnto our Lord, be ye sanctified and come with me that I may immolate. He therefore sanctified Isai and his sonnes, and called them to the sacrifice. 6. And when they were entred in, he saw Eliab, and said: Is there before our Lord his Christ? 7. And our Lord said to Samuel: Respect not his countenance, nor the talnes of his stature: because I haue reiected him, neither doe I iudge according to the looke of man: for man seeth those things which appeare, but our Lord " beholdeth the hart. 8. And Isai called Aminadab, and brought him before Samuel. Who said:

The third part. Dauids annointing, his vertues, & persecution.

Neither

Neither this hath our Lord choſen. 9. And Iſai brought Samma, of whom he ſaid: This alſo hath not our Lord choſen. 10. Iſai therefore brought his ſeauen ſonnes before Samuel: & Samuel ſayd to Iſai: Our Lord hath not choſen of theſe. 11. And Samuel ſayd to Iſai: Are al thy ſonnes now fully come? Who anſwered: Yet there is left a litle one, & he feedeth ſheep. And Samuel ſayd to Iſai: Send, and bring him: for neither wil we ſit downe til he come hither. 12. He ſent therefore, and brought him. And he was red and beautiful to behold, and of a comelie face. And our Lord ſaid: Ariſe, and annoint him, for he it is. 13. Samuel therefore tooke the horne of oile, & annointed him in the middes of his brethren: and the Spirit of our Lord from that day & ſo forward was directed vpon Dauid: & Samuel riſing went into Ramatha. 14. And the Spirit of our Lord departed from Saul, and a wicked ſpirit vexed him (a) from our Lord. 15. And the ſeruants of Saul ſaid to him: Behold an euil ſpirit of God vexeth thee. 16. Let our Lord command, and thy ſeruants which are before thee wil ſeeke a man skilful to (b) play on the harpe, that when the euil ſpirit of our Lord ſhal take thee, he may play with his hand, and thou beare it more eaſily. 17. And Saul ſayd to his ſeruants: Prouide me therefore ſome man that playeth wel, and bring him to me. 18. And one of the ſeruants anſwering, ſayd: Behold I haue ſeen the ſonne of Iſai the Bethlehemite skilful to play, and very valiant in ſtrength, and a warlike man, and wiſe in his words, & a beautiful man: and our Lord is with him. 19. Saul therfore ſent meſſengers to Iſai ſaying: Send vnto me Dauid thy ſonne, which is in the paſtures. 20. Iſai therefore tooke an aſſe loaden with loaues, and a flagon of wine, and one kid of the goats, and ſent it by the hand of Dauid his ſonne to Saul. 21. And Dauid came to Saul, and ſtood before him: but he loued him exceedingly, and was made his eſquier. 22. And Saul ſent to Iſai, ſaying: Let Dauid ſtand in my ſight: for he hath found grace in myne eies. 23. Therefore whenſoeuer the euil ſpirit of our Lord caught Saul, Dauid tooke his harpe, & ſtrucke with his hand, & Saul was refreſhed, and waxed better, for the euil ſpirit departed from him.

(a) By Gods permiſſion. S. *Aug. li. 2. q 1. ad Simplician. S. Beda. qq. in 1. Reg. c. 5.*

(b) Naturally (as theſe men truly iudged) muſike helpeth ſome diſpoſition of humours, & draweth alſo the mind from ſo vehement apprehenſion of afflictions: but here it ſeemeth more probable that God ſupernaturally relieued Saul by Dauids playing on the harpe, together with his ſincere deuotiō, for more manifeſt condemnation of the one, and iuſtification of the other. *Glo. ordin. S. Greg.*

ANNOTATIONS.

CHAP. XVI.

How Saints & Prophets know mens thoughts.

7. *Beholdeth the hart.*] It is proper to God to ſee the ſecret cogitations of mens harts, of himſelfe and by his owne power. And glorified Saints know our cogitations by ſeeing God, in whom al things appeare, that perteine to their ſtate, and for the profit of others. *S. Aug. li. de cura pro mortuis, c. 15. S. Greg. li. 12. c. 13. Moral.* Prophets being yet mortal, by inſpirations doe alſo ſee ſecret cogitations. *1. Reg. 9. 3. Reg. 14. &c.*

CHAP. XVII.

Goliath a Philiſtian chalengeth anie one of Iſrael to combate. 12. Dauid being ſent by his father to viſit his brethren, 23. and hearing al Iſrael ſo reprochfully prouoked, offereth to vndertake the chalenge: 34. shewing by former actes that he dare accept it. 37. And ſo by Gods ſpecial helpe wherein he truſteth, 49. ouerthroweth the chalenger with a ſtone of his ſling, and cutteth off his head with his owne ſword. 51. the Philiſtiims flying are ſlaine, and Dauid bringeth the mans head to Saul.

AND the Philiſthiims gathering together their companies vnto battel, aſſembled into Socho of Iuda: and camped between Socho and Azeca in the borders of Dommim. 2. Moreouer Saul and the children of Iſrael being gathered together came into the Valley of terebinth, and they put the armie in aray to fight against the Philiſthiims. 3. And the Philiſthiims ſtood vpon the mountaine on this ſide, and Iſrael ſtood vpon the mountaine on the other ſide: and the valley was between them. 4. And there came forth a man that was a baſtard from the campe of the Philiſtians, named (*a*) Goliath, of Geth, in height ſix cubits and a palme: 5. and a helmet of braſſe vpon his head, & he was clothed with a cote of mayle linked. moreouer the weight of his cote of mayle was fiue thouſand ſicles of braſſe: 6. and he had braſſen boots on his thighs, and a target of braſſe couered his ſhoulders. 7. And the ſhaft of his ſpeare was as it were a weauers beame, and the verie yron of his ſpeare had ſix hundred ſicles of yron: and his eſquier went before him. 8. And ſtanding he cried againſt the bands of Iſrael, & ſayd to them: Why came you prepared to fight? Am not I a Philiſtian, and you the ſeruants of Saul? Chooſe out a man of you, and let him deſcend to fight hand to hand. 9. If he ſhal be able to fight with me, & ſtrike me, we wil be ſeruants to you: but if I ſhal preuaile, & ſhal beate him, you ſhal be ſeruants, & ſhal ſerue vs. 10. And the Philiſtian ſayd: I haue defyed the bands of Iſrael this day: Giue me a man, and let him fight with me hand to hand. 11. And Saul and al the Iſraelites hearing ſuch words of the Philiſtian, were aſtonished, and feared exceedingly. 12. And there was Dauid the ſonne of a man that was an Ephrathcite, of whom there was mention before, of Bethlehem Iuda, whoſe name was Iſai, who had eight ſonnes, and he was in the dayes of Saul an old man, and aged among men. 13. And his three elder ſonnes went after Saul into battel: and the names of his three ſonnes, which went to battel, were Eliab the firſt begotten, and the ſecond Abinadab, the third alſo

(*a*) This bold & impudent chalenger ſignifieth the diuel, or anie archheretike, that prouoketh the Church of God: but is ouercome by the humble of hart and confident in God, & ſlaine with his owne weapon.

Samma: 14. and Dauid was the yongeſt. The three elder therefore hauing folowed Saul, 15. Dauid went, and returned from Saul, to feed his fathers flocke in Bethlehem. 16. But the Philiſtian came forth morning and euening, and ſtood fourtie dayes. 17. And Iſai ſayd to Dauid his ſonne: Take for thy brethren an ephi of polent, & theſe ten loaues, and runne into the campe to thy brethren, 18. and theſe ten litle cheeſes thou ſhalt carie to the tribune: and ſhalt viſite thy brethren, if they doe wel: and learne with whom they are placed. 19. And Saul, and they, and al the children of Iſrael fought in the Valley of terebinth againſt the Philiſthiims. 20. Dauid therefore aroſe in the morning, & commended the flocke to the keeper: and he went loaded as Iſai had commanded him. And he came to the place Magala, and to the hoſt, which iſſuing out to fight had made a ſhout in the battel. 21. For Iſrael had put themſelues in aray, and the Philiſthiims on the contrarie ſide were prepared. 22. Dauid therefore leauing the veſſels which he had brought, vnder the hand of him that was keeper at the begage, ranne to the place of the battel, and asked if al things went wel with his brethren. 23. And when he yet ſpake to them, that man the baſtard appeared comming vp, named Goliath, the Philiſtian of Geth, comming vp from the campe of the Philiſtians: and he ſpeaking theſe ſelf-ſame words, Dauid heard them. 24. And al the Iſraelites when they had ſeen the man, fled from his face, fearing him exceedingly. 25. And ſome one of Iſrael ſayd: Haue you ſeen this man that came vp, to defye Iſrael he came vp? The man therefore (*b*) that ſhal ſtrike him, the King wil giue him his daughter, and he wil make his fathers houſe without tribute in Iſrael. 26. And Dauid ſpake to the men that ſtood with him, ſaying: What ſhal be giuen to the man that ſhal beate this Philiſtian, and ſhal take away the reproch from Iſrael? For who is this vncircumciſed Philiſtian, which hath vpbraided the armies of the liuing God? 27. And the people reported vnto him the ſelf-ſame word, ſaying: Theſe things ſhal be giuen to the man, that ſhal ſtrike him. 28. Which when Eliab his eldeſt brother had heard, when he ſpake with others, he was angrie againſt Dauid, and ſayd: Wherefore cameſt thou? and why haſt thou left thoſe few ſheep in the deſert? I know thy pride, and the wickednes of thy hart: that to ſee the battel thou art come downe. 29. And Dauid ſayd: What haue I done? is there not cauſe to ſpeake? 30. And he went a litle aſide fr him to an other, and ſayd the ſelf-ſame word. And the people anſwered him as before. 31. And the words which Dauid ſpake were heard, and told in the ſight of Saul. 32. To whom when he was brought, he ſpake vnto him: Let not any mans hart be diſcouraged in him: I thy ſeruant wil goe, and wil fight againſt the Philiſtian. 33. And Saul ſaid to Dauid: Thou are not able to reſiſt this Philiſtian, nor to fight againſt him, becauſe thou art a childe, but he is a man of warre from his youth. 34. And Dauid ſayd to Saul: Thy ſeruant did feed his fathers flock, and there came a lyon, * or a beare, and tooke a ramme out of

(*b*) Chriſt ouercomming the diuel receiued the Church to his ſpouſe. *S. Greg.*

* *or, for and. v. 36. 36.*

the

the middes of the flocke : 35. and I purſued them, and ſtrucke them,& plucked them out of their mouth, and they aroſe vp againſt me, and I caught their chinne,& I ſtrangled and ſlew thē. 36. For (c) both the lyon and the beare did I thy ſeruant kil : therefore this vncircumciſed Philiſtian alſo ſhal be as it were one of thē. Now wil I goe & take away the reproch of the people : for who is this vncircumciſed Philiſtian, which hath been ſo hardie to curſe the hoſt of the liuiug God ? 37. And Dauid ſayd : Our Lord which hath deliuered me from the hand of the lion, and of the beare, he wil deliuer me from the hand of this Philiſtian. And Saul ſayd to Dauid: Goe,& our Lord be with thee. 38. And Saul clothed Dauid with his rayments,& put an helmet of braſſe vpon his head, and veſted him with a coate of maile. 39 Dauid therefore being girded with his ſword ouer his rayment, began to proue if he could goe armed : for he was not accuſtomed. And Dauid ſayd to Saul : I can not goe ſo, becauſe I am not vſed,& he layd thē off. 40. And he tooke his ſtaffe, which he had alwaies in his hands,& he choſe him fiue moſt bright ſtones out of the torrent, and caſt them into the ſhepheards skrip, which he had with him,& he tooke a ſling in his hand,& went forth againſt the Philiſtian. 41. And the Philiſtian went, going,& approching againſt Dauid, and his eſquier before him. 42. And when the Philiſtian had ſeen and beheld Dauid, he deſpiſed him. And he was a yong man red and beautiful to behold. 43. And the Philiſtian ſayd to Dauid : Why am I a dogge, that thou commeſt to me with a ſtaffe? And the Philiſtian curſed Dauid in his Gods, 44. and ſayd to Dauid: Come to me, & I wil giue thy fleſh to the foules of the ayre and the beaſts of the earth. 45. And Dauid ſayd to the Philiſtian : Thou commeſt to me with a ſword,& ſpeare,& ſheeld, but I come to thee in the name of the Lord of hoſts, the God of the bands of Iſrael, whom thou haſt defied 46. this day, and our Lord ſhal giue thee in my hand, & I ſhal ſtrike thee, and take away thy head from thee: and I ſhal giue the carcaſſes of the campe of the Philiſthiims this day to the foules of the ayre, and to the beaſts of the earth : that al the earth may know that there is a God in Iſrael. 47. And al this aſſēblie ſhal know, that not in ſword, nor in ſpeare, doth our Lord ſaue, for it is his battel,& he wil deliuer you into our hands. 48. When the Philiſtian therefore was riſen vp,& came & approched againſt Dauid, Dauid made haſt, & ran to the battel againſt the Philiſtian. 49. And he put his hand into his skrip, and tooke one ſtone, and caſt it with the ſling, and fetching it about ſtrucke the Philiſtian in (d) the forehead, and he fel on his face vpō the earth. 50. And Dauid preuailed againſt the Philiſtian with ſling and ſtone, and he ſtrucke, and ſlew the Philiſtian. And whereas Dauid had no ſword in his hand, 51. he ran, and ſtood vpon the Philiſtian, and tooke his ſword, and drew it out of the ſcabard, and ſlew him,& cut off his head. And the Philiſthiims ſeeing that the ſtrongeſt of thē was dead, did flye. 52. And the men of Iſrael & Iuda riſing vp ſhouted,& purſued the Philiſtiās til they came into a valley to the gates

(c) He that hath ouercome the ſpirit of pride & of carnalitie (ſignified by a lion & a beare) is able alſo to ouercome the diuel.

(d) Pride hauing impudencie of the forhead, is ouerthrowne by humilitie of Chriſts croſſe: whoſe ſigne therfore we carie in our forhead. S. Aug li 50. homil. ho. 31.

of Accaron, and there fel wounded of the Philiſthiims in the way of Saraim, as farre as Geth, and as farre as Accaron. 53. And the children of Iſrael returning, after they had purſued the Philiſtians, inuaded their campe. 54. And Dauid taking the head of the Philiſtian brought it into Ieruſalem: but his armour he layd in his tabernacle. 55. And at the ſame time that Saul ſaw Dauid going forth againſt the Philiſtian, he ſayd to Abner the Prince of the armie: (e) Of what ſtocke is this youg man deſcended, Abner? And Abner ſayd: Thy ſoule liueth, o King, if I know. 56. And the King ſayd: Aske thou whoſe ſonne this yong man is. 57. And when Dauid was returned, after the Philiſthian was ſlaine, Abner tooke him, and brought him in before Saul, hauing the head of the Philiſthian in his hand. 58. And Saul ſayd to him: O yong man, of what progenie art thou? And Dauid ſayd: I am the ſonne of thy ſeruant Iſai the Bethlehemite.

(e) Saul knew not Dauid, being perhaps in a ſhepwards habite: though he had not lõg before ſerued & pleaſed him wel. *Ch.16.v.21.*

CHAP. XVIII.

Dauid and Ionathas enter league of freindship. 6. Saul hearing Dauid praiſed aboue himſelf is offended, 10. and vexed with an euil ſpirit attempteth twiſe to kil him: 17. Promiſeth to giue him his eldeſt daughter in mariage, but giueth her to an other, 20. and giueth him the yonger, thereby to ouerthrow him: 25. putting him alſo in more danger, by requiring of him an hundred prepuces of Philiſthiims. 27. Dauid bringeth him two hundred, and his fame increaſeth.

(a) This happened not immediatly after the victorie againſt Goliath, but when Dauid had dwelt ſome time in Sauls houſe, & was very grateful to him, & to al the court & people.

(b) When the praiſes of one import diminiſhing of an other, he that is proud, as Saul now was, is moued to enuie & malice, more & more as the vertues of the other & his praiſes doe increaſe.

AND it came to paſſe, when he had finiſhed to ſpeake vnto Saul, the ſoule of Ionathas was ioyned faſt to the ſoule of Dauid, and Ionathas loued him as his ſoule. 2. And Saul tooke him in that day, and did not grant vnto him to returne into his fathers houſe. 3. And Dauid and Ionathas entred a league, for he loued him as his ſoule. 4. For Ionathas ſtripped himſelf of the cote wherwith he was clothed, and gaue it to Dauid, and the reſt of his garments, vnto his ſword, and bow, and vnto his belt. 5. Dauid alſo went forth to al things whereto ſoeuer Saul ſent him, & he behaued himſelf wiſely: and Saul placed him ouer the men of warre, & he was accepted in the eies of al the people, & ſpecially in the eies of Saules ſeruants. 6. Moreouer (a) when Dauid returned, after he ſtrucke the Philiſtiã, the women came forth from al the tribes of Iſrael, ſinging & dãcing to Saul the King, in timbrels of ioy, & in cornets. 7. And the women ſang, playing and ſaying: Saul ſtrucke a thouſand, and Dauid ten thouſand. 8. And Saul was (b) exceeding angrie, & this word was diſpleaſant in his eies, and he ſayd: They haue giuen Dauid ten thouſand,

and to

& to me they haue giuen a thouſand:what remayneth for him but only the Kingdome?9. Therefore Saul did not looke vpon Dauid with right eies from that day and afterward. 10. And a day after, the euil ſpirit of God inuaded Saul, and he prophecied in the middes of his houſe. And Dauid played with his hand as euery day.And Saul held a ſpeare,11.and threw it, thinking that he could naile Dauid to the wal, and Dauid declined from his face the ſecond time.12. And Saul feared Dauid becauſe our Lord was with him,and was departed from himſelf.13.Saul therefore remoued him from him, and made him a tribune ouer a thouſand men,and he went out and came in before al the people.14.Alſo in al his wayes Dauid delt wiſely,and our Lord was with him.15. Saul therefore ſaw that he was exceeding wiſe,and he began to beware of him.16. But al Iſrael and Iuda loued Dauid, for he came in and went out before them.17.And Saul ſayd to Dauid:Behold my elder daughter Merob,her will I giue thee to wife, only be thou a valyant man, and fight the battels of our Lord.And Saul thought ſaying:Be not my hand vpon him,but let the hãds of the Philiſtians be vpõ him.18.And Dauid ſayd to Saul:What am I, or what is my life, or the kindred of my father in Iſrael, that I ſhould be made the ſonne in law of the King?19.And it came to paſſe,at what time Merob the daughter of Saul ſhould haue beẽ giuẽ to Dauid, ſhe was giuen to Hadriel the Molathite to wife. 20. But Dauid loued Michol the other daughter of Saul. And it was told Saul, and it pleaſed him. 21. And Saul ſayd: I wil giue her to him,that ſhe may be a ſcandal vnto him,& that the hãd of the Philiſtians may be vpon him.And Saul ſayd to Dauid: In two things thou ſhalt be my ſonne in law this day. 22. And Saul commanded his ſeruants: Speake to Dauid ſecretly out of my preſence, ſaying: Behold thou pleaſeſt the King, and al his ſeruants loue thee. Now therefore be thou the Kings ſonne in law.23. And the ſeruants of Saul ſpake al theſe words in the eares of Dauid.And Dauid ſayd:Doth it ſeeme vnto you a ſmal matter to be the ſonne in law of a King?But I am a poore man,and of ſmal ability. 24. And the ſeruants of Saul reported,ſaying:Theſe manner of words hath Dauid ſpoken.25. And Saul ſaid: Speake thus to Dauid:The King needeth no dowrie,but only an hundred prepuces of the Philiſtians, that reuenge may be made of the Kings enemies. Moreouer Saul thought to deliuer Dauid into the hands of the Philiſtians. 26. And when his ſeruants had reported to Dauid the words that Saul had ſayd, the word was liked in the eies of Dauid, to be made the Kings ſonne in law. 27. And after few dayes Dauid riſing vp,went with the men that were vnder him,and he ſtrucke of the Philiſthiims two hundred men, and brought their prepuces, and numbred them to the King, that he might be his ſonne in law. Saul therefore gaue him Michol his daughter to wife. 28. And Saul ſaw, and vnderſtood that our Lord was with Dauid. And Michol the daughter of Saul loued him. 29. And Saul began more to feare Dauid: and Saul became enemie to David al daies.30. And the Princes of the Philiſtians

went forth: and from the beginning of their going forth, Dauid behaued himſelf more wiſely, then al the ſeruants of Saul, and his name was made renowmed exceedingly.

CHAP. XIX.

Saul intending to kil Dauid is pacified by Ionathas. 9. Neuerthles attempteth agayne to kil him, and miſsing his purpoſe, 11. ſendeth ſoldiers to take and bring him backe that he may be ſlaine, but Michol his wife helpeth him away, and excuſeth her ſelf to her father, as if ſhe had done it for feare. 18. Dauid and Samuel fly into Naioth. 20. Againe Saul ſendeth ſoldiers after them three times, and they al doe prophecie. 22. Then himſelf purſueth Dauid, and alſo prophecieth.



ND Saul ſpake to Ionathas his ſonne, and to al his ſeruants, that they ſhould kil Dauid. Moreouer Ionathas the ſonne of Saul loued Dauid exceedingly. 2. And Ionathas told Dauid, ſaying: Saul my father ſeeketh to kil thee: wherefore looke to thy ſelf I beſeech thee in the morning, and thou ſhalt abide ſecretly, and ſhalt be hid. 3. But I going forth wil ſtand beſide my father, in the field whereſoeuer he ſhal be: and I wil ſpeake of thee to my father, and whatſoeuer I ſhal ſee, I wil tel thee. 4. Ionathas therefore ſpake good words of Dauid to Saul his father, and ſayd to him: Sinne not, o King, againſt thy ſeruant Dauid, becauſe he hath not ſinned toward thee, and his workes are very good for thee. 5. And he put his life in his hand, and ſtrucke the Philiſtian, and our Lord made great ſaluation to al Iſrael. Thou haſt ſeen & didſt reioice, why therefore ſinneſt thou in innocent blood killing Dauid, who is without fault? 6. Which when Saul had heard, being pacified with the voice of Ionathas, he ſware: Our Lord liueth, he ſhal not be ſlaine. 7. Ionathas herefore called Dauid and ſhewed him al theſe words, and Ionathas brought in Dauid to Saul, and the was before him, as he had been yeſterday and the day before. 8. And there was battel rayſed againe, and Dauid going forth, fought againſt the Philiſtiims, and ſtrucke them with a great ſlaughter, and they fled from his face. 9. And the euil ſpirit of our Lord came vpon Saul, and he ſate in his houſe, and held a ſpeare: moreouer Dauid played with his hād. 10. And Saul endeauoured to naile Dauid to the wal with his ſpeare. And Dauid declined from the face of Saul: and the ſpeare without making wound pearced the wal, & Dauid fled, and was ſaued that night. 11. Saul therefore sēt of his guard into Dauids houſe, that they ſhould keep him, & that he might be killed in the morning: Which when Michol his wife had told Dauid, ſaying:

Vnles

Vnles thou ſaue thy ſelf this night, to morow thou ſhalt die: 12. ſhe le him downe through a window. moreouer he went and fled away, and was ſaued. 13. And Michol tooke (a) a ſtatua, and put it vpon the bed, and a hairie skin of goats ſhe layd at the head thereof, and couered it with garments. 14. And Saul ſent ſerieants, that ſhould take away Dauid by force, and it was anſwered that he was ſicke. 15. And againe Saul ſent meſſengers to ſee Dauid, ſaying: Bring him to me in the bed, that he may be ſlaine. 16. And when the meſſengers were come, there was found a ſtatua vpon the bed, & skinnes of goats at the head thereof. 17. And Saul ſayd to Michol: Why haſt thou mocked me, and let goe myne enemie that he might fly? And Michol anſwered Saul: Becauſe he ſayd to me: Let me goe, otherwiſe I wil kil thee. 18. But Dauid flying was ſaued, and came to Samuel in Ramatha, & told him al things that Saul had done to him: and he and Samuel went and abode in Naioth. 19. And it was told Saul by ſome ſaying: Behold Dauid is in Naioth in Ramatha. 20. Saul therefore ſent ſerieants to take away Dauid: who when they had ſeen a troup of Prophets prophecying, and Samuel ſtanding ouer them, the ſpirit of our Lord came alſo on them, and they alſo began to prophecie. 21. Which when it was told Saul, he ſent other meſſengers: but they alſo did prophecie. And againe Saul ſent the third meſſengers: who alſo prophecied. And Saul being wrath for anger, 22. went alſo himſelfe into Ramatha, and came as farre as the great ceſterne, which is in Socho, and asked, and ſaid: In what place are Samuel and Dauid? And it was told him: Loe they are in Naioth in Ramatha. 23. And he went into Naioth in Ramatha, and the Spirit of our Lord came vpon him, and he walked going, and he (b) prophecied til he came into Naioth in Ramatha. 24. And he ſtripped himſelfe of his garments, and prophecied with the reſt before Samuel, and ſang naked al that day and night. Wherupon there went out alſo a prouerb: What is Saul alſo among the Prophets.

(a) This ſtatua or image can not import an idol, as the ſame word *teraphim* doth *Gen. 31.* for here no idolatrie at al was committed, but a right office done by the wife towards her huſband. The ſame word alſo ſignifieth religious things belonging to Gods ſeruice. *Oſee 3.*

(b) Saul and his meſſengers had not the guift of prophecie, as godlie Prophetes had by an inherēt habite, but tranſitorie, as Baalams aſſe had facultie to ſpeake at one time, but did not afterward ſpeake any more. *S. Aug. l. 2. q. 1. ad Simplician.*

CHAP. XX.

Ionathas comforteth Dauid, 3. confirmeth their former league. 18. By an appointed ſigne (24. endeauouring ſi ſt, but in vaine, to pacifie his father) 35. certifieth Dauid of his fathers malice againſt him. 41. They meet againe ſecretly, and ſorowfully part each from other.

BVT Dauid alſo fled from Naioth, which is in Ramatha, and comming ſpake before Ionathas: What haue I done? what is myne iniquitie, and what ſinne of myne againſt thy father, that he ſeeketh my life? 2. Who ſayd to him: God forbid, thou ſhalt not die: for neither wil my father doe any thing great or litle, vnles he firſt tel me: this word therefore only hath my father concealed from me? no, this ſhal not be. 3. And he

ſware againe to Dauid. And Dauid ſaid: Thy father ſurely knoweth that I haue found grace in thy ſight, & wil ſay: Let not Ionathas know this, leſt perhaps he be ſad. Yea more, our Lord liueth, and thy ſoule liueth, by one degree only (as I may ſo ſay) I and death are diuided. 4. And Ionathas ſaid to Dauid: Whatſoeuer thy ſoule ſhal ſay to me, I wil doe for thee. 5. And Dauid ſayd to Ionathas: Behold the calends are to morow, and I after the manner am wont to ſit beſide the King to eate: diſmiſſe me therfore that I may be hid in the field vntil the euening of the third day. 6. If thy father looking inquire for me, thou ſhalt anſwer him: Dauid deſired me, that he might goe quickely into Bethlehem his citie: becauſe there be ſolemne victimes to al of his tribe. 7. If he ſhal ſay: Wel; peace ſhal be to thy ſeruant: but if he be angrie, know that his malice is complete. 8. Doe mercie therefore toward thy ſeruant: becauſe thou haſt cauſed me thy ſeruant to enter the league of our Lord with thee. but if there be any iniquitie in me, doe thou kil me, and bring me not in to thy father. 9. And Ionathas ſayd: Be this farre from thee, for neither can it be, that I ſhould not tel thee, if I ſhal certainely know that my fathers malice is complete againſt thee. 10. And Dauid anſwered Ionathas: Who ſhal bring me word, if thy father anſwer thee perhaps any thing ſharply of me? 11. And Ionathas ſayd to Dauid: Come, let vs goe forth abroad into the field: and when they were both gone forth into the field, 12. Ionathas ſaid to Dauid: Lord God of Iſrael, if I ſhal ſearch out my fathers meaning, to morow or the day after, and ſome good thing be vpon Dauid, and I ſend not immediately vnto thee, and make thee know thereof, 13. theſe things doe our Lord to Ionathas, and theſe things adde he. But if my fathers malice ſhal perſeuer againſt thee, I wil reueale thyne eare, and wil diſmiſſe thee, that thou mayſt goe in peace, and our Lord be with thee, as he hath been with my father. 14. And if I liue, thou ſhalt doe me the mercie of our Lord, but if I die, 15. thou ſhal not take away thy mercie from my houſe for euer, when our Lord ſhal haue rooted out the enemies of Dauid, euerie one out of the land: take he away Ionathas from his houſe, and our Lord require it of the hands of Dauids enemies. 16. Ionathas therefore made a league with the houſe of Dauid: & our Lord required it of the hāds of Dauids enemies. 17. And Ionathas added to ſweare vnto Dauid, becauſe he loued him, for as his owne ſoule, ſo he loued him. 18. And Ionathas ſayd to him: To morow are the calendes, and thou ſhalt be asked for: 19. for thy ſitting wil be inquired of til after to morow. Thou ſhalt therefore goe downe in haſt, and ſhalt come to the place, where thou muſt be hid in the day, when it is lawful to worke, and thou ſhalt ſit beſide the ſtone which is named Ezel. 20. And I wil ſhoot three arrowes nere it, and wil ſhoot as it were exercizing my ſelf at a marke. 21. I wil ſend alſo a boy ſaying to him: Goe, and fetch me the arrowes. 22. If I ſhal ſay to the boy: Loe, the arrowes are on this ſide thee, take them vp: come thou to

me,

me, becauſe there is peace to thee, and there is no euil, our Lord liueth. But if I ſhal ſpeake thus to the boy: Loe the arrowes are beyond thee: Goe in peace, becauſe our Lord hath dimiſſed thee. 23. And concerning the word which I and thou haue ſpoken, our Lord be between thee and me for euer. 24. Dauid therefore was hidde in the fielde, and the calends came, and the King ſate downe to eate bread. 25. And when the King was ſet vpon his chaire (according to the cuſtome) which was beſide the wal, Ionathas aroſe, and Abner ſate at the ſide of Saul, and Dauids place appeared voide. 26. And Saul ſaid nothing that day, for he thought it had chanced perhaps vnto him, that he was not cleane, nor purified. 27. And when the ſecond day was come after the calendes, againe Dauids place appeared emptie. And Saul ſaid to Ionathas his ſonne: Why came not the ſonne of Iſai neither yeſterday nor to day to eate? 28. Ionathas anſwered Saul: He deſired me inſtantly, that he might goe into Bethlehem, 29. and he ſaid: Let me goe, becauſe there is a ſolemne ſacrifice in the citie, one of my brethren hath ſent for me: now therefore if I haue found grace in thy ſight, I wil goe quickly, & ſee my brethren. For this cauſe he came not to the Kings table. 30. But Saul being wrath againſt Ionathas, ſaid to him: Thou ſonne of a woman which of her owne accord rauiſheth a mā, am I ignorant that thou loueſt the ſonne of Iſai vnto thyne owne confuſion, & to the confuſion of thyne ignominious mother? 31. For al the dayes, that the ſonne of Iſai ſhal liue vpon the earth, thou ſhalt not be eſtabliſhed, nor thy Kingdom. Therefore now preſently ſend, and bring him to me: becauſe he is the ſonne of death. 32. And Ionathas anſwering Saul his father, ſaid: Why ſhal he dye? what hath he done? 33. And Saul caught a ſpeare to ſtrike him. And Ionathas vnderſtood that it was determined of his father, that he would kil Dauid. 34. Ionathas therefore roſe from the table in anger of furie, and did not eate bread the ſecond day of the calends. For he was ſtrucken heauie vpon Dauid, becauſe his father had confounded him. 35. And when the morning appeared, Ionathas came into the field according to the appointment with Dauid, and a litle boy with him, 36. and ſaid to his boy: Goe, & fetch me the arrowes, which I ſhoot. And when the boy had runne, he ſhot an other arrow beyond the boy. 37. The boy therefore came to the place of the arrowe, which Ionathas had ſhot: and Ionathas cried behind the back of the boy, and ſaid: Loe the arrowe is there further beyond thee. 38. And Ionathas cried againe behind the back of the boy, ſaying: Make haſt ſpeedily, ſtand not. And Ionathas his boy gathered vp his arrowes, and brought them to his maſter: 39. and he was altogether ignorant, what was done: for only Ionathas and Dauid knew the matter. 40. Ionathas therefore gaue his armour to the boy, and ſaid to him: Goe, and cary them into the citie. 41. And when the boy was gone, Dauid roſe out of the place, which did bend to the South, and falling flat on the ground, adored thriſe: & kiſſing one an other, they wept together, but Dauid

more. 42. Ionathas therefore ſaid to Dauid: Goe in peace: whatſoeuer we haue ſworne both of vs in the name of our Lord, ſaying: Our Lord be between me and thee, and between my ſeed and thy ſeed for euer. 43. And Dauid aroſe, and departed: but Ionathas alſo entred into the Citie.

CHAP. XXI.

In caſe of neceſsitie Achimelech the Prieſt giueth halowed bread to Dauid, 8. alſo the ſword which he had taken from Goliath. 10. Then Dauid going to Achis King of Geth, is forced to faine himſelf madde.

AND Dauid came into Nobe to Achimelech the Prieſt: and Achimelech was aſtoniſhed, becauſe Dauid was come. And he ſaid to him: Why art thou alone, and none is with thee? 2. And Dauid ſaid to Achimelech the Prieſt: The King hath commanded me a word and ſaid: Let no man know the thing, for which thou art ſent by me, & what manner of precepts I haue giuen thee, for my ſeruants alſo I haue appointed into ſuch and ſuch a place. 3. Now therfore if thou haue any thing at hand, yea if but fiue loaues, giue me, or whatſoeuer thou ſhalt finde. 4. And the Prieſt anſwered Dauid, ſaying: I haue no (a) lay breads at hand, but only holy bread, if the ſeruants be cleane, eſpecially from women? 5. And Dauid anſwered the Prieſt, and ſaid to him: And truly, if the matter be concerning women, we haue refrained our ſelues from yeſterday and the day before, when we came forth, and the veſſels of the ſeruants were holie. Moreouer this way is polluted, but it alſo ſhal be ſanctified this day in the veſſels. 6. The Prieſt therefore gaue him halowed bread; for neither was anie bread there, but only the loaues of propoſition, which had been taken away from the face of our Lord, that hoate loaues might be ſet downe. 7. And there was there a certaine man of the ſeruants of Saul that day, within the tabernacle of our Lord, & his name was Doeg an Idumeite, the mightieſt of Saules paſtours. 8. And Dauid ſaid to Achimelech: Haſt thou here at hand a ſpeare, or a ſword? becauſe myne owne ſword, and myne owne weapons I tooke not with me. for the Kings word haſtned forward. 9. And the Prieſt ſaid: Loe here the ſword of Goliath the Philiſtian, whom thou ſleweſt in the Valley of terebinth, is wrapped vp in a mantel befiind the Ephod: if thou wilt take this, take it. for neither is here any other beſide that. And Dauid ſaid: There is none other like to that, giue me it. 10. Dauid therefore aroſe, and fled that day from the face of Saul: and came to Achis the King of Geth, 11. & the ſeruants of Achis ſaid to him, when they had ſeen Dauid: Is not this Dauid the King of the land? Did they not ſing in dances to this man ſaying: Saul ſtruck a thouſand, and Dauid ten thouſand? 12. But Dauid

(a) Diſtinction of common & holie bread. Alſo an example of diſpenſation in caſe of neceſſitie.

put

put theſe words in his hart, and feared exceedingly at the face of Achis the King of Geth. 13. And he (*b*) changed his countenance before them, and ſlipt downe between their hands: and he ſtumbled at the doores of the gate, and his ſpittle ranne downe vpon his beard. 14. And Achis ſaid to his ſeruants: You haue ſeen the man madde: why haue you brought him to me? 15. Doe we lack madde men, that you haue brought in this felow, to play the madde man in my preſence? ſhal this man enter into my houſe?

(*b*) Dauid moſt wiſely in ſuch diſtreſſe fained himſelf to be a foole. By which the Holy Ghoſt myſtically ſignified that Chriſt ſhould doe ſuch things not of feare but of diuine wiſdom, as he ſhould be counted a foole *Mar. 3. v. 21. Luc. 23. v. 11. 1. Cor. 1. v. 23. S. Beda Quæſt. in 1. Reg. 6. 14.*

CHAP. XXII.

Dauid with a great retinue goeth to King of Moab, 5. but by aduiſe of Gad the Prophet returneth into Iuda. 6. Saul lamenting that many conſpire againſt him, 9. Doeg accuſeth Achimelech, 14. who iuſtifieth both Dauid and himſelf, 16. He and al the Prieſts with much people in Nobe are ſlaine by Sauls commandment, 20. onlie Abiathar eſcaping flyeth to Dauid.

DAVID therefore went from thence, and fled to the caue of Odellam. Which when his brethren had heard, and al his fathers houſe, they went downe to him thither. 2. And there were gathered vnto him al that were in diſtreſſe, and oppreſſed with debt, and of a penſiue hart, and he was made their Prince, and there were with him about foure hundred men. 3. And Dauid departed from thence into Maſpha which is Moab: and he ſaid to the King of Moab: Let my father and my mother tary with you, I beſeech thee, til I know what God wil doe to me. 4. And he left them before the face of the King of Moab, and they abode with him al the dayes that Dauid was in garriſon. 5. And Gad the Prophet ſaid to Dauid: Tary not in garriſon, departe, and goe into the Land of Iuda. And Dauid departed, and came into the foreſt of Haret. 6. And Saul heard that Dauid had appeared, and the men that were with him. And Saul when he abode in Gabaa, and was in the wood which is in Rama, holding a ſpeare in his hand, and al his ſeruants that ſtood about him, 7. he ſayd to his ſeruants that ſtoode about him: Heare me now ye children of Iemini: wil the ſonne of Iſai giue to al you fields, and vineyards, and make al you tribunes, and centurions: 8. becauſe you haue al conſpired againſt me, and there is none that telleth me, eſpecially where my ſonne alſo hath entred league with the ſonne of Iſai? There is none of you that pitieth my caſe, neither is there that telleth me: for that my ſonne hath raiſed vp my ſeruant againſt me, lying in waite for me vntil

this day. 9. And Doeg the Idumeite which ſtood by, and was the chief among the ſeruants of Saul, anſwering, I ſaw, quoth he, the ſonne of Iſai, in Nobe with Achimelech the sõne of Achitob the Prieſt. 10. Who conſulted our Lord for him, and gaue him victuals, yea and the ſword of Goliath the Philiſtian he gaue to him. 11. The King therefore ſent to cal for Achimelech the Prieſt the ſonne of Achitob & al his fathers houſe, the Prieſts that were in Nobe, who came al to the King. 12. And Saul ſaid to Achimelech: Heare thou ſonne of Achitob. Who anſwered: I am readie, my Lord. 13. And Saul ſaid to him: Why haue you conſpired againſt me, thou, and the ſonne of Iſai, and haſt giuen him bread and a ſword, & haſt conſulted our Lord for him, that he might riſe vp againſt me, continuing a traitour vntil this day? 14. And Achimelech anſwering the King, ſaid: And who amongſt al thy ſeruants faithful as Dauid, and the Kings ſonne in law, and going fourth at thy commandment, & glorious in thy houſe? 15. Did I begin this day to conſult our Lord for him? farre be this from me: let not the King ſuſpect ſuch a thing againſt his ſeruant, in al the houſe of my father: for thy ſeruant knew not any thing concerning this buſines, either litle or great. 16. And the King ſaid: Dying thou ſhalt dye Achimelech, thou, and al thy fathers houſe. 17. And the King ſaid to the curriers, that ſtood about him. Turne your ſelues, and kil the Prieſts of our Lord, (c) for their hand is with Dauid, knowing that he was fled, and they told me not. And (d) the Kings ſeruants would not extend their hands vpon the Prieſts of our Lord. 18. And the King ſaid to Doeg: Turne thou, and runne vpon the Prieſts. And Doeg the Idumeite being turned, ranne vpon the Prieſts, and murdered in that day eightie fiue men reueſted with an ephod of linnen. 19. And Nobe the citie of the Prieſts he ſtrucke in the edge of the ſword, men and women, and children, and ſucklings, and oxe and aſſe and ſheep in the edge of the ſword. 20. But one ſonne of Achimelech the ſonne of Achitob, eſcaping, whoſe name was Abiathar, fled to Dauid, 21. and told him that Saul had ſlaine the Prieſts of our Lord. 22. And Dauid ſaid to Abiathar: I knew in that day when Doeg the Idumeite was there, without doubt he would tel Saul, I am giltie of al the ſoules of thy father. 23. Abide with me, feare not: if any man ſhal ſeeke my life, he ſhal ſeeke thy life alſo, and with me thou ſhal be preſerued.

(c) Saul vniuſtly condemning Dauid, cõdemned alſo al thoſe that iuſtified him.

(d) Seeing ſo manifeſt iniuſtice & crueltie, they obeyed God rather then man.

CHAP. XXIII.

The citie of Ceila oppugned by the Philiſtiims is relieued by Dauid.7.Who fearing to be there betrayed,13.flyeth into the deſert of Ziph.16.Ionathas repayreth ſecretly to him,and they confirme againe their former league.19.The Ziphians promiſe to betray Dauid:27. but Saul leaueth for a while to perſecute him, being forced to defend the land from the Philiſtians inuading it.

AND they told Dauid, ſaying: Behold the Philiſtiims oppugne Ceila, and ſpoyle the barnes.2.Dauid therefore conſulted our Lord, ſaying:Shal I goe,and ſtrike theſe Philiſtians? And our Lord ſayd to Dauid: Goe, and thou ſhalt ſtrike the Philiſtians, and ſhalt ſaue Ceila.3. And the men that were with Dauid, ſayd to him: Behold we reſting here in Iurie are afrayd, how much more if we ſhal goe into Ceila againſt the bands of the Philiſtians? 4. Againe therefore Dauid conſulted our Lord.Who anſwering ſayd to him:Ariſe, and goe into Ceila: for I wil deliuer the Philiſtians in thy hand. 5.Dauid therefore and his men went into Ceila, and fought againſt the Philiſtians, and droue away their beaſts,and ſtrucke them with a great ſlaughter, and Dauid ſaued the inhabitants of Ceila.6.Moreouer at that time,when Abiathar the ſonne of Achimelech fled to Dauid into Ceila, he went downe hauing with him an ephod. 7. And it was told Saul that Dauid was come into Ceila: and Saul ſayd: Our Lord hath deliuered him into my hands,& he is ſhut vp being entred the citie,wherein are gates and lockes. 8. And Saul commanded al the people, that they ſhould goe downe into Ceila to fight, and beſiege Dauid and his men. 9. Which when Dauid vnderſtood, that Saul ſecretly prepared euil againſt him, he ſayd to Abiathar the Prieſt: (*a*) Applie the Ephod. 10. And Dauid ſayd: Lord God of Iſrael, thy ſeruant hath heard a bruit; that Saul determineth to come into Ceila,to deſtroy the citie for me: 11. Wil the men of Ceila deliuer me into his hands? and wil Saul come downe, as thy ſeruant hath heard? Lord God of Iſrael tel thy ſeruant. And our Lord ſayd:He wil come downe.12. And Dauid ſaid:Wil the men of Ceila deliuer me, and the men that are with me, into the hands of Saul? And our ſayd: (*b*) They wil deliuer thee. 13. Dauid therefore aroſe and his men, about ſix hundred, and going out of Ceila, wandered hither and thither vncertaine: and it was told Saul that Dauid was fled from Ceila, and was ſaued: for which cauſe he diſſembled to goe forth. 14. But Dauid abode in the deſert in moſt ſtrong places,& he taried in the mount of the deſert Ziph, in a ſhadowed hil.Saul notwithſtandiug ſought him alwayes: and our Lord deliuered him not into

(*a*) By this it appeareth that Dauid conſulted God by the the high Prieſt: and the high Prieſt for this purpoſe ioyned the prieſtlie ornament called *Ephod*,to the *Rationale*, & ſo had reuelation from God. *Exo. 28.Leuit.8*

(*b*) Conditionally: If thou tarie here.

into his hands. 15. And Dauid ſaw that Saul was gone forth to ſeek his life. Moreouer Dauid was in the deſert Ziph, in a wood. 16. And Ionathas the ſonne of Saul aroſe, and went to Dauid into the wood, and ſtrengthned his hands in God, and ſayd to him: 17. Feare not; for neither ſhal the hand of Saul my father find thee, and thou ſhalt reigne ouer Iſrael, & I ſhal be ſecond to thee, yea and my father knoweth this. 18. Both therefore made a league before our Lord: and Dauid abode in the wood: but Ionathas returned into his houſe. 19. And the Zipheites went vp vnto Saul in Gabaa, ſaying: Loe, doth not Dauid lye hid with vs in the moſt ſafe places of the wood, in the hil Hachila, which is on the right hand of the deſert? 20. Now therefore, as thy ſoule hath deſired, come downe, & it ſhal be our charge to deliuer him into the Kings hands. 21. And Saul ſayd: Bleſſed be ye of our Lord, becauſe you haue pitied my caſe. 22. Goe therefore I pray you, and prepare diligently, and deale curiouſly, and conſider the place, where his foot is, and who hath ſeen him there, for he thinketh of me, that I craftily lye in waite for him. 23. Conſider and ſee al his lurking holes, wherin he is hid, and returne to me with the certaintie of the thing, that I may goe with you. Yea and if he ſhal ſtop vp himſelfe into the earth, I wil ſearch him out among al the thouſands of Iuda. 24. But they riſing went into Ziph before Saul: and Dauid and his men were in the deſert Maon, in the champaine country at the right hand of Ieſimon. 25. Saul therefore and his companie went to ſeek him: and it was told Dauid, and forthwith he went downe to the rocke, and abode in the deſert Maon, which when Saul had heard, he purſued Dauid in the deſert Maon. 26. And Saul went at the ſide of the mountaine on the one part: and Dauid and his men were in the ſide of the mountaine on the other part: moreouer Dauid deſpayred that he could eſcape from the face of Saul: Saul therefore & his men in manner of a ring compaſſed Dauid & his men, to take them. 27. And a meſſenger came to Saul, ſaying: Make haſt, and come, becauſe the Philiſtiims haue powred in themſelues vpon the land. 28. Saul therefore returned leauing off to purſue Dauid, and he went to meet the Philiſtians, for this cauſe they called that place, The Rocke diuiding.

CHAP. XXIIII.

Saul chancing to come into a caue, Dauid being hid with others in the ſame place, only cutteth the skirt of his cloak, 5. which after shewing, Saul acknowledgeth his fault, and ceaſeth for a time to perſecute him.



AVID therefore went vp from thence, and dwelt in the ſafeſt places of Engaddi. 2. And when Saul was returned, after he purſued the Philiſtians, they told him, ſaying: Behold, Dauid is in the deſert Engaddi. 3. Saul therefore taking vnto him three thouſand choſen men of al Iſrael, went forth to ſearch out Dauid & his men, yea ouer the ſteep broken rockes, which are acceſſible only to wilde goats. 4. And he came to the ſhep-cotes, which ſtel in his way as he went, and there was a caue, which Saul entred into, to doe his eaſement: moreouer Dauid and his men lay hid in the inner part of the caue. 5. And the ſeruants of Dauid ſayd to him: Behold the day, whereof our Lord ſayd to thee: I wil deliuer thee thyne enemie, that thou mayeſt doe to him as it ſhal ſeem good in thyne eies. Dauid therefore aroſe, and cut off the hemme of Saules cloke ſoftly. 6. After this (*a*) Dauids hart ſtrucke him, for that he had cut off the hemme of Saules cloke. 7. And he ſayd to his men: Our Lord be merciful vnto me, (*b*) that I doe not this thing to my Maſter the annointed of our Lord, that I ſhould lay my hād vpon him, becauſe he is the annointed of our Lord. 8. And Dauid perſwaded his men with words, and permitted them not to riſe againſt Saul: moreouer Saul riſing out of the caue, went on his iourney begun. 9. And Dauid roſe vp after him: and going out of the caue, cried behind Sauls backe, ſaying: My Lord King. And Saul looked backe behind him: and Dauid bowing himſelf flat toward the ground adored, 10. and ſayd to Saul: Why doeſt thou heare the words of men that ſay: Dauid ſeeketh euil againſt thee? 11. Loe this day thyne eies haue ſeen, that our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myne eie hath ſpared thee. For I ſayd: I wil not extend myne hand vpon my Lord, becauſe he is the annointed of our Lord. 12. But rather ſee and know, o my father, the hemme of thy cloke in my hand, that when I did cut off the hemme of thy cloke, I would not extend my hand vpon thee. Marke, and ſee, that there is no euil in my hand, nor iniquitie, neither haue I ſinned againſt thee: but thou lyeſt in waite for my life, to take it away. 13. Our Lord iudge between me and thee, and our Lord reuenge me of thee, but be not my hand vpon thee. 14. As alſo it is ſayd in the old prouerbe:

(*a*) A tender conſcience had ſcruple of a ſinal doubt which was no ſinne: a large cōſcience ſticketh at nothing.

(*b*) Saul being annointed King by Gods appointment, could not lawfully be ſlaine by his ſubiects without like ordinance from God. For though Dauid was alſo already annointed, yet that was not to réigne preſently, but when Saul ſhould die, or otherwiſe be taken away.

prouerbe: FROM THE IMPIOVS ſhal impietie proceed: be not therefore my hand vpon thee: Whom doeſt thou perſecute, o King of Iſrael? 15. Whom doeſt thou perſecute? thou perſecuteſt a dead dog, and a flea. 16. Our Lord be iudge, and iudge between me and thee, and he ſee, and iudge my cauſe, and deliuer me out of thy hand. 17. And when Dauid had fully ended ſpeaking ſuch words to Saul, Saul ſaid: Is this thy voice my ſonne Dauid? and Saul lifted vp his voice, and wept: 18. and ſaid to Dauid: Thou art iuſter then I: for thou haſt done me good turnes, and I haue rendred thee euil. 19. And thou haſt ſhewed this day what good things thou haſt done to me: how our Lord deliuered me into thy hand, and thou haſt not killed me. 20. For who when he hath found his enemie, wil let him goe in a good way? But our Lord render thee this good turne, for that which thou haſt wrought toward me this day. 21. And now becauſe I know that thou moſt certainly ſhalt reigne, and haue the Kingdome of Iſrael in thy hand: 22. ſweare to me in our Lord, not to deſtroy my ſeede after me, nor to take away my name from the houſe of my father. 23. And Dauid ſware to Saul. Saul therefore went into his houſe: and Dauid and his men went vp into ſafer places.

CHAP. XXV.

Samuel dieth & is mourned. 3. Dauid requeſting, 10. and not obtaining victuals of Nabal, 13. threatneth to kil him. 14. But his wife Abigail prudently preuenteth the reuenge, 18. by ſending victuals, 23. and giuing good words. 37. Al which when Nabal vnderſtandeth, he fainteth, and after ten dayes dieth. 39. Dauid marieth Abigail: alſo Achinoam: 44. and his wife Michol is giuen to an other.

AND Samuel died, and al Iſrael was gathered together, and they mourned for him, and buried him in his houſe in Ramatha. And Dauid riſing went downe into the deſert of Pharan. 2. And there was a certaine man in the wildernes of Maon, & his poſſeſſion in Carmel, & that man was exceeding great: and he had three thouſand ſheep, & a thouſand goats: and it chanced that his flocke was ſhorne in Carmel. 3. And the name of that mā was Nabal: & the name of his wife Abigail. and that woman was very wiſe and beautiful: moreouer her husband hard, and very il, and malicious: and he was of the kindred of Caleb. 4. When Dauid therefore heard in the deſert, that Nabal ſheared his flocke, 5. he ſent ten yong men, and ſayd to them: Goe vp into Carmel, & you ſhal come to Nabal, and ſhal ſalute him in my name peaceably. 6. And you ſhal ſay: Peace be to my brethren, and to thee, and peace to thy houſe, and to al whatſoeuer thou haſt be peace. 7. I haue

heard,

heard, that thy ſhephards which were with vs in the deſert did ſheare: we haue neuer moleſted thē, neither hath ought been wanting to them at any time of the flocke, al the time that they were with vs in Carmel. 8. Aske thy ſeruants, and they wil tel thee. Now therefore let thy ſeruants find grace in thyne eies: for we are come in a good day, whatſoeuer thy hand ſhal find, giue thy ſeruants, and thy ſonne Dauid. 9. And when Dauids ſeruants were come, they ſpake to Nabal al theſe words in Dauids name: and ſo held their peace. 10. But Nabal anſwering the ſeruants of Dauid, ſaid: Who is Dauid? and what is the ſonne of Iſai? There are ſeruants multiplied now adayes which fly from their Maſters. 11. Shal I then take my breads, and my waters, and the fleſh of my cattel, which I haue killed for my ſhearers, and giue to men whom I know not whence they are? 12. Therefore the ſeruants of Dauid returned by their way, and returning came & told him al the words that he had ſaid. 13. Then ſayd Dauid to his ſeruants: Euery man gird him with his ſword. And they were euery one girded with their ſwords. And Dauid alſo was girded with his ſword: and there folowed Dauid about foure hundred men: moreouer two hundred remayned at the baggage. 14. But to Abigail the wife of Nabal one of their ſeruants told, ſaying: Behold Dauid hath ſent meſſengers from the deſert, to bleſſe our Maſter, and he diſdayned them: 15. theſe men were good enough to vs, & not troubleſome: neither did euer any thing periſh al the time, that we haue conuerſt with them in the deſert: 16. they were in ſtead of a wal to vs both in the day and in the night, al the dayes that we fed the flockes with them. 17. Wherefore conſider, and think what thou haſt to doe, for (a) malice is accompliſhed againſt thy huſband, & againſt thy houſe, and he is the ſonne of Belial, ſo that no man can ſpeake to him. 18. Abigail therefore made haſt, and tooke two hundred loaues, and two bottels of wine, and fiue muttons ready dreſt, and fiue meaſures of polent, and an hundred branches of rayſens, and two hundred maſes of drie figges, and laid them vpon aſſes, 19. and ſaid to her ſeruants: Goe before me; loe, I wil folow you at your backe: but ſhe told not her huſband Nabal. 20. When ſhe therefore had gotten vpon an aſſe, and came downe to the foot of the mountaine, Dauid and his men came downe meeting her, whom ſhe alſo met. 21. And Dauid ſaid: In vaine verily haue I preſerued al things that were this mans in the deſert, and there periſhed nothing of al that perteined to him, & he hath rendred me (b) euil for good. 22. Theſe things doe God to the enemies of Dauid, & theſe things adde he, if I ſhal leaue of al things that perteine to him vntil morning, any thing piſſing againſt the wal. 23. And when Abigail had ſeen Dauid, ſhe made haſt, & light from her aſſe, & fel downe before Dauid vpon her face, & adored vpon the earth, 24. and fel at his feet, & ſayd: In me my Lord be this iniquitie: let thy handmayd ſpeake I beſeech thee in thine eares: and heare the words of thy ſeruant. 25. Let not my Lord the King I pray thee, ſet his hart vpon

(a) Not a malicious mind, ſuch as Saul bore vniuſtly againſt Dauid, but puniſhment is decreed againſt Nabal, for not only denying a reaſonable requeſt, but alſo for ſo reproachful an anſwer.

(b) Euil word for curteous vſage heretofore, and for late gentle intreating by meſſengers.

this naughtie man Nabal: becauſe according to his name, he is a foole, and follie is with him: but I thy handmaid ſaw not thy ſeruants my Lord, whom thou didſt ſend. 26. Now therefore my Lord, our Lord liueth, and thy ſoule liueth, who hath ſtayed thee that thou ſhouldeſt not come vnto blood, and hath ſaued thy hand to thee: and now be thine enemies as Nabal, & they that ſeeke euil to my Lord. 27. Wherefore receiue this benediction, which thy handmaid hath brought to thee my Lord: and giue to thy ſeruants that folow thee my Lord. 28. Take away the iniquitie of thy handmaid: for our Lord making wil make to my Lord a faithful houſe, becauſe thou my Lord doeſt fight the battels of our Lord: let not malice therefore be found in thee al the dayes of thy life. 29. For if a man ſhal riſe, perſecuting thee, & ſeeking thy life, the life of my Lord ſhal be kept, as in the (c) bundel of the liuing, with our Lord thy God: Moreouer the life of thine enemies ſhal be whurled, as in the violence, and whurle of a ſling. 30. When our Lord therefore ſhal doe to thee, my Lord, al good things, which he hath ſpoken concerning thee, and ſhal conſtitute thee Prince ouer Iſrael, 31. this ſhal not be an occaſion of ſobbing to thee, and a ſcruple of hart to my Lord, that thou haſt ſhed innocent bloud, or thy ſelf haſt reuenged thy ſelf: and when our Lord hath beſtowed theſe benefits vpon my Lord, thou ſhalt remember thy handmaid. 32. And Dauid ſayd to Abigail: Bleſſed be our Lord the God of Iſrael, who hath ſent thee this day to meet me, and bleſſed be thy ſpeach, 33. and bleſſed be thou, which haſt ſtayed me to day, that I might not goe to bloud, and reuenge me with myne owne hand. 34. Otherwiſe our Lord liueth, the God of Iſrael, who hath ſtaied me that I ſhould not doe thee any euil, vnles thou hadſt quickely come to meet me, there had not remained to Nabal vntil morning light, any piſſing againſt a wal. 35. And Dauid tooke of her hand al things which ſhe had brought him, and ſaid to her: Goe peaceably into thy houſe, behold I haue heard thy voice, and haue honoured thy face. 36. And Abigail came to Nabal: and behold he had a feaſt in his houſe, as it were the feaſt of a King, and Nabals hart was pleaſant: for he was drunke exceedingly: and ſhe told him not a word litle or great vntil morning. 37. But early when Nabal had digeſted his wine, his wife told him theſe words, & his hart was dead inwardly, & he became as a ſtone. 38. And whenten dayes had paſſed, our Lord ſtrucke Nabal, & he died. 39. Which when Dauid had heard that Nabal was dead, he ſayd: Bleſſed be our Lord, who hath iudged the cauſe of my reproach at the hand of Nabal, and hath kept his ſeruant from euil, and the malice of Nabal hath our Lord rendred vpon his head. Dauid therefore ſent, and ſpake to Abigail, that he might take her to himſelf to wife. 40. And Dauids ſeruants came to Abigail into Carmel, and ſpake to her, ſaying: Dauid hath ſent vs vnto thee, to take thee to his wife. 41. Who ariſing adored flat toward the earth, and ſayd: Loe let thy ſeruant be as an handmaid, to waſh the feet of the ſeruants of my Lord. 42. And

(c) Things tyed in bundels are ſtronger and more ſecure, then ſingle and looſe.

Abigail aroſe, and made haſt, and gat vpon an aſſe, and fiue women went with her waiting maids, and folowed the meſſengers of Dauid, and became his wife. 43. Yea and Achinoam alſo did Dauid take of Iezrahel: and both were his wiues. 44. But Saul gaue Michol his daughter Dauids wife to Phalti, the ſonne of Lais, who was of Gallim.

CHAP. XXVI.

The Ziphians bewraying the place, Saul beſiegeth Dauid: 5. who by night goeing where Saul and his men are aſleepe, 9. hurteth him not: 12 but taketh from him his ſpeare and bottle of water 14. & sheweth what he hath done. 21. Saul againe confeſſeth his fault, and promiſeth peace.

AND there came Zipheites vnto Saul in Gabaa, ſaying: Behold Dauid is hid in the hil Hachila, which is ouer-againſt the wildernes. 2. And Saul aroſe, and went downe into the deſert Ziph, and with him three thouſand men of the choſen of Iſrael, to ſeeke Dauid in the deſert Ziph. 3. And Saul camped in Gabaa Hachila, which was ouer-againſt the wildernes in the way: and Dauid dwelt in the deſert. And ſeeing that Saul was come after him into the deſert, 4. he ſent diſcouerers, and learned that he was come thither moſt certainely. 5. And Dauid aroſe ſecretely, and came to the place where Saul was: and when he had ſeen the place wherein Saul ſlept, and Abner the ſonne of Ner, the Prince of his warre, and Saul ſleeping in the tent, and the reſt of the multitude round about him, 6. Dauid ſpake to Achimelech the Hetheit, and Abiſai the ſonne of Saruia the brother of Ioab, ſaying: Who wil goe downe with me to Saul into the campe? And Abiſai ſaid: I wil goe with thee. 7. Dauid therefore and Abiſai came to the people by night, and found Saul lying and ſleeping in the tent, & his ſpeare fixed in the ground at his head: and Abner, & the people ſleeping round about him. 8. And Abiſai ſaid to Dauid: God hath ſhut vp thine enemie this day into thy hands: now therefore I wil thruſt him through with my ſpeare in the earth once, and twice ſhal not neede. 9. And Dauid ſaid to Abiſai: Kil him not: for (a) who ſhal extend his hand vpon the annointed of our Lord, & ſhal be innocent? 10. And Dauid ſaid: Our Lord liueth, vnleſſe our Lord ſhal ſtrike him, or his day come to die, or deſcending into battel he periſh: 11. Our Lord be merciful vnto me, that I extend not my hand vpon the annointed of our Lord. now therefore take the ſpeare which is at his head, and cup of water, & let vs goe. 12. Dauid therefore tooke the ſpeare, and cup of water, which was at Saules head, and they went away: and there was none that ſaw, or vnderſtood, or awaked, but al ſlept, becauſe the dead ſleep (b) of our Lord had fallen vpon them. 13. And when Dauid had paſſed ouer

(a) Dauid is reſolute, and often repeateth, that it is not lawful for priuate ſubiects to kil their Prince, no although himſelfe was annointed to ſucceede.

(b) Gods prouidence ſent this extraordinary ſleep, and inſpired Dauid to doe this fact, for more iuſtification of his innocencie

[a] gainſt, and ſtood in the top of the mountaine farre off, & a good ſpace [b] etween them, 14. Dauid cried to the people, and to Abner the ſonne of Ner, ſaying: Wilt thou not anſwer, Abner? And Abner anſwering ſayd: Who art thou, that crieſt & diſquieteſt the King? 15. And Dauid ſayd to Abner: Art not thou a man? And who is like thee in Iſrael? why therefore haſt thou not kept thy Lord the King? for one of the multitude hath entred in to kil the King thy Lord. 16. This thing is not good, which you haue done: Our Lord liueth, you are the children of death, which haue not kept your Lord, the annointed of our Lord. Now therefore behold where the Kings ſpeare is, & where the cup of water is, which was at his head. 17. And Saul knew Dauids voice, & ſayd: Is this thy voice, my sõne Dauid? And Dauid ſayd: My voice, my Lord King, 18. and he ſaid: For what cauſe doth my Lord perſecute his ſeruant? What haue I done? or what euil is there in my hãd? 19. Now therefore heare, I pray, my Lord King, the words of thy ſeruant: If our Lord ſtirre thee vp againſt me, let there be odour of ſacrifice: but if the ſõnes of men, they are curſed in the ſight of our Lord, which haue caſt me out this day, that I ſhauld not dwel in the inheritance of our Lord, ſaying: Goe, ſerue ſtrãge Gods. 20. And now let not my bloud be ſhed vpon the earth before our Lord, for the King of Iſrael is come forth to ſeeke one flea, as the perdix is purſued in the mountaines. 21. And Saul ſayd: I haue ſinned, returne my ſonne Dauid, for I wil no more doe thee euil, for that my life hath been precious in thyne eies to day: for it appeareth that I haue done fooliſhly, & haue been ignorant of very many things. 22. And Dauid anſwering, ſayd: Behold the Kings ſpeare, let one of the Kings ſeruants paſſe, and take it. 23. And our Lord wil reward euerie one according to his iuſtice and fidelitie, for our Lord hath deliuered thee this day into my hand, and I would not extend my hand vpon the annointed of our Lord. 24. And as thy life hath been magnified to day in myne eies, ſo be my life magnified in the eies of our Lord, and deliuer he me from al diſtreſſe. 25. Saul therefore ſayd to Dauid: Bleſſed art thou my ſonne Dauid: and truly doing thou ſhalt doe, and preuayling thou ſhalt preuaile. And Dauid went into his way, and Saul returned into his place.

CHAP.

CHAP. XXVII.

Dauid for more ſecuritie goeth againe to Achis King of Geth, 5. obtaineth of him the citie of Siceleg (6. by which meanes it becommeth ſubiect to the Kings of Iuda) 8. and maketh preyes vpon the enemies of King Achis.

AND Dauid ſayd in his hart: at length I ſhal fal one day into the hands of Saul: is it not better that I fly, and be ſaued in the Land of the Philiſtians, that Saul may deſpaire, and ceaſe to ſeek me in al the coaſts of Iſrael? I wil fly therefore his hands. 2. And Dauid aroſe, and went himſelfe, and the ſix hundred men with him, to Achis the ſonne of Maoch, the King of Geth. 3. And Dauid dwelt with Achis in Geth, he & his men; euerie man & his houſe: & Dauid & his two wines, Achinoā the Iezrahelite, & Abigail the wife of Nabal of Carmel. 4. And it was told Saul that Dauid was fled into Geth, and he added no more to ſeek him. 5. And Dauid ſayd to Achis: If I haue grace in thy ſight, let there a place be giuen me in one of thy cities of this countrie, that I may dwel there: for why abideth thy ſeruant in the citie of the King with thee? 6. Achis therefore gaue him in that day Siceleg: for which cauſe Siceleg became the Kings of Iuda vntil this day. 7. And the number of the daies that Dauid dwelt in the country of the Philiſtians, was foure months. 8. And Dauid went vp, and his men, and draue preyes out of (*a*) Geſſuri, and Gerzi, and from the Amalecites: for theſe villages were inhabited in the land in old time, as men goe to Sur, as farre as the Land of Ægypt. 9. And Dauid ſtrucke al the land, neither left he anie man or woman: and taking the ſheep, & oxen, and aſſes, & camels, and garments, he returned & came to Achis. 10. And Achis ſayd to him: Whom haſt thou ſet vpon to day? Dauid anſwered: Againſt the ſouth of Iuda, and againſt the ſouth of Ieramiel, & againſt the ſouth of Ceni. 11. Dauid gaue life neither to man nor woman, neither brought them into Geth, ſaying: Leſt perhaps they ſpeak againſt vs. Theſe things did Dauid, and this was decreed of him al the daies that he dwelt in the countrie of the Philiſtians. 12. Achis therefore did credite Dauid, ſaying: Manie euils hath he wrought againſt his people Iſrael: Therefore he ſhal be my ſeruant for euer.

(*a*) Theſe countries were neither ſubiect to the Philiſtiims nor to the Iſraelites, and were alſo of thoſe nations whom God had commanded to deſtroy, dwelling within the land of Chanaan. *Deut.* 25.

CHAP. XXVIII.

The Philiſtians fighting againſt Saul, Dauid promiſeth fidelitie to Achis. 3. Saul deſtroyeth magicians, 6. but God not anſwering him, 7. ſeeketh a woman that hath a Pythonical ſpirite, 12. & willeth her to raiſe vp Samuel. 15. Who appearing foretelleth him, that he, and his ſonnes ſhal die the next day.

The fourth part. Of the ruine of Saul, and exaltation of Dauid.

AND it came to paſſe that in thoſe daies the Philiſthiims gathered together their companies, that they might be prepared to battel againſt Iſrael: and Achis ſaid to Dauid: Knowing know thou now, that thou ſhalt goe forth with me in the campe, thou, and thy men. 2. And Dauid ſaid to Achis: Now thou ſhalt know what thy ſeruant wil doe. And Achis ſaid to Dauid: And I wil appoint thee keeper of my heard al daies. 3. And Samuel was dead, and al Iſrael mourned for him, and buried him in Ramatha his citie. And Saul tooke al the magicians & ſoothſayers out of the land. 4. And the Philiſthiims were gathered together, & came & camped in Sunam: and Saul alſo gathered together al Iſrael, & came into Gelboe. 5. And Saul ſaw the campe of the Philiſthiims, and feared, and his hart was afrayd exceedingly. 6. And he conſulted our Lord, and he anſwered him not, neither by dreames, nor by Prieſts nor by Prophets. 7. And Saul ſaid to his ſeruants: Seeke me a woman that hath a pithoni-ſpirite, and I wil goe to her, and wil aske by her. And his ſeruants ſaid to him: There is a woman that hath a pythonical ſpirite in Endor. 8. He therefore changed his habite and was clothed with other garments, and he went himſelfe, and two men with him, and they came to the woman in the night, and ſayd to her: Deuine vnto me in the pythonical ſpirite, and raiſe me vp whom I ſhal tel thee. 9. And the woman ſaid to him: Loe, thou knoweſt what great things Saul hath done, and how he hath razed the magicians and ſothſayers out of the land: why therefore doeſt thou lye in waite for my life, that I may be ſlaine? 10. And Saul ſware vnto her in our Lord, ſaying: Our Lord liueth, there ſhal no euil happen vnto thee for this thing. 11. And the woman ſaid to him: Whom ſhal I rayſe vp to thee? Who ſaid: Raiſe me vp Samuel. 12. And when the woman had ſeen Samuel, ſhe cried out with a loud voice, and ſayd to Saul: Why haſt thou deceiued me? for thou art Saul. 13. And the King ſaid to her: Feare not: what ſaweſt thou? And the woman ſayd to Saul: I ſaw (*a*) Gods comming out of the earth. 14. And he ſaid to her: What manner of forme hath he? who ſaid: An old man is come vp, and he is clothed with a mantel. And" Saul * vnderſtood that it was Samuel, and he bowed himſelfe vpon his face on the earth, and (*b*) adored.

(*a*) Not manie but one excellent perſon, an old man comelie in apparel.

(*b*) Saul adored not Samuel with diuine honour, but with dulia, reuerence due to a bleſſed ſoule.

*iadagh, cognouit knew.

15. And

15. And Samuel ſayd to Saul: why haſt thou diſquieted me, that I ſhould be raiſed vp? And Saul ſayd, I am in great diſtreſſe: for the Philiſthiims fight againſt me, and God is departed from me, and would not heare me, neither in the hand of Prophets, nor by dreames: therefore I haue called thee, that thou ſhouldeſt ſhew me what I ſhal doe. 16. And Samuel ſayd: Why askeſt thou, whereas our Lord is departed from thee, and is paſſed to thine aduerſarie? 17. For our Lord wil doe to thee as he ſpake in my hand, and he wil cut thy Kingdome out of thy hand, & wil giue it to thy neighbour Dauid: 18. becauſe thou haſt not obeyed the voice of our Lord, neither didſt thou the wrath of his furie in Amalec. Therefore that which thou ſuffereſt hath our Lord done to thee this day. 19. And our Lord wil giue Iſrael alſo with thee into the hands of the Philiſthiims: and to morow thou and thy ſonnes ſhal be (c) with me: yea the campe alſo of Iſrael wil our Lord deliuer into the hands of the Philiſthiims. 20. And forthwith Saul fel ſtretched forth on the ground, for he feared much the words of Samuel, and there was no ſtrength in him, becauſe he had not eaten bread al that day. 21. That women therefore went vnto Saul (for he was very much troubled) and ſayd to him: Behold thy handmaid hath obeied thy voice, and I haue put my life in my hand: and I heard the words, which thou ſpakeſt to me. 22. Now therefore heare thou alſo the voice of thy handmaid, and I wil ſet before thee a morſel of bread, that eating thou mayeſt recouer ſtrength, and be able to goe on thy iourney. 23. Who refuſed, and ſayd: I wil not eate. But his ſeruants and the woman forced him, & at length hearing their voice, he aroſe from the ground, and ſate vpon the bed. 24. And that woman had a paſture fed calfe in the houſe, and me made haſt, and killed him: and taking meale kneded it, and baked azimes, 25. and ſet before Saul, and before his ſeruants, who when they had eaten roſe vp, and walked al that night.

(c) In ſtate of the dead in an other world, not in the ſame particular ſtate.

ANNOTATIONS.

CHAP. XXVIII.

14. *Saul vnderſtood that it was Samuel.*) It is not defined nor certaine, whether the ſoule of Samuel appeared, or an euil ſpirit tooke his ſhape, and ſpake to Saul. S. Auguſtine (*lib. 2. q. ad Simplician.*) propoſeth both the opinions as probable. Where firſt he ſheweth, that Samuels ſoule might appeare; either brought thither by the euil ſpirit, which is not ſo much to be mercued at, as that our Lord and Sauiour ſuffered himſelf to be ſet vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken priſoner, bound, whipped, and crucified, by the diuels miniſters: or els that the ſpirit of the holy Prophet, was not raiſed by force of the inchantment, or anie power of the diuel, but by Gods ſecrete ordinance, vnknowen to the pythonical woman and to Saul, and ſo appeared in the Kings preſence, and ſtrucke him with diuine ſentence. Againe he answereth, that there may be a more eaſie

S. Auguſtins opinion whether Samuels ſoule appeared, or no.

an

and readie ſenſe of this place, to wit, that Samuels ſpirite (or foule) was not indeed raiſed, but an imaginarie illuſion made by the diuels inchantment, which ſeemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called thoſe perſons or things, which they repreſent. So when we behold pictures in a table, or on a wal, we ſay, this is Cicero, that is Saluſt, that Achilles, that is Rome. To this effect S. Auguſtin diſcourſeth more at large in the place before cited. But in another worke written after (*de cura pro mortuis gerenda, c. 15.*) teaching that ſoules of the dead appeare ſometimes to the liuing, he ſayth expreſly, *Samuel the Prophet being dead, foretold future things to King Saul yet liuing.* Though ſome be of opinion (ſayth he) that Samuel himſelf appeared not, but ſome euil ſpirit tooke his ſimilitude.

More probable that his verie ſoule appeared, not compelled by the euil ſpirit, but obeying Gods ſecret ordinance.

And this laſt iudgement of S. Auguſtin is much confirmed; firſt, by the words of this text, literally and plainly affirming that Samuel appeared, and ſpake to Saul, and Saul to him, and that Saul *vnderſtood* (*or knew*, not only thought, imagined, or ſuppoſed) *that it was Samuel.* Secondly, this apparition came ſooner, preuenting the inchantment, & in better order, then the pithonical woman expected, as appeareth by her anſwer, ſaying ſhe ſaw God (or an excellent perſon) aſcending in comelie manner and attyre: whereas euil ſpirits vſed to appeare (as the Rabbins teſtifie) in vglie bodies, with the heeles into the ayer, and head downward. Thirdly, the Authour of Eccleſiaſticus (ch. 46.) amongſt the praiſes of Samuel the Prophet, ſayth: *He ſlept* (or died) *and certified the King, and ſhewed to him the end of his life.* Where it ſeemeth cleare, that the ſame perſon that died, denounced Gods wil and ſentence to Saul. Moreouer if it had been an illuſion of an euil ſpirit, it would hardly ſeeme any praiſe at al. Fourthly, the diuel could not naturally foretel that Saul and his ſonnes, with manie of the people, ſhould be ſlaine the next day, and Dauid reigne after him: neither is it probable that God reuealed ſuch ſecrets to euil ſpirits, wherby men might take more occaſion to folow nigromancie. Fiftly, moſt Fathers and Doctours are of the ſame iudgement. S. Iuſtinus Martyr, *Dialoge cum Tryphone.* S. Baſil, *Epiſt. 80. ad Euſtathium.* S. Ambroſe, *l. 1. in Luc. 1.* S. Hierom *in Iſaie 7.* Ioſephus *li. 6. c. 15. Antiq.* and manie other old and late writers. The chiefeſt argument for the other opinion is the authoritie of Tertullian, *li de anima*, Procopius, & Eucherius vpon this place, and the vncertaine authours, *Quæſtionum apud Inſtinum, q. 52. lib. de mirabil. Sac. Script.* and *Qu. 8. vet. Teſtamenti, q. 27. apud Auguſtinum, tomo. 3. & 4.* As for the Proteſtants denying, that ſoules once parted from their bodies, can appeare to any aliue, S. Auguſtine confuteth them, both by this example of Samuel, ſuppoſing the book of Eccleſiaſticus to be Canonical Scripture, and of Moyſes being dead, and Elias yet liuing (whom they hold alſo to be dead) both appearing with Chriſt in his transfiguration. *Mat. 17.*

Soules ſometimes appeare after death.

2.

3.

4.

5.

to. 2. pag. 210.

loco citato.

CHAP.

CHAP. XXIX.

Dauid going with the Philiſthiims towards the warre, the Princes vrge and force the King to ſend him back.

THEREFORE al the companies of the Philiſthiims were gathered together into Aphec: and Iſrael alſo camped vpon the fountaine, which was in Iezrahel. 2. And the Princes indeed of the Philiſthiims marched in hundreds and thouſands: but Dauid and his men were in the laſt companie with Achis. 3. And the Princes of the Philiſthiims ſayd to Achis: What meane theſe Hebrewes? And Achis ſayd to the Princes of the Philiſthiims: Doe you not know Dauid, which was the ſeruant of Saul the King of Iſrael, and is with me manie daies, or (a) yeares, and I haue not found any thing in him, ſince the day that he fled to me, vntil this day? 4. But the Princes of the Philiſthiims were angrie againſt him, and ſayd to him: Let this man returne, and abide in his place, wherein thou haſt appointed him, & let him not goe downe with vs into battel, leſt he become an aduerſarie to vs, when we ſhal begin to fight: for how can he otherwiſe pacifie his Lord, but in our heads? 5. Is not this Dauid, to whom they ſang in dances, ſaying: Saul hath ſtruck his thouſands, and Dauid his ten thouſands? 6. Achis therefore called Dauid, and ſayd to him: The Lord liueth, thou art iuſt, and good in my ſight: and thy going out, and thy comming in is with me in the campe: and I haue not found in thee anie euil, ſince the day that thou cameſt to me vntil this day: but thou pleaſeſt not the nobles. 7. Returne therefore, and goe in peace, and offend not the eies of the Princes of the Philiſthiims. 8. And Dauid ſayd to Achis: For what haue I done, and what haſt thou found in me thy ſeruant, ſince the day that I haue been in thy ſight, vntil this day, that I may not come, and fight againſt the enemies of my Lord the King? 9. And Achis anſwering ſpake to Dauid: I know that thou art good in my ſight, as an Angel of God: but the Princes of the Philiſthiims haue ſayd: He ſhal not goe vp with vs into battel. 10. Therefore ariſe in the morning, thou, and the ſeruants of thy Lord, which came with thee: and when you are riſen in the night, and it ſhal begin to waxe light, goe forward. 11. Dauid therefore aroſe in the night, he and his men, that they might ſet forward in the morning, and returne to the land of the Philiſthiims: and the Philiſthiims went vp into Iezrahel.

a) He ſpeaketh by amplification, to make his fact ſeeme more reaſonable: whereas the time of Dauids abode with him was but foure months. *ch.* 27. *v.* 7.

CHAP. XXX.

Dauid returning to Siceleg, findeth it burned and ſpoiled, and himſelf in danger of the people: 7. By our Lords warrant he purſueth the enemie, 11. taketh a guide: 17. recouereth al that was taken away: 22. and rewardeth the ſouldiers, alſo thoſe that ſtayed with the baggage, 25. making it a law for the time to come, that the keepers of the baggage shal haue like share with thoſe that fight in battel.

AND when Dauid & his men were come to Siceleg the third day, the Amalecites had made an inuaſion on the ſouth ſide into Siceleg, & had ſtrucken Siceleg, & burnt it with fire. 2. And had led away women captiue out of it, from the leſſe vnto the great: and had not killed any man, but had led them with them, & went on their iourney. 3. When Dauid therefore and his men were come to the citie, and had found it burnt with fire, and their wiues and their ſonnes, and their daughters to be led away captiue, 4. Dauid and the people that was with him, lifted vp their voices, and mourned til teares fayled them. 5. For the two wiues alſo of Dauid were led away captiue, Achinoam the Iezraelite, and Abigail the wife of Nabal of Carmel. 6. And Dauid was ſtrucken very ſad: for the people would haue ſtoned him, becauſe the ſoule of euerie man was bitterly affected vpon their ſonnes, and daughters: but Dauid was ſtrengthned in our Lord his God. 7. And he ſayd to Abiathar the Prieſt the ſonne of Achimelech: Applie (*a*) vnto me the Ephod. And Abiathar applied the Ephod to Dauid, 8. and Dauid conſulted our Lord, ſaying: Shal I purſue theſe theeues, and ſhal I take them or no? And our Lord ſayd to him: Purſue them: for thou ſhalt take them without doubt, & take from them the prey. 9. Dauid therefore went himſelfe, and the ſix hundred men that were with him, and they came vnto the Torrent Beſor: & ſome being wearie ſtayed. 10. But Dauid himſelf, and foure hundred men purſued: for two hundred ſtayed, who being wearie could not paſſe the Torrent Beſor. 11. And they found an Ægyptian in the field, and brought him to Dauid: and they gaue him bread to eate, and water to drink, 12. and alſo a piece of a maſe of drie figges, and two bunches of reſins. Who when he had eaten, his ſpirite returned, and he was refreſhed: for he had not eaten bread, nor drunken water three daies and three nights. 13. Dauid therefore ſayd to him. Whoſe art thou? or whence? and whither goeſt thou? who ſayd: I am a yong man of Ægypt, the ſeruant of an Amalecite: and my maſter hath left me, becauſe I began to be ſicke three daies agone. 14. For we brake forth at the ſouth ſide of Cerethi, and againſt Iuda, and at the ſouth of Caleb, and burnt Siceleg

(*a*) Conſult our Lord for me: ſo Dauid by the Prieſts mediation, was inſtructed what to doe.

with

with fire. 15. And Dauid ſayd to him: Canſt thou bring me to this companie? Who ſayd: Sweare to me by God, that thou wilt not kil me, nor deliuer me into the hands of my Lord, and I wil bring thee to this companie. And Dauid ſware to him. 16. Who when he had brought them, behold they ſate vpon the face of al the earth, eating & drinking, and as it were keeping a feſtiual day, for al the prey and ſpoiles which they had taken out of the Land of the Philiſthiims, and out of the Land of Iuda. 17. And Dauid ſtrucke them from euening vntil the euening of the next day, and there eſcaped not anie of them, but foure hundred yong men, which had gotten vpon camels, and were fled. 18. Dauid therefore reſcued al things that the Amalecites had taken, and he reſcued his two wiues. 19. Neither was there anie wanting from litle to great, as wel of their ſonnes as of their daughters, and of the ſpoiles, and what things ſoeuer they had taken, Dauid brought al againe. 20. And he tooke al the flocks and heards, and draue them before his face: and they ſayd: This is the prey of Dauid. 21. And Dauid came to the two hundred men, which being wearie had ſtaied, neither were able to follow Dauid, and he had bidden them to reſt in the Torrent Beſor: who came forth to meete Dauid, and the people that were with him. And Dauid comming to the people, ſaluted them peaceably. 22. And euerie naughtie, and wicked fellow of the men, that had gone with Dauid, anſwering, ſayd: Becauſe they came not with vs, we wil not giue them anie thing of the prey, which we haue recouered: but let their wife and children ſuffice euerie man, whom when they haue receiued, let them depart. 23. But Dauid ſayd: You ſhal not doe ſo my brethren, of theſe things, which our Lord hath deliuered to vs, and hath kept vs, and hath giuen the theeues, that were broken out againſt vs, into our hands: 24. neither ſhal anie man heare you vpon this talke. For there ſhal be equal portion of him that went downe into battel, and of him that abode at the baggage, and they ſhal diuide alike. 25. And this hath been done from that day, and ever after (*b*) it was decreed, and ordained as a law in Iſrael. 26. Dauid therefore came into Siceleg, and ſent guifts of the prey to the ancients of Iuda his neighbours, ſaying: Take a benediction of the prey of our Lords enemies. 27. To them that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether, 28. and them in Aroer, and them in Sephamoth, and them in Eſthamo, 29. and them in Rachal, and them in the cities of Ierameel, and them in the cities of Semi, 30. and them in Harama, and them in the lake of Aſan, and them in Athach, 31. and them in Hebron, and to the reſt that were in thoſe places, in the which Dauid had taried, and his men.

(*b*) It is not againſt Gods cõmandment, *Deut. 4. & 12.* to make new lawes, ſo they be conformable & not contrarie to Gods former lawes.

CHAP. XXXI.

Saul with his ſonnes are ſlaine in battel. 7. The Philiſthiims poſſeſſe the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them away, and burne them, burie their bones, and faſt ſeuen dayes.

AND the Philiſthiims fought againſt Iſrael, and the men of Iſrael fled before the face of the Philiſthiims, and fel being ſlaine in mount Gelboe. 2. And the Philiſthiims fel vpon Saul, and vpon his ſonnes, and they ſtrucke Ionathas, and Abinadab, and Melchiſua the ſonnes of Saul, 3. and the whole weight of the battel was turned vpon Saul: and the archers ouertooke him, and he was ſore wounded of the archers. 4. And Saul ſayd to his eſquier: Draw out thy ſword, and ſtrike me: leſt perhaps theſe vncircumciſed come, and kil me, mocking me. And his eſquier would not: for he was frighted with exceeding feare. (*a*) Saul therfore caught his ſword, and fel vpon it. 5. Which when his eſquier had ſeen, to wit, that Saul was dead, himſelfe alſo fel vpon his ſword and died with him. 6. Saul therefore died, and his three ſonnes, and his eſquier, and al his men in that day together. 7. And the children of Iſrael, that were beyond the vallay, and beyond Iordan, ſeeing that the men of Iſrael were fled, and that Saul was dead, and his ſonnes, they left their cities, and fled: and the Philiſthiims came, and dwelt there. 8. And when the next day was come, the Philiſtiims came to ſpoile them that were ſlaine, and they found Saul and his three ſonnes, lying in mount Gelboe. 9. And they did cut off Saules head, and ſpoiled him of his armour, and ſent into the land of the Philiſtians round about, that it ſhould be declared in the temple of their Idols, and among their people. 10. And they did put his armour in the temple of Aſtaroth, but his bodie they hung on the wal of Bethſam. 11. Which when (*b*) the inhabiters of Iabes Galaad had heard whatſoeuer the Philiſthiims had done to Saul, 12. al the moſt valiant men aroſe, and walked al the night, and tooke the bodie of Saul, and the bodies of his ſonnes, from the wal of Bethſam: and they came to Iabes Galaad, and burnt them there: 13. and they tooke their bones, and buried them in the wood of Iabes, and faſted ſeuen daies.

(*a*) Saul killing himſelf after that he was wounded by his enimies, ſignifieth thoſe that being ouercome by tentations deſperately perſiſt, & wilfully die in their ſinne. *S. Greg. ho.* 10.

(*b*) Theſe men are cõmendable for *gratitude* towards Saul, who had deliuered them, *ch.* 11. for *a worke of mercie* in burying the dead: for *pietie* towards their King & Princes, and for *fortitude* in atchiuing ſo heroical an act.

THE ARGVMENT
OF THE SECOND BOOK
OF KINGS.



BESIDES *a great part of the firſt booke, and beginning of the third, this ſecond booke is wholly of King Dauid. Whoſe manie laudable Actes, as alſo his faultes (which were fewer) with his true repentance, and punishment, are related, not in ſuch method, as may eaſily be diuided into diſtinct parts, in order of the chapters; but according to the diſtinction of things conteined, his ſucceſſion to the royal crowne, firſt in Iuda, and after in al Iſrael, with the deſtination and death of his competitour Isboſeth, are recorded in the 2. 3. 4. and 5. chapters. His vertues, and praiſes, to wit, his ſolemne mourning for Saul and that familie, his deuotion, fortitude, pietie, and gratitude are ſpecially touched in the 1. 6: 7. 8. 9. and 10. chapters. His ſinnes of adulterie with Bethſabee, of killing her husband Vrias, of pride in numbring his people, with his hartie repentance, and temporal punishment for the ſame, are written from the 11. chapter to the 21. together with the 24. The 22. and 23. chapters conteyne his thankes giuing to God, or benefites receiued, and propheſie of things to come, with a catalogue of valiant men.*

This book is wholly of Dauid.

His ſucceſſion to the Kingdome.

His vertues.

Faults.

Thankes, and Propheeie.

THE SECOND BOOK OF SAMVEL, WHICH WE CAL THE SECOND OF KINGS.

CHP. I.

Dauid hearing that Saul and Ionathas are ſlaine, 11, mourneth with al his familie, weeping and faſting. 13. Cauſeth him to be ſlaine who affirmed that he had killed King Saul. 18. He traineth vp archers: 19. and inuiteth alſo al Iſrael to mourne.

AND it came to paſſe, after that Saul was dead, that Dauid returned from the ſlaughter of Amalec, and taryed in Siceleg two dayes. 2. And in the third day there appeared a man comming out of Sauls campe, his garments torne, and ſprinkled on the head with duſt, and as he came to Dauid, he fel vpon his face, and adored. 3. And Dauid ſaid vnto him: Whence commeſt thou? Who ſaid to him: I fled out of the campe of Iſrael. 4. And Dauid ſaid vnto him: What is the matter that is done? tel me. Who ſaid: The people is fled out of the battel, and many of the people are ouerthrowen & dead: yea Saul alſo and Ionathas his ſonne are dead. 5. And Dauid ſaid to the yong man that told him: How knoweſt thou that Saul is dead, and Ionathas his ſonne? 6. And the yong man that told him, ſayd: (a) By chance I came into mount Gelboe, and Saul leaned vpon his ſpeare: moreouer the chariots and horſemen approched vnto him, 7. and turning backward, and ſeeing me he called. To whom when I had anſwered, Here I am, 8. he ſaid to me: Who art thou? And

(a) He fained al this, thinking to get fauour (for Saul killed himſelf, *1. Reg. 31.*) but Dauid puniſhed him, as ſuch a crime deſerued. *v. 15.*

I ſaid

I ſaid to him: I am an Amalecite. 9. And he ſaid to me: Stand vpon me and kil me, becauſe anguiſhes hold me, and as yet al my life is in me. 10. And ſtanding vpon him, I killed him: for I knew that he could not liue after the fal: and I tooke the Diademe that was on his head, & the bracelet from his arme, & haue brought to thee my Lord hither. 11. And Dauid taking his garments rent them, and al the men that were with him, 12. and they (b) mourned, & wept, & faſted vntil euening vpon Saul & vpon Ionathas his ſonne, and vpon the people of our Lord, & vpon the houſe of Iſrael, becauſe they were fallen by the ſword. 13. And Dauid ſaid to the yong man that had told him: Whence art thou? Who anſwered: I am the ſonne of a man a ſtranger of Amalec. 14. Dauid ſaid to him: Why didſt thou not feare to put to thy hand to kil the annointed of our Lord? 15. And Dauid calling one of his ſeruants, ſaid: Goe runne vpon him. Who ſtrucke him, & he died. 16. And Dauid ſaid to him: Thy bloud be vpon thine owne head: for thyne owne mouth hath ſpoken againſt thee, ſaying: I haue ſlaine the annointed of our Lord. 17. And Dauid mourned this kind of mourning vpon Saul, and vpon Ionathas his ſonne. (18. And he commanded that they ſhould (c) teach the children of Iuda the bow, as it is written in the Book of the iuſt.) And he ſaid: Conſider, O Iſrael, for them that be dead wounded vpon thy high places. 19. The Nobles, O Iſrael, are ſlayne vpon thy mountaynes: how are the valiants fallen? 20. Tel it not in Geth, neither tel ye it in the high waies of Aſcalon: leſt perhaps the daughters of the Philiſthiims be glad, leſt the daughters of the vncircumciſed reioice. 21. Mountaines of Gelboe, let neither dew nor rayne come vpon you, neither be they fields of the firſt fruits: becauſe there was the ſhield of the valiats caſt away, the ſhield of Saul, as though he were not annointed with oyle. 22. From the bloud of the ſlaine, from the fat of the valiants, the arrow of Ionathas neuer returned backward, and the ſword of Saul did not returne emptie. 23. Saul and Ionathas amiable, and comely in their life, in death alſo were not diuided: ſwifter then eagles, ſtronger then lyons. 24. Yee daughters of Iſrael weep vpon Saul, who clothed you with ſcarlet in delicacies, who gaue golden ornaments to your attyre. 25. How haue the valiats fallen in battel? Ionathas been ſlayne in thy high places? 26. I am ſorie for thee, my brother Ionathas, exceeding beautiful and amiable aboue the loue of women. As the mother loueth her onlie ſonne, ſo did I loue thee. 27. How haue the ſtrong fallen, and the weapons of warre periſhed?

(b) Exequies of Saul obſerued with mourning weeping and faſting.

(c) The Philiſthiims were ſtrong & cunning archers, therefore Dauid cõmanded that his ſubiects ſhould learne & exerciſe the ſame manner of fight.

CHAP.

CHAP. II.

Dauid is receiued and annointed King of Iuda. 3. He commendeth thoſe of Iabes Galaad, which buried Saul. 8. Isboſeth the ſonne of Saul reigneth ouer the reſt of Iſrael. 12. Whereby riſeth sharpe warre between Abner and Ioab, chiefe Captaines of the two Kings. 30. Manie more are ſlaine of Abners partie then of Ioabs.

THEREFORE after theſe things Dauid conſulted our Lord, ſaying: Shal I goe vp into one of the cities of Iuda? And our Lord ſaid to him: Goe vp. And Dauid ſaid: Whither ſhal I goe vp? And he anſwered him: Into Hebron. 2. Dauid therefore went vp, and his two wiues, Achinoam the Iezrahelite, and Abigail the wife of Nabal of Carmel: 3. yea and the men alſo that were with him, Dauid brought euery one with his houſhold: and they abode in the townes of Hebron. 4. And the men of Iuda came, and (a) annoynted Dauid there, to reigne ouer the houſe of Iuda. And it was told Dauid, that the men of Iabes Galaad had buried Saul. 5. Dauid therefore ſent meſſengers vnto the men of Iabes Galaad, and ſayd vnto them: Bleſſed be you to our Lord, which haue done this mercie with your Lord Saul, and haue buried him. 6. And now our Lord ceſies wil render you mercie and truth: but I alſo wil requite you the good turne, for that you haue done this thing. 7. Let your hands be ſtrengthned, and be yee ſtout men: for although your Lord Saul be dead, yet the houſe of Iuda hath annointed me to be their King. 8. But Abner the ſonne of Ner Prince of Sauls armie, tooke Iſboſeth the ſonne of Saul, and led him about through the campe, 9. and ordained him King ouer Galaad, & ouer Geſſuri, & ouer Iezrahel, & ouer Ephraim, and ouer Beniamin, and ouer al Iſrael. 10. Fourtie yeares old was Isboſeth the ſonne of Saul when he began to reigne ouer Iſrael, and he reigned (b) two yeares: and only the houſe of Iuda followed Dauid. 11. And the number of the daies, that Dauid abode, reigning in Hebron ouer the houſe of Iuda, was ſeuen yeares and ſix months. 12. And Abner the ſonne of Ner went forth, and the ſeruants of Isboſeth the ſonne of Saul, out of the campe into Gabaon. 13. Moreouer Ioab the ſonne of Saruia, and the ſeruants of Dauid went forth, and met them beſide the people of Gabaon, and when they were come together into one place, they ſate one ouer-againſt an other: theſe on the one ſide of the poole, and they on the other. 14. And Abner ſaid to Ioab: Let the yong men riſe, and (c) play before vs. And Ioab anſwered: Let them riſe. 15. There roſe therefore and paſſed twelue in number, of Beniamin, of Isboſeths part the ſonne of Saul, and twelue of the ſeruants of

(a) This ſecond annointing, as alſo the third, (ch. 5.) was in confirmation, & to put him in poſſeſſion of the firſt, made long before. 1. *Reg.* 16.

(b) He reigned two yeares before he began much to decline, but in al ſeuen yeares & a half, for ſo lõg Dauid reigned only in Iuda. v. 11.

(c) Hence perhaps commeth the phraſe, that *one armie playeth vpon an other with ſmal and great arti-*

Dauid. 16. And euery one taking the head of his mate, ſticked his ſword into the ſide of his aduerſarie, and they fel together: and the name of the place was called: The field of the valiants, in Gabaon. 17. And there roſe a very ſore battel in that day: & Abner was put to flight, and the men of Iſrael, by the ſeruants of Dauid. 18. And there were there the three ſonnes of Saruia, Ioab, and Abiſai, & Aſael: moreouer Aſael was a moſt ſwift runner, as it were one of the roes, that abide in the woods. 19. And Aſael purſued Abner, and declined not to the right hand nor to the left omitting to purſue Abner. 20. Abner therefore looked backe behind him, and ſaid: Art thou Aſael? Who anſwered: I am. 21. And Abner ſaid to him: Goe to the right hand, or to the left, and apprehend one of the yong men, and take to thee his ſpoyles. But Aſael would not leaue but vrged him. 22. And againe Abner ſaid to Aſael: Retyre, and doe not folow me, leſt I be compelled to ſticke thee to the ground, and I ſhal not be able to lift vp my face to Ioab thy brother. 23. Who contemned to heare, and would not goe aſide: Abner therefore ſtrucke him with his ſpeare turned backe in the priuy parts, and thruſt him through, and he dyed in the ſame place: and al that paſſed by that place, wherein Aſael fel & dyed, did ſtay. 24. But whiles Ioab and Abiſai purſued Abner flying, the ſunne went downe: & they came as farre as the hil of the water conduit, that is ouer-againſt the valley the way of the deſert in Gabaon. 25. And the children of Beniamin were aſſembled together to Abner: and being gathered in a plump into one troupe, they ſtood in the toppe of one hil. 26. And Abner cried out to Ioab, and ſaid: Shal thy ſword rage vnto vtter deſtruction? knoweſt thou not that deſperation is dangerous? how long differreſt thou to ſay to the people, that they leaue to purſue their brethren? 27. And Ioab ſaid: Our Lord liueth, if thou hadeſt ſpoken, in the morning had the people retyred from purſuing their brethren. 28. Ioab therefore ſounded the trumpet, and al the armie ſtood, neither did they purſue Iſrael any further, nor enter into fight. 29. And Abner and his men went through the champaine country, al that night: and they paſſed Iordan, and hauing viewed al Beth-horon, came to the campe. 30. Moreouer Ioab returning, after he had left Abner, aſſembled al the people: and there wanted of Dauids ſeruants ninteen men, beſide Aſael. 31. But the ſeruants of Dauid ſtrucke of Beniamin, and of the men that were with Abner, three hundred three ſcore, who alſo died. 32. And they tooke Aſael, and buried him in the ſepulchre of his father in Bethlehem: and Ioab, and the men that were with him, walked al the night, and in the very twilight they came into Hebron.

lerie, that is, ſtrike and kil their enimies with a' ſorts of gunnes. *Ioſephus li. 7. c. 1. Antiq.*

CHAP. III.

Isboſeths forces daily decay, Dauid increaſeth in power, and hath manie ſonnes. 7. Abner vpon occaſion of a ſlander breaketh from Isboſeth, and ſerueth Dauid, bringing Michol to him, and much people of Iſrael. 23. Ioab of emulation and reuenge killeth Abner. 28. For which Dauid is offended with Ioab, 31. and mourneth for Abner.

THERE was made therefore long ſtrife between the houſe of Saul, & betweene the houſe of Dauid: Dauid proſpering & alwaies ſtronger then himſelf, but the houſe of Saul decreaſing daily. 2. And there were ſonnes borne to Dauid in Hebron: & his firſt begotten was Amnon of Achinoam the Iezrahelite. 3. And after him Cheleab of Abigail the wife of Nabal of Carmel: moreouer the third Abſalom, the ſonne of Maacha the daughter of Tolmai King of Geſſur. 4. And the fourth Adonias, the ſonne of Haggith: and the fifth Saphathia, the ſonne of Abital. 5. The ſixt alſo Iethraam of Egla the wife of Dauid. theſe were borne to Dauid in Hebron. 6. Therefore when there was battel between the houſe of Saul & houſe of Dauid, Abner the ſonne of Ner ruled the houſe of Saul. 7. And Saul had a concubine named Reſpha, the daughter of Aia. And Iſboſeth ſaid to Abner: 8. Why diddeſt thou goe in to my fathers concubine? Who being wrath exceedingly for the words of Iſboſeth, ſaid: What (*a*) am I a dogges head againſt Iuda this day, which haue done mercie vpon the houſe of Saul thy father, and vpon his brethren and neereſt freinds, and haue not deliuered thee into the hands of Dauid, and haſt thou ſought againſt me that thou mighteſt charge me for a woman to day? 9. Theſe things doe God to Abner, and theſe things adde he to him, vnleſſe as our Lord hath ſworne to Dauid, ſo I doe truth to him. 10. That the Kingdome be transferred from the houſe of Saul, and the throne of Dauid be exalted ouer Iſrael, and ouer Iuda, from Dan to Berſabee. 11. And he could not anſwer him any thing, becauſe he feared him. 12. Abner therefore ſent meſſengers to Dauid for himſelf ſaying: Whoſe is the land? And that they ſhould ſay: Make amitie with me, and my hand ſhal be with thee: and I wil reduce vnto thee al Iſrael. 13. Who ſaid: Very wel; I wil make amitie with thee: but one thing I deſire of thee, ſaying: Thou ſhalt not ſee my face before thou bring Michol the daughter of Saul: and ſo thou ſhalt come, and ſee me. 14. And Dauid ſent meſſengers to Iſboſeth the ſonne of Saul, ſaying: Reſtore my wife Michol, which I betrothed to me for an hundred prepuces of the Philiſthiims. 15. Iſboſeth therefore ſent, and tooke her from her huſband Phaltiel, the ſonne of Lais.

(*a*) Am I contemptible in thy ſight, and yet head of thē that oppoſe againſt Dauid? I that haue done ſo much for thee, wil not indure to be reprehended, for a ſmal fault. So God ſuffereth the maintainers of an euil quarel to fal out amōg themſelues, wherby the right cauſe is aduanced.

16. And

16. And her husband folowed her weeping as farre as Behurim: and Abner said to him: Goe, and returne. Who returned. 17. Abner also spake to the ancients of Israel, saying: Both yesterday and the day before you sought Dauid that he might reigne ouer you. 18. Now therefore doe so: because our Lord hath spoken to Dauid, saying: In the hand of my seruant Dauid I wil saue my people Israel from the hands of the Philisthiims, and of al their enemies. 19. And Abner spake also to Beniamin. And he went to speake vnto Dauid in Hebron al things which pleased Israel, and al Beniamin. 20. And he came to Dauid into Hebron with twentie men: and Dauid made a feast to Abner, and to his men that came with him. 21. And Abner sayd to Dauid: I wil rise, that I may gather vnto thee my Lord King al Israel, and may enter a league with thee, & thou mayst reigne ouer al, as thy soule desireth. When Dauid therefore had brought Abner on the way, and he was gone in peace, 22. forthwith Dauids seruants and Ioab came, hauing slayne the robbers, with a prey exceeding great: and Abner was not with Dauid in Hebron, because he had now dismissed him, and he was departed in peace. 23. And Ioab, and al the armie which were with him, came afterward: it was therefore told Ioab, that Abner the sonne of Ner came to the King, and he dismissed him, and he departed in peace. 24. And Ioab went in to the King, & said: What hast thou done? Behold Abner came to thee: why didst thou dismisse him & he is gone & departed? 25. knowest thou not Abner the sonne of Ner, that to this end he came to thee, that he might deceiue thee, & might know thy going out, & thy cõming in, & vnderstand al things that thou doest? 26. Ioab therfore being gone from Dauid, sent messengers after Abner, and brought him backe from the cesterne Sira, Dauid being ignorãt therof. 27. And when Abner was returned into Hebron, Ioab brought him aside to the middes of the gate, to spake vnto him in guile: and strucke him there in the priuie parts, & he died, in reuenge of the bloud of Asael his brother. 28. Which when Dauid had heard, that the thing was now done, he said: I am innocent, and my Kingdome before God for euer from the bloud of Abner the sonne of Ner, 29. & come it vpon the head of Ioab, & vpon al his fathers house: neither let there fayle of the house of Ioab one hauing a fluxe of seed, & a leper, and holding the distaffe, and falling by the sword, & lacking bread. 30. Ioab therefore & Abisai his brother slew Abner, because he had killed Asael their brother in Gabaon in the battel. 31. And Dauid said to Ioab, and to al the people, that were with him. Rent your garments, and be-girded with sacke clothes, & mourne before the funeral of Abner. Moreouer King Dauid folowed the beere. 32. And when they had buried Abner in Hebron, King Dauid lifted vp his voice, and wept vpon the graue of Abner: and al the people also wept. 33. And the King mourning and lamenting Abner, sayd: Not as cowards are wont to die, hath Abner died. 34. Thy hands were not bound, and thy feete were not loden with fetters: but as men are wont

to fal before the children of iniquitie, ſo art thou fallen. And al the people doubling it wept vpon him. 35. And when al the multitude was come to take meate with Dauid, when it was yet cleare day, Dauid ſware, ſaying: Theſe things doe God to me, and theſe adde he, if before ſunne ſet I ſhal taſt bread or any thing els. 36. And al the people heard, and al things pleaſed them which the King did in the ſight of al the people. 37. And al the people knew, and al Iſrael in that day, that it was not the Kings doing, that Abner the ſonne of Ner was ſlayne. 38. The King alſo ſaid to his ſeruants: Are you ignorant that a Prince, and the greateſt is ſlayne this day in Iſrael? 39. But I as yet (b) delicate, & annointed King: moreouer the ſonnes of Saruia are hard to me: our Lord reward him that doeth euil according to his malice.

(b) Weake, being newly receiued King, & not able to puniſh ſtrong offenders But Ioab & others were afterwards puniſhed. 3. Reg. 2.

CHAP. IIII.

Baana and Rechab ſecretly kil Iſboſeth: 8. bring his head to Dauid. 9. Who condemning their fact, putteth them to death.

AND Iſboſeth the ſonne of Saul heard that Abner was ſlaine in Hebron: and his hands were weakned, and al Iſrael was troubled. 2. And the sõne of Saul had two men captaynes of robbers, the name of one Baana, & the name of the other Rechab, the sõnes of Rhemmõ the Berothite of the ſonnes of Beniamin: for Beroth alſo was accounted in Beniamin. 3. And the Berothites fled into Gethaim, and were there ſtrangers vntil that time. 4. And Ionathas the sõne of Saul had a ſonne lame in his feete: for he was fiue yeares old, when the tydings came of Saul and Ionathas from Iezrahel. his nurſe therefore taking him, fled: and when ſhe made haſt to flye, he fel, & was made lame: and he was called Miphiboſeth. 5. Therefore the ſonnes of Rhemmon the Berothite, Rechab and Baana cõming, entred into the houſe of Iſboſeth in the heat of the day: who ſlept vpon his bed at noone. And the Portreſſe of the houſe that winnowed wheat, was aſleep. 6. And they entred into the houſe ſecretly taking eares of corne, and Rechab and Baana his brother, ſtrucke him in priuy parts and fled. 7. And when they were entred into the houſe, he ſlept vpon his bed in a parler, and ſtriking they killed him: and taking away his head they went by the way of the deſert al night. 8. And brought the head of Isboſeth to Dauid into Hebron: & they ſaid to the King: Behold the head of Iſboſeth the ſonne of Saul thine enemie, who ſought thy life: and our Lord hath giuen my Lord the King this day reuenge of Saul, and of his ſeede. 9. But Dauid anſwering Rechab, and Baana his brother, the ſonnes of Rhemmon the Berothite, and ſayd to thẽ: Our Lord liueth, which hath deliuered my ſoule out of al diſtreſſe, 10. for ſo much as him that told me, and ſaid: Saul is dead, who thought

that

that he told prosperous things, I apprehended, and slew him in Siceleg, to whom I should haue giuen a reward for his tydings. 11. How much more now when wicked men haue slaine an innocent man in his owne house, vpon his bed, shal I not require his bloud of your hand, and take you away from the earth? 12. Dauid therefore commanded his seruants, and they slew them, and cutting off their hands and feet, hanged them ouer the poole in Hebron: but the head of Isbosheth they tooke, and buried in the sepulcher of Abner in Hebron.

CHAP. V.

With general consent Dauid is annointed King of al Israel. 7. He taketh the tower of Sion in Ierusalem, destroying the Iebuseites. 9. Buildeth there a new house: 13. marieth more wiues, and hath more children. 17. The Philistiims rising against him are ouerthrowen, 22. also the second time.

AND al the tribes of Israel came to Dauid in Hebron, saying: Behold we are thy bone and thy flesh. 2. Yea and yesterday also & the day before when Saul was King ouer vs, thou wast he that didst lead vs forth & bring backe Israel: & our Lord sayd to thee: Thou shalt feed my people Israel, and thou shalt be Prince ouer Israel. 3. The ancients also of Israel came to the King into Hebron, & King Dauid made a league with them in Hebron before our Lord: and they (*a*) annointed Dauid to be King ouer Israel. 4. Thirtie yeares old was Dauid when he began to reigne, and he reigned fourtie yeares. 5. In Hebron he reigned ouer Iuda seuen yeares and six months: and in Ierusalem he reigned three and thirtie yeares ouer al Israel & Iuda. 6. And the King went, & al the men that were with him, into Ierusalem, to the Iebuseite the inhabiter of the land, & they said to Dauid: Thou shalt not come in hither, vnlesse thou take away the blind & the lame, saying: Dauid shal not come in hither. 7. But (*b*) Dauid tooke the towre of Sion, this is the citie of Dauid. 8. For Dauid had proposed in that day a reward to whosoeuer should strike the Iebuseite, and touch the gutters of the house tops, and take away the blind and the lame that hated the soule of Dauid: therefore it is sayd in the prouerbe: (*c*) The blind and the lame shal not enter into the temple. 9. And Dauid dwelt in the towre, and called it, The citie of Dauid: & built round about from Mello and inwards. 10. And he went prospering and growing vp, and our Lord the God of hostes was with him. 11. Hiram also the King of Tyre sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built a house for Dauid. 12. And Dauid knew that our Lord had confirmed him King ouer Israel, and that he had exalted his Kingdome ouer his people Israel. 13. Dauid therefore tooke yet concubines and wiues of

(*a*) They annoint him againe in confirmation of their cõsent (as Iuda had done c. 2.) acknowledging Gods ordinãce. 1. *Reg.* 10.

(*b*) King Dauid now atchieued that the tribe of Iuda could not in the time of Iosue. *Iosue* 15.

(*c*) Idols that haue eyes and can not see, feete and can not goe, shal not enter into the Church of Christ.

Ieruſalem, after he was come from Hebron: and there were borne to Dauid other ſonnes alſo and daughters: 14. And theſe be the names of them, that were borne to him in Ieruſalem, Samua, and Sobab, and Nathan, and Salomon, 15. and Iebahar, and Eliſua, and Nepheg, 16. and Iaphia, and Eliſama, and Elioda, and Eliphaleth. 17. The Philiſtiims therefore heard that they had annointed Dauid to be King ouer Iſrael: and they went vp al to ſeek Dauid: which when Dauid had heard, he went downe into a hold. 18. And the Philiſtiims comming were ſpred in the Vale Raphaim. 19. And Dauid conſulted our Lord, ſaying: Shal I goe vp to the Philiſtiims? and wilt thou giue them into my hand? And our Lord ſayd to Dauid: Goe vp, becauſe deliuering I wil giue the Philiſtiims in thy hand. 20. Dauid therefore came into Baal Pharaſim: and ſtrucke them there, and ſaid: Our Lord hath diuided mine enemies before me, as waters are diuided, therefore the name of the place was called Baal Pharaſim. 21. And they left there their * grauen Gods: which Dauid, and his men tooke. 22. And the Philiſtians added yet to goe vp, and ſpred themſelues in the Vale Raphaim. 23. And Dauid conſulted our Lord: Shal I goe vp againſt the Philiſtiims, and wilt thou deliuer them into my hands? Who anſwered: Goe not vp againſt them, but fetch a compaſſe behind their backe, & thou ſhalt come to them ouer againſt the peare trees. 24. And when thou ſhalt heare the ſound of one going in the top of the peare-trees, then ſhalt thou enter battel: becauſe then wil our Lord goe forth before thy face, to ſtrike the campe of the Philiſtiims. 25. Dauid therefore did as our Lord had commanded him, and he ſtrucke the Philiſtiims from Gabaa, vntil thou come to Gezer.

* *ſculptilia.*

CHAP. VI.

With great ſolemnitie Dauid bringeth the Arke of God from Abinadabs houſe. 6. Oza for touching it is ſodainly ſlaine. 9. Whereupon Dauid fearing to bring it to his owne houſe, leaueth it in the houſe of Obededō three months, 12, then fetcheth it, dancing before it, though Michol ſcorne his deuotion. 17. He offereth ſacrifices, diſtributeth guifts, bleſſeth the people. 23. And Michol is barren.

AND Dauid againe gathered together al the choſen of Iſrael, thirtie thouſand, 2. And Dauid aroſe, and went, and al the people that was with him of the men of Iuda, to bring the arke of God, vpon which was inuocated the name of the Lord of hoſtes, which ſitteth in the Cherubins vpon it. 3. And they layd the arke of God vpon a new wayne: and tooke it out of the houſe of Abinadab, who was in Gabaa: and Oza and Ahio the ſonnes of Abinadab, did driue the new wayne.

4. And

4. And when they had taken it out of the houſe of Abinadab, who was in Gabaa, Ahio keeping the arke of God went before the arke. 5. But Dauid, and al Iſrael played before our Lord in al wrought wood, both on harpes and lutes and timbrels & ſitterns and cymbals. 6. And after they came to the Floore of Nachon, Oza put forth his hand to the arke of God, and held it: becauſe the oxen ſpurned, and made it leane aſide. 7. And our Lord was wrath with indignation againſt Oza, and ſtrucke him for the (a) rathnes: who died there before the arke of God. 8. And Dauid was ſtrucken ſad, for that our Lord had ſtrucken Oza, & the name of that place was called: The ſtriking of Oza vntil this day. 9. And Dauid feared our Lord in that day, ſaying: How ſhal the arke of our Lord come vnto me? 10. And he would not haue the arke of our Lord turne in to himſelf into the citie of Dauid: but he cauſed it to turne in vnto the houſe of Obededom the Getheite. 11. And the arke of our Lord dwelt in the houſe of Obededó the Getheite three months: & our Lord bleſſed Obededom, & al his houſe. 12. And it was told King Dauid, that our Lord had bleſſed Obededom, & al that he had for the arke of God. Dauid therefore wēt, & brought away the arke of God out of the houſe of Obededom, into the citie of Dauid with ioy. 13. And when they had paſſed, that caried the arke of our Lord, ſix paſſes, he immolated an oxe and a ramme. 14. And Dauid danced with al his might before our Lord. moreouer Dauid was girded with a linnen ephod. 15. And Dauid, & al the houſe of Iſrael brought the arke of teſtament of our Lord in iubilation, & in ſound of trumpet. 16. And when the arke of our Lord was entred into the citie of Dauid, Michol the daughter of Saul looking forth through a window, ſaw King Dauid leaping, & dancing (b) before our Lord: and ſhe deſpiſed him in her hart. 17. And they brought in the arke of our Lord, & ſet it in his place in the middes of the tabernacle, which Dauid had pitched for it: & Dauid offered holocauſtes, & pacifikes before our Lord. 18. And when he had accomplished offering holocauſts and pacifikes, he bleſſed the people in the name of the Lord of hoſts. 19. And he diſtributed to al the multitude of Iſrael as wel man as woman, to euerie one one cake of bread, and one roaſted piece of beefe, and flowre fryed with oyle: and al the people went, euerie man into his houſe. 20. And Dauid returned to bleſſe his owne houſe: and Michol the daughter of Saul comming forth to meet Dauid, ſayd: How glorious was the King of Iſrael to day vncouering himſelf before the hand-mayds of his ſeruants, and was naked, as if one of the ribbalds ſhould be naked. 21. And Dauid ſayd vnto Michol: Before our Lord, which hath choſen me rather then thy father, and then al his houſe, and commanded me that I ſhould be duke ouer the people of our Lord in Iſrael, 22. both wil I play, & wil become more vile then I haue been: and I wil be humble in myne eies, and with the handmayds, of whom thou ſpeakeſt, I wil appeare more glorious. 23. Therefore vnto Michol the daughter of Saul was there no child borne vnto the day of her death.

(a) Either there was no probable danger, and ſo without cauſe Oza touched the arke, that he might ſeeme to be very careful; or els he vſed not ſo much reuerēce as he ought to haue done. *l. 2. c. 12. de mir. bil. S. Scrip. apud S. Aug. tom. 3.*

(b) To dance before the arke is to dance before our Lord.

CHAP.

CHAP. VII.

Dauids good purpoſe to build a Temple is differred by Gods appointment. 12. with promiſe that his ſonne shal performe it, and be eſtablished in the Kingdome. 18. For al which he rendreth thanks to God.

AND it came to paſſe when the King ſate in his houſe, and our Lord had giuen him reſt on euery ſide from al his enemies, 2. he ſayd to Nathan the Prophet: Doeſt thou ſee that I dwel in a houſe of cedar, & the arke of God is ſet (g) in the middes of skins? 3. And Nathan ſaid to the King: Al that is in thy hart, goe doe, becauſe our Lord is with thee. 4. And it came to paſſe in that night: and behold the word of our Lord to Nathan, ſaying: 5. Goe, and ſpeake to my ſeruant Dauid: Thus ſayth our Lord: Shalt thou build me a houſe to dwel in? 6. For neither haue I dwelt in houſe from the day that I brought the children of Iſrael out of the Land of Ægypt, vntil this day: but I walked in tabernacle, and in tent. 7. Throughout al the places, that I haue paſſed with al the children of Iſrael, ſpeaking did I ſpeake to one of the tribes of Iſrael, which I commanded to feede my people Iſrael, ſaying: Why did you not build me a houſe of cedar? 8. And now theſe things ſhalt thou ſay to my ſeruant Dauid: Thus ſayth the Lord of hoſts: I tooke thee out of the paſtures folowing the flocks, that thou ſhouldeſt be Prince ouer my people Iſrael: 9. and I haue been with thee whereſoeuer thou haſt walked, and haue ſlayne al thine enemies from thy face: and haue made thee a great name, according to the name of the great ones, that are in the earth. 10. And I wil appoint a place for my people Iſrael, and wil plant it, and they ſhal dwel vnder it, and ſhal be troubled no more: neither ſhal the children of iniquitie adde to afflict them as before. 11. From the day that I appointed Iudges ouer my people Iſrael: and I wil giue thee reſt from al thine enemies. and our Lord foretelleth thee, that our Lord wil make thee a houſe. 12. And when thy daies ſhal be accompliſhed, and thou ſhalt ſleep with thy fathers, I wil rayſe vp thy ſeed after thee, which ſhal come forth of thy wombe, and (a) I wil eſtablish his Kingdome. 13. He ſhal build a houſe to my name, and I wil eſtabliſh the throne of his Kingdome for euer. 14. (b) I wil be to him for a father, and he ſhal be to me for a ſonne: who if (c) he ſhal doe any thing vniuſtly, I wil rebuke him in the rod of men, and in the plagues of the ſonnes of men. 15. But my mercie I wil not take away from him, as I tooke from Saul, whom I remoued from thy face. 16. And thy houſe ſhal be faithful, and (d) thy Kingdom for euer before thy face, and thy throne ſhal be firme continually. 17. Ac-

cording

(g) The tabernacle made by Moyſes was a goodlie thing, but being couered with skinnes and in manie reſpects inſufficient for Gods ſeruice, Dauid deſired to build a glorious Temple. But was not permitted to doe it for myſterie ſake, to ſignifie that Chriſt the true Salomō ſhould build his Church, that farre excelleth the Synagogue of the Iewes, & old Teſtament. *S. Aug. l. 17. c. 3. de ciuit.*

(a) He that ſuppoſeth this great promiſe to be fulfilled in Salomon, erreth much, ſaith S. Auguſtin *ibidem.*

(b) S. Paul expoundeth this of Chriſt. *Heb. 1. v. 5.*

(c) This can not be ſaid of Chriſt, but of Salomon, & of any Chriſtian, ſo this place hath manie literal ſenſes.

(d) The See Apoſtolike, & Prieſtly power in the Church of Chriſt, is this perpetual Kingdome *S. Epiphanius Hereſ. 29.*

cording to al theſe words, & according to al this viſion, ſo did Nathan ſpeake to Dauid. 18. And Dauid went in, & ſat before our Lord, & ſaid: Who am I, o Lord God, & what is my houſe, that thou haſt brought me thus farre? 19. But this alſo hath ſeemed litle in thy ſight, o Lord God, vnles thou didſt ſpeake alſo of the houſe of thy ſeruant for a long time: for this is the law of Adam, Lord God. 20. What can Dauid therefore adde yet, to ſpeake vnto thee? for thou knowveſt thy ſeruant, o Lord God. 21. For thy word, and according to thy hart thou haſt done al theſe great things, ſo that thou wouldeſt notifie it to thy ſeruant. 22. Therefore art thou magnified, o Lord God, becauſe there is none like to thee, neither is there a God beſides thee, in al things that we haue heard with our eares. 23. And what nation is there in the earth as thy people Iſrael, for the which (*e*) God hath gone, that he might (*f*) redeeme it to be his people, & might make himſelf a name, & doe for them great wonders, and horrible things vpon the earth, before the face of thy people, whom thou redeemedſt to thy ſelf out of Ægypt, from the nations & from their Gods. 24. For thou haſt confirmed the people Iſrael to be an euerlaſting people: and thou Lord God art become their God. 25. Now therefore, o Lord God, raiſe vp for euer the word, that thou haſt ſpoken vpon thy ſeruant & vpon his houſe: & doe as thou haſt ſpoken, 26. that thy name may be magnified for euer, and it may be ſaid: The Lord of hoſtes is God ouer Iſrael. And the houſe of thy ſeruant Dauid ſhal be eſtabliſhed before our Lord, 27. becauſe thou, o Lord of hoſtes God of Iſrael, haſt reuealed the eare of thy ſeruant, ſaying: A houſe I build thee: therefore hath thy ſeruant found his hart to pray thee with this prayer. 28. Now therefore, o Lord God, thou art God, & thy words ſhal be true: for thou haſt ſpoken to thy ſeruant theſe good things. 29. Begin therefore, & bleſſe the houſe of thy ſeruant, that it may be for euer before thee: becauſe thou Lord God haſt ſpoken, by thy bleſſing ſhal the houſe of thy ſeruant be bleſſed for euer.

(*e*) Here and in manie other places the Hebrew word is of the plural number, *Elohim*, *Gods*, ſignifying more diuine Perſons.

(*f*) The worke of mans Redemption is appropriated to God the Sonne.

CHAP. VIII.

Diuers nations and countries to which Iſrael payed tribute, are ſubdued by Dauid, and pay tribute to Iſrael. 16. Chief officers are mentioned.

AND it came to paſſe, after theſe things Dauid ſtrucke the Philiſthiims, and humbled them, & Dauid tooke the bridle of tribute out of the hād of the Philiſthiims. 2. And he ſtrucke Moab, & meaſured them with (*a*) a corde, making them euen with the earth: & he meaſured two cords, one to kil, & one to ſaue aliue: & Moab became ſeruing Dauid vnder tribute. 3. And Dauid ſtrucke Adarezer the ſonne of Rohob King of Soba, when he went forth to haue dominion ouer the riuer Euphrates. 4. And Dauid hauing

(*a*) For more reproch Dauid compaſſing them with cords, as cattel are enuironed, caſt them on the ground, and by lot killed ſome, and ſpared ſome aliue.

taken of his part a thouſand ſeuē hundred horſemen, & twentie thouſand footemen, hoghſinewed al the chariot horſes: & he left of thē a hundred chariots. 4. There came alſo Syria of Damaſcus to bring ayde vnto Adarezer the King of Soba: and Dauid ſtrucke of Syria two & twentie thouſand men. 6. And Dauid put a garriſon in Syria of Damaſcus: & Syria became ſeruing Dauid vnder tribute: and our Lord preſerued Dauid in al things to whatſoeuer he went forth. 7. And Dauid tooke the golden armour, which the ſeruants of Adarezer had, and brought them into Ieruſalem. 8. And out of Bete, and out of Beroth the cities of Adarezer King Dauid tooke braſſe exceeding much. 9. And Tou the King of Emath heard that Dauid had ſtrucken al the force of Adarezer, 10. And Tou ſent Ioram his ſonne to King Dauid, to ſalute him congratulating, and to giue thanks: for that he had ouerthrowen Adarezer, and ſtrucken him. For Tou was enemie to Adarezer, and in his hand were veſſels of gold, & veſſels of ſiluer, & veſſels of braſſe: 11. which alſo King Dauid ſanctified to our Lord with the ſiluer and gold, that he had ſanctified of al the nations, which he had ſubdued 12. of Syria, & Moab, and the children of Ammon, and the Philiſthiims, and Amalec, & of the ſpoiles of Adarezer the ſonne of Rohob King of Soba. 13. Dauid alſo (*b*) made himſelf a name when he returned hauing taken Syria in the Vale of Salt-pittes, eighteen thouſand being ſlayne: 14. & he put ſouldiers in Idumea, and placed a garriſon: and al Idumea was made to ſerue Dauid: & our Lord preſerued Dauid in al things to whatſoeuer he proceeded. 15. And Dauid reigned ouer al Iſrael: Dauid alſo did iudgement and iuſtice to al his people. 16. And Ioab the ſonne of Saruia was ouer the armie: moreouer Ioſaphat the ſonne of Ahilud was * recorder: 17. and Sadoc the ſonne of Achitob, and Achimelech the ſonne of Abiathar, were Prieſts: and Saraias, ſcribe: 18. And Banaias the ſonne of Ioiada was ouer (*c*) the Cerethi and Phelethi: and the ſonnes of Dauid (*d*) Princes.

(*b*) Set vp an Arch in memorie of triumph.
(*c*) Theſe were archers and ſling throwers of the guard. *Paraphraſt Chald.*
(*d*) Or Prieſts, or chief rulers. See the annotation *Gen.* 47. *v* 22. 1 *Paral.* 18. *v.* 17.
* *or chācelor.*

CHAP. IX.

Miphiboſeth a lame ſonne of Ionathas is piouſly relieued by Dauid: 9. giuing to his vſe the particular inheritance of Saul.

AND Dauid ſayd: Is there any thinke you that is remaining of the houſe of Saul, that I may doe mercie with him for Ionathas ſake? 2. And there was of the houſe of Saul a ſeruant named Siba, whom when the King had called vnto him, he ſaid to him: Art thou Siba? And he anſwered: I am ſo thy ſeruant. 3. And the King ſaid: Is there anie remaining of the houſe of Saul, that I may doe with him the mercie of

God?

God? And Siba said to the King: There is yet liuing a sonne of Ionathas, lame of his feete. 4. Where is he? quoth he. And Siba sayd to the King: Behold he is in the house of Machir the sonne of Ammiel in Lodabar. 5. King Dauid therefore sent, and tooke him out of the house of Machir the sonne of Ammiel of Lodabar. 6. And when Miphiboseth the sonne of Ionathas the sonne of Saul was come to Dauid, he fel on his face, and adored. And Dauid said: Miphiboseth? Who answered: Here I am thy seruant. 7. And Dauid said to him: Feare not, because doing I wil doe mercie on thee for Ionathas thy father, and I wil restore (*a*) the lands of Saul thy father, and thou shalt eate bread vpon my table alwaies. 8. Who adoring him, said: Who am I thy seruant, that thou hast respect vpon a dead dog like vnto me? 9. The King therefore called Siba the seruant of Saul, and said to him: Al things whatsoeuer were Sauls, and al his house, I haue giuen to thy masters sonne. 10. Til for him therefore the land, thou and thy sonnes, and thy seruants: and thou shalt bring in meates for thy masters sonne, that he may be maintained: and Miphiboseth the sonne of thy Lord shal eate alwaies bread (*b*) vpon my table. And Siba had fifteen sonnes, and twentie seruants. 11. And Siba said to the King: As thou my Lord King hast commanded thy seruant, so wil thy seruant doe: and Miphiboseth shal eate vpon my table, as one of the sonnes of the King. 12. And Miphiboseth had a little sonne called Micha: and al the kinred of the house of Siba serued Miphiboseth. 13. Moreouer Miphiboseth dwelt in Ierusalem: because he did eate alwaies of the Kings table: and he was lame on both feete.

(*a*) The particular inheritance that pertained to Sauls familie.

(*b*) Not sitte at table with the King, but haue his diet of the Kings prouision, besides the forsaide inheritance.

CHAP. X.

Hanon King of Ammon for cuil entreating Dauids men, sent vnto him of curtesie, 7. is iustly plagued, with his confederates. 15. Also the second time they are ouerthrowen by Dauid.

AND it came to passe after these things, that the King of the children of Ammon died, and Hanon his sonne reigned for him. 2. And Dauid said: I wil doe mercie with Hanō the sonne of Naas, as (*a*) his father hath done mercie with me. Dauid therefore sent, comforting him by his seruants vpon his fathers death. Bnt when the seruants of Dauid were come into the land of the children of Ammon, 3. the Princes of the children of Ammon said to Hanon their Lord: Thinkest thou that for the honour of thy father, Dauid hath sent comforters vnto thee, and not rather that he might search and spy into the citie, and ouerthrow it, hath Dauid sent his seruants vnto thee? 4. Hanon therefore tooke the seruants of Dauid, and shaued the one half of their beard,

(*a*) This Naas King of Ammon curteously entertained Dauids freindes which escaped from the King of Moab, killing most of them that were cōmended to him, because Dauid had left his countrie, and was returned into Iuda. *1. Reg. 22. Histor. Eccles.*

and cut away halfe their garments vnto the buttockes, and ſent them away. 5. Which when it was told Dauid, he ſent to meete them: for the men were confounded very fouly, and Dauid commanded them: Tary in Iericho, til your beard be growen, and then returne. 6. And the children of Ammon ſeeing that they had done iniurie to Dauid, ſent, and hyred for wages the Syrian of Rohob, and the Syrian of Soba, twentie thouſand footemen, and of the King Maacha a thouſand men, and of Iſtob twelue thouſand men. 7. Which when Dauid had heard, he ſent Ioab and the whole armie of warryers. 8. The children therefore of Ammon iſſued forth, and ſet their men in aray before the verie entrance of the gate: but the Syrian of Soba, and Rohob, and Iſtob, and Maacha were by themſelues in the fielde. 9. Ioab therefore ſeeing that there was battel prepared againſt him, both before him and behind him, he picked out of al the choſen of Iſrael, and directed his armie agaynſt the Syrian: 10. and the reſt of the people he deliuered to Abiſai his brother, who directed his armie againſt the children of Ammon. 11. And Ioab ſayd: If the Syrian ſhal preuayle againſt me, thou ſhalt ayde me: and if the children of Ammon ſhal preuayle agaynſt thee, I wil ayde thee. 12. Play the man, and let vs fight for our people, and the citie of our God: and our Lord wil doe that which is good in his ſight. 13. Ioab therefore and the people that were with him, began to fight againſt the Syrians: Who immediately fled from his face. 14. And the children of Ammon ſeeing that the Syrians were fled, they alſo fled from the face of Abiſai, and entred into the citie: and Ioab returned from the children of Ammon, and came to Ieruſalem. 15. Therefore the Syrians ſeeing that they were fallen before Iſrael, they gathered themſelues together. 16. And Adarezer ſent, and fetched out the Syrians, that were beyond the riuer, and brought their armie: and Sobach the maiſter of Adarezers warre, was their chief captaine. 17. Which when it was told Dauid, he gathered together al Iſrael, and paſſed ouer Iordan, and came into Helam: and the Syrians put themſelues in aray againſt Dauid, & fought againſt him. 18. And thy Syrians fled from the face of Iſrael, and Dauid ſlew of the Syrians ſeuen hundred chariots, and fourtie thouſand horſemen: and Sobach the Prince of the warre he ſtrucke: who forthwith died. 19. And al the Kings that were to ayde Adarezer, ſeeing themſelues ouercome of Iſrael, were afrayd and fled, eight and fiftie thouſand before Iſrael. And they made peace with Iſrael: and ſerued them, and the Syrians were afrayd any more to ayde the children of Ammon.

CHAP.

CHAP. XI.

Dauid ouercome with concupiſcence committeth adulterie with Bethſabee: 6. not finding other meanes to hide the crime, cauſeth her husband Vrias to be ſlaine. 27. Then marieth her, ſhe beareth a ſonne, and God is offended.

AND it came to paſſe the yeare turning about, at ſuch time when Kings are wont to proceed to battels, Dauid ſent Ioab, and his ſeruants with him, and al Iſrael, and they ſpoyled the children of Ammon, and beſieged Rabba: but Dauid remayned in Ieruſalē. 2. Whiles theſe things were in doing, it chanced that Dauid aroſe from his bed after noone, and walked in the top of the Kings houſe: and he ſaw a woman washing her ſelf, ouer-againſt the roofe of his houſe: and the woman was very beautiful. 3. The King therefore ſent, and inquired what woman it was. And it was told him, that ſhe was Bethſabee the daughter of Eliam, the wife of Vrias the Hetheite. 4. Dauid therefore ſending meſſengers (a) tooke her, who when ſhe was entred in to him, he ſlept with her: and forthwith ſhe was ſanctified from her vncleannes: 5. and ſhe returned into her houſe hauing conceiued a childe. And ſending ſhe told Dauid, and ſayd: I haue conceiued. 6. And Dauid ſent to Ioab, ſaying: Send me Vrias the Hetheite. And Ioab ſent Vrias to Dauid. 7. And Vrias came to Dauid. And Dauid asked how wel Ioab did, & the people, and how the warre was ordered. 8. And Dauid ſayd to Vrias: Goe into thy houſe, and waſh thy feet. And Vrias went forth out of the Kings houſe, & the Kings meate folowed him. 9. But Vrias ſlept before the gate of the Kings houſe, with the other ſeruants of his Lord, and went not downe to his owne houſe. 10. And it was told Dauid of them that ſayd: Vrias went not into his houſe. And Dauid ſayd to Vrias: didſt thou not come from thy iourney? Why didſt thou not goe downe into thy houſe? 11. And Vrias ſayd to Dauid: The Arke of God and Iſrael & Iuda dwel in pauilions, & my Lord Ioab and the ſeruants of my Lord abide vpon the face of the earth: and ſhal I enter into my houſe, to eate and to drinke, and ſleep with my wife? by thy health, and by the health of thy ſoule I wil not doe this thing. 12. Dauid therefore ſayd to Vrias: Tarie here alſo this day, and to morow I wil diſmiſſe thee. Vrias taried in Ieruſalem that day and the next: 13. and Dauid called him to eate before him and to drinke, and he made him drunke: who going out at euen, ſlept on his couch with the ſeruants of his Lord, and went not downe into his houſe. 14. The morning therefore was come, and Dauid wrote a letter to Ioab: and ſent it by the hand of Vrias, 15. writing in the letter: Set ye Vrias in the front of the battel, where the fight is ſtrongeſt: and leaue him, that being ſtrucken he may die. 16. Therefore

(a) Theodoſius the Emperour pretending to be excuſed frō punishment for his ſinnes, becauſe King Dauid alſo was an adulterer & a manſlayer, S. S. Ambroſe replied, saying: *Thou that haſt followed King Dauid erring, follow him repenting.* After which admonition the Emperour moſt humbly did publike penāce inioyned him by the Biſhop. *In vita Theod.*

when Ioab beſieged the citie, he put Vrias in the place where he knew the ſtrongeſt men were. 17. And the men iſſuing out of the citie, fought againſt Ioab, and there fel of the people of the ſeruants of Dauid, and Vrias alſo the Hetheite died. 18. Ioab therefore ſent, and told Dauid al the ſtory of the battel: 19. and he commanded the meſſenger, ſaying: When thou haſt told al the ſtory of the battel to the King, 20. if thou ſee him to be angrie, and he ſay: Why approched you to the wal, to fight? Knew you not that manie weapons are throwen from aboue of the wal? 21. Who ſtrucke Abimelec the ſonne of Ierobaal? did not a woman caſt vpon him a piece of a mil ſtone from the wal, and ſlew him in Thebes? Why approched you neer the wal? Thou ſhalt ſay: Alſo thy ſeruant Vrias the Hetheite is ſlayne. 22. The meſſenger therefore departed, and came, and told Dauid al things that Ioab had commanded him. 23. And the meſſenger ſayd to Dauid: The mē haue preuailed againſt vs, and they iſſued forth to vs into the field: and we violently purſued them euen to the gate of the citie. 24. And the archers ſhot arrowes at thy ſeruants from of the wal aboue: and there died of the Kings ſeruants, yea and thy ſeruant Vrias the Hetheite is dead. 25. And Dauid ſayd to the meſſēger: Thus ſhalt thou ſay to Ioab: Let not this thing diſcomfort thee: for the euent of warre is diuerſe: now this man, and now that man the ſword conſumeth: encourage thy warryers againſt the citie, that thou mayſt deſtroy it, and exhort them. 26. Alſo the wife of Vrias heard, that Vrias her husband was dead, & ſhe mourned for him. 27. And the mourning being paſt, Dauid ſent and brought her in into his houſe; & ſhe became his wife, and ſhe bare him a ſonne: and this thing which Dauid had done, was diſpleaſant before our Lord.

CHAP. XII.

Nathan the Prophet by a parable induceth Dauid to condemne himſelf of great ſinne, 7. blameth and threatneth him for the ſame. 13. But vpon his confeſſion denounceth remiſsion of his ſinne, with reſeruation of temporal punishment, 15. the death of the child. 24. Bethſabee beareth an other ſonne, who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other prey.

OVR Lord therefore ſent Nathan to Dauid: Who when he was come to him, he ſayd vnto him: There were two men in one citie, one rich, and the other poore. 2. The rich man had ſheep, and oxen exceeding manie. 3. But the poore man had nothing at al, beſide one litle ewe, which he had bought and nouriſhed, and which had growen in his houſe together with his children, eating of his bread, and drinking of his cup, & ſleeping in his boſome: & it was to him as a daughter.

4. And

4. And when a certayne ſtranger was come to the rich man, he ſparing to take of his owne ſheep and oxen, to make a feaſt for that ſtranger, which was come to him, tooke the poore mans ewe, & made meats therof for the man that was come to him. 5. And Dauid being exceedingly wrath with indignation againſt that man, ſayd to Nathan: Our Lord liueth, the man that hath done this is the childe of death. 6. He ſhal render the ewe fourefold, becauſe he hath done this thing, & hath not ſpared. 7. And Nathan ſayd to Dauid: Thou art that man. Thus ſayth our Lord the God of Iſrael: I annointed thee to be King ouer Iſrael, & I deliuered thee from the hand of Saul, 8. and gaue thee the houſe of thy Lord, & the wiues of thy Lord in thy boſome, and haue giuen thee the houſe of Iſrael and Iuda: & if theſe things be litle, I wil adde farre greater things vnto thee. 9. Why therefore haſt thou contemned the word of the Lord, that thou wouldeſt doe euil in my ſight? Vrias the Hetheite thou haſt ſmitten with the ſword, and his wife thou haſt taken to thy wife, and haſt ſlayne him with the ſword of the children of Ammon. 10. For which thing the ſword ſhal not depart from thy houſe (a) for euer, becauſe thou haſt deſpiſed me, and haſt taken the wife of Vrias the Hetheite, to be thy wife. 11. Therfore thus ſayth our Lord: Behold, I wil rayſe vpon thee euil out of thine owne houſe, and wil take thy wiues before thine eies, and giue them to thy neighbour, and he ſhal ſleep with thy wiues in the ſight of this Sunne. 12. For thou haſt done it ſecretly: bot I wil doe this word in the ſight of al Iſrael, and in the ſight of the Sunne. 13. And Dauid ſayd to Nathan: I haue ſinned to our Lord. And Nathan ſaid to Dauid: Our Lord alſo hath taken away thy ſinne: thou ſhalt not die. 14. Neuertheles, becauſe thou haſt made the enemies of our Lord to blaſpheme, for this thing, the ſonne that is borne to thee dying ſhal dye. 15. And Nathan returned into his houſe. Our Lord alſo ſtrucke the child, which the wife of Vrias had borne to Dauid, and he was paſt hope. 16. And Dauid beſought our Lord for the child: and Dauid faſted a faſt, and going in aſide, lay vpon the ground. 17. And the ancients of his houſe came, being earneſt with him, that he would riſe from the ground: who would not, neither did he eate meate with them. 18. And it chanced the ſeuenth day that the infant died: and the ſeruants of Dauid feared to tel him, that the child was dead. For they ſayd: Behold when the child yet liued, we ſpake to him, and he heard not our voice: how much more if we ſhal ſay, The child is dead, wil he afflict himſelf? 19. When Dauid therfore ſaw his ſeruants muttering, he vnderſtood that the infant was dead: and he ſayd to his ſeruants: Is the child dead? Who anſwered him: He is dead. 20. Dauid therfore roſe from the ground; and was waſhed and annoynted: and when he had changed his garment, he entred into the houſe of our Lord: and adored, and came into his owne houſe, and he called for bread, and he did eate. 21. And his ſeruants ſayd vnto him: What thing is this,

(a) Now & then ſome of thy ſeed ſhal be violently ſlaine: ſo were ſlaine three of his owne ſonnes, Amnon, *chap.* 13. Abſalom *chap.* 18. Adonias, 3 *Reg.* 2. ſix ſonnes of Ioſaphat, and al Ioràms ſonnes ſaue one, 2. *Paralip* 21. alſo Ochozias, Amaſias, Ioſias, 2. *Par.* 24. 25. 35. and the ſonnes of Sedechias, himſelfe hauing his eyes put out and ſo brought into Babylon. 4. *Reg.* 25.

that thou haſt done? for the infant, when he yet liued, thou didſt faſt and weep: but the child being dead, thou didſt riſe vp, and haſt eaten bread. 22. Who ſayd: For the infant, whiles he yet liued, I faſted and wept; for I ſayd: Who knoweth if perhaps our Lord wil giue him to me, and the infant may liue? 23. But now becauſe he is dead, why doe I faſt? Shal I be able to cal him againe any more? I ſhal goe to him rather: but he ſhal not returne to me. 24. And Dauid comforted Bethſabee his wife, & going in vnto her, ſlept with her: Who bare a ſonne, & he called his name Salomon, & our Lord loued him. 25. And he ſent by the hand of Nathã the Prophet, & called his name, Amiable to our Lord, becauſe our Lord loued him. 26. Ioab therfore fought againſt Rabbath of the children of Ammon, & won the Kings citie. 27. And Ioab ſent meſſengers to Dauid, ſaying: I haue fought againſt Rabbath, & the Citie of waters is to be taken. 28. Now therfore gather the reſt of the people, & beſiege the citie, & take it: leſt when the citie ſhal be waſted of me, the victorie be aſcribed to my name. 29. Dauid therfore gathered al the people, and went forth againſt Rabbath, and when he had fought, he tooke it. 30. And he tooke the crowne of their King from his head, in weight a talent of gold, hauing moſt pretious ſtones, and it was put vpõ Dauids head. Yea & the prey of the citie he caryed away exceeding much: 31. bringing forth alſo the people therof ſawed them, and drew round about ouer them chariots ſhod with yron: and he diuided them with kniues, and drew them through in forme of brikes: ſo did he to al the cities of the children of Ammon: and Dauid returned, and al the armie into Ieruſalem.

CHAP. XIII.

Amnon rauiſheth Thamar. 20. For which Abſalon killeth him, 37. and flyeth into Geſſur.

AND it came to paſſe after theſe things, that Amnon the ſonne of Dauid loued the ſiſter of Abſalom the ſonne of Dauid, being very beautiful, called Thamar, 2. & was fond on her exceedingly, ſo that for the loue of her he was ſicke: becauſe wheras ſhe was a virgin, it ſeemed vnto him hard to doe any thing vnhoneſtly with her. 3. But Amnõ had a freind, named Ionadab, the ſonne of Sẽmaa Dauids brother, a very wiſe man: 4. Who ſayd to him: Why art thou ſo worne away with leanenes the Kings ſonne, day by day? Why doeſt thou not tel me? And Amnon ſayd to him: I loue Thamar the ſiſter of my brother Abſalom. 5. To whom Ionadab anſwered: Lye vpon thy bed, and fayne ſickenes: and when thy father ſhal come to viſite thee, ſay to him: Let my ſiſter Thamar, I pray, come to me, to giue me meate, and

to make me broth, that I may eate of her hād. 6. Amnon therefore lay downe & began as it were to be ſicke: & when the King came to viſite him, Amnō ſayd to the King: Let Thamar my ſiſter come, I beſeech you, that ſhe may make in my ſight two litle ſuppings, & I may take meat of her hand. 7. Dauid therfore ſent home to Thamar, ſaying: Come into the houſe of Amnon thy brother, & make him broth. 8. And Thamar came into the houſe of Amnon her brother, & he lay: who taking meale tempred it, & reſoluing it in his ſight ſhe made ſuppings. 9. And taking that which ſhe had boyled, ſhe powred it out, and ſet it before him, & he would not eate: and Amnon ſayd: Put forth al from me. And when they had put forth al, 10. Amnon ſayd to Thamar: Bring in the meate into the parler, that I may eate of thy hand. Thamar therfore tooke the ſuppings, which ſhe had made, and caryed it in to Amnon her brother in the parler. 11. And when ſhe had offered him the meate, he caught her, and ſayd: Come, lie with me my ſiſter. 12. Who anſwered him: Doe not ſo my brother, doe not rauiſh me: for this is not lawful in Iſrael. Doe not this folie. 13. For I ſhal not be able to beare my reproch, and thou ſhalt be as one of the fooliſh in Iſrael: but rather ſpeake to the King, & he wil not denie me to thee. 14. But he would not reſt at her petitiōs, but preuayling by force rauiſhed her, & lay with her. 15. And Amnō hated her with exceeding great hatred ſo that the hatred was greater wherewith he hated her, then the loue with the which before he loued her. And Amnon ſaid to her: Ariſe, & goe. 16. Who anſwered him: This euil, which now thou doeſt againſt me expelling me, is greater then that which thou didſt before. And he would not heare her: 17. but calling the ſeruant, that miniſtred to him, he ſaid: Thruſt this woman out from me, and ſhut the doore after her. 18. Who was clothed with a garment downe to the foote; for the Kings daughters that were virgins, vſed ſuch kind of garments. His ſeruant therfore thruſt her out, and ſhut the doore after her. 19. Who ſprinkling aſhes on her head, renting her long garment, and her hands vpon her head, went going on, and crying. 20. And Abſalom her brother ſayd to her: hath Amnon thy brother lyen with thee? but now ſiſter hold thy peace, he is thy brother: neither afflict thou thy hart for this thing. Thamar therefore taryed pyning in the houſe of Abſalom her brother. 21. And when Dauid the King had heard theſe words, he was grieued exceedingly. 22. Moreouer Abſalom ſpake not to Amnon neither good nor euil: for Abſalom hated Amnon becauſe he had rauiſhed Thamar his ſiſter. 23. And it came to paſſe after the ſpace of two yeares, that the ſheep of Abſalom were ſhorne in Baalhaſor, which is beſide Ephraim: and Abſalom called al the Kings ſonnes, 24. and he came to the King, & ſaid to him: Behold thy ſeruants ſheep are to be ſhorne: Let the King, I pray, with his ſeruants come to his ſeruant. 25. And the King ſaid to Abſalom: Doe not ſo my ſonne, requeſt not that we come al, & charge thee. And when he was earneſt with him, and he would not goe, he

bleſſed him. 26. And Abſalom ſaid: If thou wilt not come, at the leaſt let Amnon my brother, I beſeech thee, come with vs. And the King ſaid to him: It is not neceſſary that he goe with thee. 27. Abſalom therefore was earneſt with him, and he let Amnon and al the Kings ſonnes goe with him. And Abſalom made a feaſt as it were the feaſt of a King. 28. And Abſalom had commanded his ſeruants, ſaying: Marke when Amnon ſhal be drunke with wine, and I ſhal ſay to you: Strike him, and kil him, feare not: for it is I that command you: take courage, and play the valiant men. 29. Therefore the ſeruants of Abſalom did againſt Amnon, as Abſalom had commanded them. And al the Kings ſonnes ryſing gat vp euery one vpon their mules, and fled. 30. And when they yet went on in their way, a rumour came to Dauid, ſaying: Abſalom hath ſtrucken al the Kings ſonnes, and there is not left of them ſo much as one. 31. The King therfore roſe vp, and rent his garments: and fel vpon the ground, and al his ſeruants, that ſtood about him, rent their garments. 32. But Ionadab the ſonne of Semmaa Dauids brother anſwering, ſayd: Let not my Lord the King thinke, that al the Kings ſonnes be ſlayne: Amnon only is dead, becauſe he was put in the mouth of Abſalom ſince the day that he rauiſhed Thamar his ſiſter. 33. Now therefore let not my Lord the King put this word vpon his hart, ſaying: Al the Kings ſonnes are ſlayne: becauſe Amnon only is dead. 34. And Abſalom fled: and the ſeruant that was the ſcout-watch, lifted vp his eies, and looked: and behold much people came by a by-way on the ſide of the mountayne. 35. And Ionadab ſayd to the King: Loe the Kings ſonnes be come: according to the words of thy ſeruant ſo is it done. 36. And when he had ceaſed to ſpeake, the Kings ſonnes alſo appeared: and entring in they lifted vp their voice, and wept: yea the King alſo and al his ſeruants bewailed with an exceeding great weeping. 37. Moreouer Abſalom flying, went to Tholomai the ſonne of Ammiud the King of Geſſur, Dauid therefore mourned for his ſonne al daies. 38. And Abſalom when he was fled, and come into Geſſur, was there three yeares. 39. And King Dauid ceaſed to purſue Abſalom, becauſe he was comforted vpon the death of Amnon.

CHAP. XIIII.

Ioab ſaborning a woman firſt to propoſe the ſuite by a parable, 21. obtayneth pardon for Abſalom, 24. but ſo that he appeareth not in the Kings preſence. 25. He is exceeding fayre, hath three ſonnes and one daughter, 29. Ioab refuſing to deale further for his free releaſe, Abſalom burneth his corne. 31. Then Ioab procureth his acceſſe to the King.

AND Ioab the ſonne of Saruia, vnderſtanding that the Kings hart was turned to Abſalom, 2. he ſent to Thecua, and tooke thence a prudent woman: and he ſayd to her: Feyne that thou mourneſt, & put on a mourning garment, & be not annointed with oyle, that thou mayſt be as a woman now a long tyme mourning for one dead. 3. And thou ſhalt goe in vnto the King, & ſhalt ſpeake to him theſe māner of words. And Ioab put the words in her mouth. 4. Therefore when the woman of Thecua was gone in to the King, ſhe fel before him vpō the ground and adored, & ſaid: Saue me, o King. 5. And the King ſayd to her: What matter haſt thou? Who anſwered: Alas, I am a widow woman: for my huſband is dead. 6. And thy handmaid had two ſonnes: who fel at words againſt eean other in the field, & there was none to ſtay them: & the one ſtrucke the other, & ſlew him. 7. And behold the whole kinred ryſing againſt thy handmaid, ſaith: Deliuer him that hath ſtrucken his brother, that we may kil him for the life of his brother, whom he hath ſlayne, & may cleane deſtroy the heire: and they ſeeke to extinguiſh my ſparkle, which is left, that there may no name remaine to my huſband, nor relikes vpon the earth. 8. And the King ſaid to the woman: Goe into thy houſe, and I wil giue commandment for thee. 9. And the woman of Thecua ſaid to the King: Vpon me, my Lord, be the iniquitie, and vpon the houſe of my father: but be the King & his throne innocent. 10. And the king ſaid: He that ſhal gayneſay thee bring him to me, and he ſhal adde no more to touch thee. 11. Who ſayd: Let the King remember our Lord his God, that the next of bloud be not multiplied to reuenge, and that they kil not my ſonne. Who ſayd: Our Lord liueth, there ſhal not fal of the haires of thy ſonne vpon the earth. 12. The woman therfore ſayd: Let thy handmayde ſpeake to my Lord the King a word. And he ſayd: Speake. 13. And the woman ſayd: Why haſt thou thought ſuch a thing agaynſt the people of God, and why hath the King ſpoken this word, that he would ſinne, and not bring againe his baniſhed one? 14. We doe al dye, and as waters that returne not, we fal downe on

the earth: neither wil God haue a ſoule to periſh, but reuoketh, meaning that he periſh not altogether that is caſt off. 15. Now therefore I come, that I may ſpeake to my Lord the King this word, the people being preſent. And thy handmayd ſayd: I wil ſpeake to the King, if by any meanes the King may doe the word of his handmaide. 16. And the King hath heard, to deliuer his handmaide out of the hand of al, that would deſtroy me out of the inheritance of our Lord, and my ſonne together. 17. Let thy handmaid therefore ſay, that the word of my Lord the King be made as a ſacrifice. For euen as an Angel of God, ſo is my Lord the King, that he is moued neither with bleſſing nor curſing: Wherfore our Lord alſo thy God is with thee. 18. And the King anſwering, ſayd to the woman: Hide not from me the thing that I aske thee. And the woman ſayd to him: Speake my Lord King. 19. And the King ſayd: Is the hand of Ioab with thee in al theſe things? The woman anſwered, & ſayd: By the health of thy ſoule, my Lord King, it is neither on the left hand, nor on the right of al theſe things, which my Lord the King hath ſpoken: for thy ſeruant Ioab, he commanded me, and he put al theſe words into the mouth of thy handmayd. 20. That I ſhould change the forme of this ſpeach, thy ſeruant Ioab commanded this: and thou my Lord King, art wiſe, as an Angel of God hath wiſdome, that thou vnderſtandeſt al things vpō the earth. 21. And the King ſayd to Ioab: Behold I being pacified haue done thy word: Goe therefore, & cal agayne the boy Abſalom. 22. And Ioab falling vpon his face vnto the earth, adored, and (a) bleſſed the King; and Ioab ſayd: This day thy ſeruant hath vnderſtood, that I haue found grace in thy ſight my Lord King for thou haſt done the word of thy ſeruant. 23. Ioab therefore aroſe and went into Geſſur, and brought Abſalom into Ieruſalem. 24. But the King ſayd: Let him returne into his houſe, and not ſee my face. Abſalom therefore returned into his houſe, & the Kings face he ſaw not. 25. Moreouer like as Abſalō, there was not a man in al Iſrael ſo beautiful, & exceeding comelie: frō the ſole of the foote to the crowne there was no blemiſh in him. 26. And when he poled his haire (once a yeare he was poled, becauſe his buſh did burden him) he weighed the haire of his head at two hundred ſicles, of the common weight. 27. And there were borne to Abſalom (b) three ſonnes: and one daughter, named Thamar, of a goodly beautie. 28. And Aſalom abode in Ieruſalem twp yeares, and ſaw not the Kings face. 29. He therefore ſēt to Ioab, to ſēd him to the King: who would not come to him. And when he had ſent the ſecond time, and he would not come to him, 30. he ſayd to his ſeruants: You know the fielde of Ioab beſide my fielde, that hath barley harueſt: goe therefore and burne it with fyre. The ſeruāts therefore of Abſalom burnt the corne with fyre. And Ioabs ſeruants comming, renting their garments, ſayd: The ſeruāts of Abſalō haue burnt part of the filede with fyre. 31. And Ioab aroſe, & came to Abſalom in his houſe, & ſayd: Why haue thy ſeruants burnt my corne with fire? 32. And Abſalom anſwered Ioab: I ſent to thee be-

(a) Praiſed and thanked the King.

(b) Theſe children died beforehim, as appeareth *cha.* 18.

ſeeching

ſeeching thee that thou wouldeſt come vnto me, & I might ſend thee to the King, & thou ſhouldeſt ſay to him: Wherefore came I out of Geſſur? It was better for me to be there: I beſeech thee therefore that I may ſee the face of the King: & if he be mindful of mine iniquitie, let him kil me. 33. Ioab therefore entring in to the King, told him al things: and Abſalom was called, and he entred in to the King: and adored vpon the face of the earth before him: and the King kiſſed Abſalom.

CHAP. XV.

Abſalom getteth fauour of the people, 7. and conſpireth in Hebron againſt his father. 14. Who flying, 19. with difficultie permitteth Ethai a ſtranger to goe with him. 24. But ſendeth Sadoc, and other Prieſts and Ieuites with the arke back into the citie. 31. Sendeth Chuſai to defeate Achitophels counſel.

THEREFORE after theſe things Abſalom made him ſelf chariots, and horſemen, and fiftie men, that ſhould goe before him. 2. And Abſalom riſing early, ſtood beſide the entrance of the gate, and euerie man that had buſines to the Kings iudgement, did Abſalom cal to him, and ſayd: Of what citie art thou? Who anſwering ſayd: Of ſuch a tribe of Iſrael am I thy ſeruant. 3. And Abſalom anſwered him: Thy words ſeeme vnto me good and iuſt. But there is none to heare thee appointed of the King. And Abſalom ſayd: 4. Oh who would appoint me iudge ouer the land, that al might come to me which haue buſines, and I might iudge iuſtly! 5. Yea and when a man came vnto him to ſalute him, he put forth his hand, and taking him, kiſſed him. 6. And this did he to al Iſrael comming for iudgement, to be heard of the King, and he incited the harts of the men of Iſrael. 7. And after fourtie yeares, Abſalom ſayd to King Dauid: Let me goe, and pay my vowes which I haue vowed to our Lord in Hebron. 8. For thy ſeruant vowing did vow, when he was in Geſſur of Syria, ſaying: If our Lord wil bring me againe into Ieruſalem, I wil ſacrifice to our Lord. 9. And King Dauid ſayd to him: Goe in peace. And he aroſe, and went into Hebron. 10. And Abſalom ſent ſpies into al the tribes of Iſrael, ſaying: forthwith as you ſhal heare the ſound of the trumpet, ſay ye: Abſalom reigneth in Hebron. 11. Moreouer with Abſalom there went two hundred men out of Ieruſalem, being called, going with a ſimple hart, and vtterly ignorãt of the cauſe. 12. Abſalom alſo ſent for Achitophel the Gilonite, Dauids counſeler, from his citie Gilo. And when he immolated victimes, there was made a ſtrong conſpiracie, & the people running together increaſed

with Abſalom. 13. A meſſenger therefore came to Dauid, ſaying: Al Iſrael with al their hart foloweth Abſalom. 14. And Dauid ſaid to his ſeruants, that were with him in Ieruſalem: Ariſe let vs fly: for there wil be no eſcape for vs from the face of Abſalom: make haſt to goe out, leſt comming perhaps he ouertake vs, and force ruine vpon vs, and ſtrike the citie in the edge of the ſword. 15. And the Kings ſeruants ſaid to him: al things whatſoeuer our Lord the King ſhal command, we thy ſeruants wil gladly execute. 16. The King therefore went forth, and al his houſe on foot: & the King left ten women his (a) concubines to keep the houſe. 17. And the King going forth & al Iſrael on their feet, ſtood farre from the houſe: 18. and al his ſeruants walked by him, and the legions Cerethi and Phelethi, and al the Getheites, valiant warriers, ſix hundred men which had folowed him from Geth footmen, went before the King. 19. And the King ſaid to Ethai the Getheite: Why commeſt thou with vs? returne and dwel with the King, becauſe thou art a ſtranger, and art come forth out of thy place. 20. Yeſterday thou cameſt, and to day ſhalt thou be forced to goe forth with vs? but I wil goe whither I ſhal goe: returne, and lead backe thy brethren with thee, and our Lord wil doe with thee mercie and veritie, becauſe thou haſt ſhewed grace and fidelitie. 21. And Ethai anſwered the King, ſaying: The Lord liueth, and my Lord the King liueth: for that in what place ſoeuer thou ſhalt be, my Lord King, either in death, or in life, there wil thy ſeruant be. 22. And Dauid ſaid to Ethai: Come, and paſſe. And Ethai the Getheite paſſed, and al the men that were with him, and the reſt of the multitude. 23. And they al wept with a lowd voice, and al the people paſſed: the King alſo went ouer the Torrent Cedron, and al the people marched againſt the way, that looketh to the deſert. 24. And Sadoc alſo the Prieſt came, and al the Leuites with him carying the arke of the couenant of God, and they ſet downe the arke of God: & Abiathar aſcended, til al the people was fully paſſed, which was come forth of the citie. 25. And the King ſayd to Sadoc: Cary backe the Arke of God into the citie: if I ſhal find grace in the ſight of my Lord, he wil bring me agayne, and wil ſhew me it, and his tabernacle. 26. But if he ſhal ſay to me: Thou pleaſeſt me not: I am readie, let him doe that which is good before him. 27. And the King ſayd to Sadoc the Prieſt: O ſeer returne into the citie in peace: and Achimaas thy ſonne, and Ionathas the ſonne of Abiathar, your two ſonnes let them be with you. 28. Behold I wil be hid in the champayne of the deſert, til there come word from you aduertiſing me. 29. Sadoc therefore and Abiathar caryed backe the Arke of God into Ieruſalem: and they taried there. 30. Moreouer Dauid went vp mount Oliuet, climbling & weeping, going bare foot, & his head (b) couered, yea & al the people which was with him, their head couered wēt vp weeping. 31. And it was told Dauid that Achitophel alſo was in the conſpiracie with Abſalō, & Dauid ſayd: Infatuate, o Lord I beſeech thee, the counſel of Achitophel.

a) Concubines were lawfully maried, but had not al priuiledges as other wiues. *See Gen. 25. Iudic. 19.*

b) He couered his head that he might not be ſeen to weep, leſt he ſhould diſcourage the people; neuertheles the people alſo wept, and likewiſe couered their heads.

32. And

32. And when Dauid went vp to the top of the mount, wherein he would adore our Lord, behold there mette him Chuſai the Arachite, his garment rent & his head ful of earth. 33. And Dauid ſayd to him: If thou come with me, thou ſhalt be a burden to me: 34. but if thou returne into the citie, and wilt ſay to Abſalom: I am thy ſeruant, o King: as I haue been thy fathers ſeruant, ſo I wil be thy ſeruant: thou ſhalt defeat the counſel of Achitophel. 35. And thou haſt with thee Sadoc and Abiathar the Prieſts, and euery word whatſoeuer thou ſhalt heare from out of the Kings houſe, thou ſhalt tel Sadoc and Abiathar the Prieſts. 36. And there are with them their two ſonnes Achimaas the ſonne of Sadoc, and Ionathas the ſonne of Abiathar: and you ſhal ſend by them vnto me euery word whatſoeuer you ſhal heare. 37. Chuſai therefore the freind of Dauid comming into the citie, Abſalom alſo entred into Ieruſalem.

CHAP. XVI.

Siba bringing victuals obtaineth (by falſe ſuggeſtion) his maiſter Miphiboſeths enheritance. 5. Semei curſeth, and throweth ſtones at the King, who neuertheles forbiddeth to kil him. 15. Abſalom entreth into Hieruſalem, 16. intertayneth Chuſai, 20. and by chitophels aduiſe lieth with his fathers concubines.

AND when Dauid had paſſed a litle the top of the Mount, Siba the ſeruant of Miphiboſeth appeared comming to meete him, with two aſſes, which were loden with two hundred loaues, and an hundred bunches of rayſens, an hundred maſſes of figges, & a bottel of wine. 2. And the King ſaid to Siba: What meane theſe things? And Siba anſwered: The aſſes are for the Kings houſhold to ſit on: and the loaues and the figs to eate for thy ſeruants, and the wine to drinke if any man ſhal faint in the deſert. 3. And the King ſaid: Where is thy maſters ſonne? And Siba anſwered the King: He hath remained in Ieruſalem, ſaying: This day wil the houſe of Iſrael reſtore me the Kingdom of my father. 4. And the King ſaid to Siba: (a) Let al things be thine that were Miphiboſeths. And Siba ſaid: I beſeech thee let me find grace before thee, my Lord King. 5. King Dauid therefore came as farre as Bahurim: & behold there came forth thence a man of the kinred of the houſe of Saul named Semei, the ſonne of Gera, & he proceeded going forth, & curſed. 6. And he threw ſtones againſt Dauid, & againſt al the ſeruāts of King Dauid: & the whole people & al the warriers went on the right, & the left ſide of the King. 7. And thus ſpake Semei whē he curſed the King: Come forth, come forth thou mā of bloud, & mā of Belial. 8. Our Lord hath repayed thee al the bloud of the houſe of Saul: becauſe thou haſt inuaded the

a) King Dauid was here abuſed by falſe information: to which he ought not ſo eaſely to haue giuen credite. *chap. 19. v. 24.*

Kingdome for him, and our Lord hath giuen the Kingdome into the hand of Abſalom thy ſonne: and behold thyne euils preſſe thee, becauſe thou art a man of bloud. 9. And Abiſai the ſonne of Saruia ſaid to the King: Why curſeth this dead dogge my Lord the King? I wil goe, and ſtrike off his head. 10. And the King ſaid: What is it to me and you, ye ſonnes of Saruia? Let him alone that he may curſe: for our Lord hath (*b*) commanded him to curſe Dauid: and who is he that dare ſay, why hath he ſo done? 11. And the King ſaid to Abiſai, and to al his ſeruants: Behold my ſonne, that came out of my womb, ſeeketh my life: how much more the ſonne of Iemini? let him alone that he may curſe according to the precept of our Lord: 12. if perhaps our Lord may reſpect mine affliction, and our Lord may render me good for this dayes curſing. 13. Dauid therefore walked and his campanie in the way with him. And Semei by the banke on the hils ſide, went ouer-againſt him, curſing, and caſting ſtones againſt him, and ſprinkling earth. 14. The King therefore came, and al the people with him wearie, and they were refreſhed there. 15. But Abſalom and al his people entred into Ieruſalem, yea and Achitophel with him. 16. And when Chuſai the Arachite Dauids freind was come to Abſalom, he ſaid to him: God ſaue thee, o King, God ſaue thee, o King. 17. To whom Abſalom, is this, quoth he, thy kindnes toward thy freind? why wenteſt thou not with thy freind? 18. And Chuſai anſwered Abſalom: Not ſo: becauſe I wil be his, whom our Lord hath choſen, and al this people, and al Iſrael, and with him wil tarie. 19. Yea that I may adde this alſo, whom ſhal I ſerue? not the Kings ſonne? as I haue ſerued thy father, ſo wil I ſerue thee alſo. 20. And Abſalom ſaid to Achitophel: Conſult what we ought to doe. 21. And Achitophel ſaid to Abſalom: Goe in to the concubines of thy father, which he hath left to keep the houſe: (*a*) that when al Iſrael ſhal heare that thou haſt defiled thy father, their hands may be ſtrengthned with thee. 22. They pitched therefore a tent for Abſalom in the houſe top, and he went in to his fathers concubines before al Iſrael. 23. And the counſel of Achitophel, which he gaue in thoſe dayes, as if a man ſhould conſult God: ſo was al the counſel of Achitophel, both when he was with Dauid, and when he was with Abſalom.

(*b*) God ſuffered Semei, being of his owne freewil malicious, for punishment of Dauid ſinnes, to curſe him: but was not the authour of his malice, for ſo Semei had committed no fault therin, & then he could not lawfully haue been punished for it, as he was 3. *Reg.* 2.

(*b*) The people doubting leſt Abſalō might be reconciled to his father, were not aſſured vnto him, til they ſaw ſuch a crime committed as ſeemed to make reconciliation impoſſible. So al rebelles and vſurpers of others right, ſeek by ſome enormious fact to make their adherents and followers ſure vnto them: but God plagueth them in the end, as he did both Achitophel and Abſalom.

CHAP. XVII.

Achitophel counselleth Absolom presently to assault his father with forces, 7. Chusai perswadeth contrarie, 15. and secretly aduertiseth the King therof. 23. Achitophel hangeth himself. 25. Absolom appointeth Amasa General of his armie. 27. Other freinds bring victuals to the Kings campe.



CHITOPHEL therefore said to Absalom: I wil choose me twelue thousand men, & rysing I wil pursue Dauid this night. 2. And falling vpon him (for as much as he is weary, & of weakned hands) I wil strike him: and when al the people is fled, that is with him, I shal strike the King being desolate. 3. And I shal reduce al the people, as one man is wont to returne: for thou seekest one man: & al the people shal be in peace. 4. And his saying pleased Absalom, & al the ancients of Israel. 5. But Absalom sayd: Cal Chusai the Arachite, & let vs heare what he also sayth. 6. And when Chusai was come to Absalom, Absalom sayd to him: This manner of speach spake Achitophel; shal we doe it or no? What counsel giuest thou? 7. And Chusai sayd to Absalom: It is not good counsel, that Achitophel hath giuen this time. 8. And againe Chusai inferred: Thou knowest thy father, and the men that are with him, to be verie valiant, and of fel courage, as if a beare in the wood her whelps being taken away should rage: yea and thy father is a man of warre, neither wil he abyde with the people. 9. Perhaps he lyeth now hid secretly in caues, or in some one place where he list: and when any one shal fal in the beginning, there shal one heare whosoeuer shal heare it, and say: There is made a slaughter in the people that folowed Absalom. 10. And euerie one of the most valiant whose hart is as it were a lyons, shal faint for feare: for al the people of Israel know thy father to be a valiant man, and that al be strong which are with him. 11. But this seemeth vnto me to be good counsel: Let al Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea innumerable: and thou shalt be in the middes of them. 12. And we shal fal vpon them in what place soeuer they shal be found: and we shal couer them, as dew is wont to fal vpon the earth: and we shal not leaue of the men, that are with him, not so much as one. 13. And if he shal enter into any citie, al Israel shal cast ropes vpon that citie round about, and we wil draw it into the torrent, that there be not found therof not so much as a litle stone. 14. And Absalom sayd, and al the children of Israel: The counsel of Chusai the Arachite is better then the counsel of Achitophel: and by the wil of our Lord was the profitable counsel of Achitophel defeated, that our Lord

might bring in euil vpon Abſalom. 15. And Chuſai ſayd to Sadoc and Abiathar the Prieſts: In this and this manner gaue Achitophel counſel to Abſalom, and to the Ancients of Iſrael: and I gaue ſuch and ſuch counſel. 16. Now therfore ſend quickly, and tel Dauid, ſaying: Tarie not this night in the champayne of the deſert, but without delay paſſe ouer: leſt perhaps the King be ſwalowed vp, and al the people that is with him. 17. And Ionathas and Achimaas ſtood by the Fountayne rogel: there went a maid and told them: and they went forward, to report the meſſage to King Dauid: for they could not be ſeen, nor enter into the citie. 18. And a certayne boy ſaw them, and told Abſalom: but they making haſt entred into the houſe of a certayne man in Bahurim, who had a wel in his court, and they went downe into it. 19. And a woman tooke and ſpred a couering ouer the mouth of the wel, as it were drying ſodde barley: and ſo the thing was not knowen. 20. And when Abſaloms ſeruants were come into the houſe, they ſayd to the woman: Where is Achimaas and Ionathas? And the woman anſwered them: They paſſed in haſt, hauing taſted a litle water. But they that ſought, when they had not found, returned into Ieruſalem. 21. And when theſe were gone, they went vp out of the wel, and going on told King Dauid, and ſayd: Aryſe ye, and paſſe quickly the riuer: becauſe this manner of counſel hath Achitophel giuen againſt you. 22. Dauid therfore aroſe, and al the people that was with him, and they paſſed ouer Iordan, vntil it waxed light, and not one at al was remayning, which did not paſſe the riuer. 23. Moreouer Achitophel ſeeing that his counſel was not executed, ſadled his aſſe, and roſe and went into his houſe and into his citie: and taking order with his houſe (a) hanged himſelf, and was buried in the ſepulchre of his father. 24. But Dauid came into the Campe, and Abſalom paſſed ouer Iordan, he and al the men of Iſrael with him. 25. But Abſalom appoynted Amaſa for Ioab ouer the armie: and Amaſa was the ſonne of a man, which was called Iethra of Iezrael, who went in to Abigail the daughter of Naas, the ſiſter of Saruia which was the mother of Ioab. 26. And Iſrael camped with Abſalom in the Land of Galaad. 27. And when Dauid was come into the Campe, Sobi the ſonne of Naas of Rabbath the ſonnes of Ammon, and Machir the ſonne of Ammiel of Lodabar, and Berzellai the Galaadite of Rogelim, 28. preſented vnto him hangings, and tapeſtrie, and earthen veſſels, wheate, and barley, and meale, and polent, and beanes, and riſe, and fryed peaſe, 29. and honie, and butter, ſheep, and fat calues, and they gaue to Dauid & the people that was with him, to eate: for thy ſuſpected that the people with hunger and thirſt was faynte in the deſert.

(a) Bad counſail often falleth worſt to the counſeller.

CHAP. XVIII.

King Dauid diſpoſeth his armie in three parts, giuing ſpecial charge to ſaue Abſalom aliue. 9. Whom neuertheles (hanging by the haires of his head in an oke) Ioab killeth: 16. and ſaueth the common people. 19. Which Dauid vnderſtanding greatly bewayleth Abſalom.



AVID therfore hauing viewed his people, appointed ouer them tribunes & centurions, 2. and gaue the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abiſai the ſonne of Saruia the brother of Ioab, and the third part vnder the hand of Ethai, who was of Geth: & the King ſaid to the people: I alſo wil goe forth with you. 3. And the people anſwered: Thou ſhalt not goe forth: for whether we ſhal fly, it wil be no great importance to thē of vs: or whether the halfe part of vs ſhal fal, they wil not greatly care: becauſe thou alone art accounted for ten thouſands: it is better therfore that thou be in the citie to ayde vs. 4. To whom the King ſaid: What ſeemeth good to you, that wil I doe. The King therfore ſtood beſide the gate: and al the people went forth by their troups, by hundreds and by thouſands. 5. And the King cōmanded Ioab, & Abiſai, and Ethai, ſaying: (*b*) Saue me the child Abſalom. And al the people heard the King commanding al the Princes for Abſalom. 6. The people therfore went out into the field againſt Iſrael, & the battel was fought in the foreſt of Ephraim. 7. And the people of Iſrael was ſlayne there of Dauids armie, and there was made a great ſlaughter in that day, of twentie thouſand. 8. And the battel there was diſperſed vpon the face of al the earth, and there were manie moe, whom the foreſt had conſumed of the people, then they whom the ſword deuoured in that day. 9. And it chanced that Abſalom mette the ſeruants of Dauid, ſitting on a mule: and when the mule was gone in vnder a thicke oke and a great, his head ſtucke to the oke: & he hanging between heauen & earth, the mule that he rode vpō paſſed through. 10. And one ſaw this & told Ioab: ſaying: I ſaw Abſolō hāg vpō an oke. 11. And Ioab ſayd to the man that told him: If thou ſaweſt him, why didſt thou not nayle him to the earth, & I had giuen thee ten ſicles of ſiluer, and one belt? 12. Who ſayd to Ioab: If thou wouldeſt pay downe in my hands a thouſand pieces of ſiluer, I would not lay my hands vpon the Kings ſonne: for in our hearing the King commanded thee, & Abiſai, and Ethai, ſaying: Keep me the child Abſalom. 13. Yea and if I had done agaynſt my life boldly, this could not haue been hid

(*b*) Dauid moued with compaſſion towards his ſonne Abſalom, being in actual rebellion againſt him, prefigured Chriſts cōpaſſion towards his perſecuters, being his creatures, praying for them in his paſſion. S. *Ambroſe in Pſal.* 118. *w* 10.

hid from the King, and thou wouldeſt ſtand agaynſt it? 14. And Ioab ſayd: Not as thou wilt, but I wil ſet vpō him before thee. He tooke therefore three lances in his hand, and thruſt them in the hart of Abſalom: and when as yet he panted for life ſticking on the oke, 15. there ranne ten yong men the ſquyers of Ioab, and ſtriking they killed him. 16. And Ioab ſounded the trumpet, and ſtayed the people, that they ſhould not purſue Iſrael flying, willing to ſpare the multitude. 17. And they tooke Abſalom, and caſt him in the forreſt into a great pitte, and they heaped vpon him an exceeding great heape of ſtones: but al Iſrael fled into their tabernacles. 18. Moreouer Abſalom had erected to himſelf, whiles he yet liued, a title which is in the Kings Valley: for he ſaid: I haue (c) no ſonne, and this ſhal be a monument of my name. And he called the title by his name, and it is called The hand of Abſalō, vntil this preſent day. 19. And Achimaas the ſonne of Sadoc ſaid: I wil runne, and tel the King, that our Lord hath done him iudgement of the hand of his enemies. 20. To whom Ioab ſaid: Thou ſhalt not be meſſenger this day, but thou ſhalt carie the meſſage an other day: to day I wil not haue thee carie the meſſage, for the Kings ſonne is dead. 21. And Ioab ſaid to Chuſai: Goe, and tel the King what thou haſt ſeen. Chuſai adored Ioab, and ranne. 22. And againe Achimaas the ſonne of Sadoc ſaid to Ioab: What letteth if I alſo runne after Chuſai? And Ioab ſayd to him: Why wilt thou runne my ſonne? thou ſhalt not be caryer of good tydings. 23. Who anſwered: But what if I runne? And he ſaid to him: Runne. Achimaas therfore running a neere way out went Chuſai. 24. And Dauid ſate beſween the two gates: and the watchman that was in the top of the gate vpon the wal, lifting vp his eies, ſaw a man running alone. 25. And crying out he told the King: and the King ſaid: If he be alone, there are good tydings in his mouth. And he making haſt, and comming neerer, 26. the watchman ſaw an other man running, and crying alowd in the top, he ſaid: There appeareth vnto me an other man running alone. And the King ſaid: And this is a good meſſenger. 27. And the watchman, I behold, ſaid he, the running of the former, as it were the running of Achimaas the ſonne of Sadoc. And the King ſaid: He is a good man, & cōmeth bringing good newes. 28. And Achimaas crying, ſayd to the King: God ſaue thee, o King. And adoring the King before him flatto the eart, he ſaid: Bleſſed be our Lord thy God, who hath ſhut vp the men that haue lifted vp their hands againſt my Lord the King. 29. And the king ſaid: Is the child Abſalom ſafe? And Achimaas ſayd: I ſaw a great tumult, when thy ſeruant Ioab ſent, o King, me thy ſeruant: other thing I know not. 30. To whō the King: Paſſe, ſayd he, & ſtand here. 31. And when he had paſſed, & ſtood, 32. Chuſai appeared, and comming he ſayd: I bring good tydings my Lord King: for our Lord hath iudged for thee this day of the hand of al that haue ryſen againſt thee. 32. And the King ſayd to Chuſai: Is the child Abſalom ſafe? To whom Chuſai anſwering, ſayd:

(c) Al his ſonnes being dead, for he had once three ſonnes & a daughter. *Chap.* 14. *v.* 27.

Let

Let the enemies of my Lord the King become as the child, and al that ryſe againſt him vnto euil. 33. The King therfore being made ſorie, went vp into the high chamber of the gate, and wept. And thus he ſpake, going: My ſonne Abſalom, Abſalom my ſonne: who would graunt me that I might die for thee, Abſalom my ſonne, my ſonne Abſalom?

CHAP. XIX.

Dauid moued by Ioabs admonition 8. ceaſeth mourning for Abſalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Mipbiboſeth cleereth himſelf of his ſeruants falſe accuſation, yet recouereth not his whole right. 32. Berzellai is courteouſly intreated. 40. The other tribes contend with Iuda for their affection to the King.

AND it was told Ioab, that the King wept, and mourned for his ſonne: 2. And the victorie was turned into mourning that day to al the people: for the people heard it ſayd in that day: The King ſoroweth vpon his ſonne. 3. And the people ſhunned that day to enter into the citie, as a people turned, & flying out of battel is wont to ſhrinke aſide. 4. Moreouer the King couered his head, and cried with a lowd voice: O my ſonne Abſalom, o Abſalom my ſonne, o my ſonne. 5. Ioab therfore entring in to the King, into his houſe, ſayd: Thou haſt confounded this day the countenãces of al thy ſeruants, that haue ſaued thy life, and the life of thy ſonnes, and thy daughters, and the life of thy wiues, and the life of thy concubines. 6. Thou loueſt them that hate thee, and thou hateſt them that loue thee: and thou haſt ſhewed this day that thou careſt not for thy nobles, and for thy ſeruants: and indeed I know now, that if Abſalom liued, and al we had been ſlayne, then it would pleaſe thee. 7. Now therfore ariſe, and come forth, and ſpeaking vnto them ſatifie thy ſeruants: for I ſweare to thee by our Lord, that if thou wilt not goe forth, not one verily wil remayne with thee this night: and this ſhal be worſe for thee, then al the euils which haue come vpon thee from thy youth vntil this preſent. 8. The King therefore aroſe and ſate in the gate: and it was told al the people that the King ſate in the gate: and al the multitude came forth before the King, but Iſrael fled into their tabernacles. 9. Al the people alſo ſtroue in al the tribes of Iſrael, ſaying: The King hath deliuered vs out of the hand of our enemies, he hath ſaued vs from the head of the Philiſtians: and now he fled out of the land for Abſalom. 10. But Abſalom whom he annoynted ouer vs, is dead in the battel: how long are you ſtil, and reduce not the King? 11. But King Dauid ſent to Sadoc and Abiathar the Prieſts, ſaying: Speake to the Ancients of Iuda, ſaying: Why come to you laſt to bring

backe the King into his houſe? (And the ſaying of al Iſrael was come to the King in his houſe. 12.) You are my brethren, you my bone, and my fleſh, why doe you laſt bring backe the King? 13. And ſay ye to Amaſa: Art not thou my bone, and my fleſh? Theſe things doe God to me, and theſe adde he, if thou be not the chiefe captayne of warfare before me alwayes for Ioab. 14. And he inclined the hart of al the men of Iuda, as it were of one man: and they ſent to the King, ſaying: Returne thou, and al thy ſeruants. 15. And the King returned, and came as far as Iordan, and al Iuda came as far as Galgal to meet the King, and to bring him ouer Iordan. 16. And Semei the ſonne of Gera the ſonne of Iemini of Bahurim made haſt, and went downe with the men of Iuda to meet King Dauid, 17. with a thouſand men of Beniamin, and Siba the ſeruant of the houſe of Saul: and his fifteen ſonnes, & twentie ſeruants were with him; & rushing into Iordan, 18. paſſed the fordes before the King, that they might help ouer the Kings houſhold, and doe according to his commandment. And Semei the ſonne of Gera proſtrate before the King, when he had now paſſed Iordan, 19. ſayd to him: Impute not to me my Lord the iniquitie, nor remember the iniuries of thy ſeruant in the day that thou my Lord King wenteſt out of Ieruſalem, nor put it in thy hart o King. 20. For I thy ſeruant acknowledge my ſinne: and therefore this day I am firſt come of al (a) the houſe of Ioſeph, and am deſcended to meet my Lord the King. 21. But Abiſai the ſonne of Saruia anſwering, ſayd: What ſhal Semei for theſe words not be ſlayne, becauſe he reuiled the annoynted of our Lord? 22. And Dauid ſayd: What is to me and you ye ſonnes of Saruia? Why are you made this day as ſatan to me? Shal there a man be killed in Iſrael to day? Doe I not know that this day I am made King ouer Iſrael? 23. And the King ſayd to Semei: Thou ſhalt not die. And he ſware to him. 24. Miphiboſeth alſo the ſonne of Saul came downe to meet the King, his feet vnwaſhed, and his beard not pouled: and he had not waſhed his garments from the day that the King went forth, vntil the day of his returne in peace. 25. And when he had mette the King at Ieruſalem, the King ſayd to him: Why cameſt thou not with me Miphiboſeth? 26. And he anſwering, ſayd: My Lord King, my ſeruant contemned me: and I thy ſeruant ſpake to him that he ſhould ſadle me an aſſe, that getting on I might goe with the King: for I thy ſeruant am lame. 27. Moreouer he hath alſo accuſed me thy ſeruant to thee my Lord King: but thou my Lord King art as an Angel of God, doe what pleaſeth thee. 28. For neither was my fathers houſe ought els, but guiltie of death to my Lord King: and thou haſt put me thy ſeruant ameng the gueſts of thy table? What iuſt complaynt therfore haue I? or what can I further crie out to the King? 29. The King therfore ſayd to him: What ſpeakeſt thou any more? That is determined which I haue ſpoken: Thou and Siba diuide the poſſeſſions. 30. And Miphiboſeth anſwered the King: Yea let him take al, for ſo much as my Lord

(a) Al the eleuen tribes are called by the name of Ioſeph, being chiefe after Iuda. So Semei not of the proper tribe of Ioſeph, but of Beniamin, pleading for pardon of his former fault, alleadgeth that he came firſt of the eleuen tribes, to ſubmitte himſelf and ſerue the King.

King is returned peaceably into his houſe. 31. Berzellai alſo the Galaadite, comming downe from Rogelim, brought the King ouer Iordan, being readie alſo to attend on him beyond the riuer. 32. And Berzellai the Galaadite was vearie old, that is to ſay, of foure ſcore yeares, and he gaue the King victuals, when he abode in the field: for he was an exceeding rich man. 33. The King therfore ſayd to Berzellai: Come with me, that thou mayſt reſt ſecure with me in Ieruſalem. 34. And Berzellai ſayd to the King: How manie are the daies of the yeares of my life, that I ſhould goe vp with the King into Ieruſalem? 35. I am this day foure ſcore yeares old, are my ſenſes quicke to diſcerne ſweete or ſowre? or can meate or drinke delight thy ſeruant? or can I heare more the voyce of ſinging men and ſinging women? Why ſhould thy ſeruant be a burden to my Lord the King? 36. I thy ſeruant wil goe forward a litle from Iordan with thee: I need not this recompenſe, 37. but I beſeech thee that I thy ſeruant may returne, and die in my citie, and be buried by the ſpulchre of my father, and my mother. But there is thy ſeruant Chamaam, let him goe with thee, my Lord King, and doe to him whatſoeuer ſeemeth good to thee. 38. The King therfore ſaid to him: Let Chamaam paſſe on with me, and I wil doe for him whatſoeuer thal pleaſe thee, and al that thou ſhalt aske of me, thou ſhalt obtayne. 39. And when al the people and the King had paſſed Iordan, the King kiſſed Berzellai, and bleſſed him: and he returned into his place. 40. The King therfore paſſed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the King, and the halfe part onlie of the people of Iſrael were preſent. 41. Therfore al the men of Iſrael concurring to the King, ſayd to him: Why haue our brethren the men of Iuda ſtolen thee, and brought the King and his houſhold ouer Iordan, and al the men of Dauid with him? 42. And euerie man of Iuda anſwered the men of Iſrael: Becauſe the King is neerer to me: why art thou angrie for this matter? haue we eaten any thing of the Kings, or were there guifts giuen vs? 43. And a certayne man of Iſrael anſwered the men of Iuda, and ſayd: I am greater by ten parts with the King, and to me pertayneth Dauid more then to thee: Why haſt thou done me wrong, and it was not told me firſt, that I might bring backe my King? And the men of Iuda anſwered more ſharply then the men of Iſrael.

CHAP. XX.

Seba raiſeth rebellion, is purſued by Ioab, (10. Who in the way trecherouſly killeth Amaſa.) 13. Abela is beſieged, becauſe Seba ſaueth himſelf there. 20. But his head being cut off and caſt ouer the wal to Ioab, the armie departeth 23. Chief men in office are mentioned.

IT chanced alſo that there was there a man of Belial, named Seba, the ſonne of Bochri, a man of Iemini: and he ſounded the trumpet, and ſayd: We haue no part in Dauid, nor inheritance in the ſonne of Iſai: Returne into thy tabernacles Iſrael. 2. And al Iſrael was ſeparated from Dauid, and folowed Seba the ſonne of Bochri: but the men of Iuda ſtucke to their King from Iordan vnto Ieruſalem. 3. And when the King was come into his houſe to Ieruſalem, he tooke the ten women his concubines, which he had left to keep the houſe, and he deliuered them into cuſtodie, allowing them victuals: and he went not in vnto them, but they were ſhut vp vntil the day of their death liuing in widowhood. And the King ſayd to Amaſa: 4. Cal me together al the men of Iuda againſt the third day, and be thou preſent. 5. Amaſa therfore went to cal together Iuda, and taryed beyond the time appoynted which the King had aſſigned him. 6. And Dauid ſayd to Abiſai: Now wil Seba the ſonne of Bochri more afflict vs, then Abſalom: take therfore the ſeruants of thy Lord, and purſue him, leſt perhaps he find feniſed cities, and eſcape vs. 7. There went forth therfore with him Ioabs men, Cerethi alſo and Phelethi: and al the ſtrong men yſſued forth of Ieruſalem to purſue Seba the ſonne of Bochri. 8. And when they were beſide the great ſtone, which is in Gabaon, Amaſa comming met them. Moreouer Ioab was clothed with a ſtrayte cote according to the meaſure of his ſtature, and vpon it girded with a ſword hanging downe to the flanke, in a ſcabbard, which being made for the purpoſe could with light mouing come forth and ſtrike. 9. Ioab therfore ſayd to Amaſa: God ſaue thee my brother. And he held with his right hand the chinne of Amaſa, as it were kiſſing him. 10. But Amaſa marked not the ſword, which Ioab had, who ſtruck him in the ſide, & powred out his bowels on the ground, neither added he the ſecond wound, and he dyed. And Ioab, and Abiſai his brother purſued Seba the ſonne of Bochri. 11. In the meane time certayne men, when they ſtood by the carcaſſe of Amaſa, of Ioabs company, ſayd: Loe he that would haue been for Ioab the companion of Dauid. 12. And Amaſa embrewed with bloud, lay in the

middes

middes of the way. A certayne man ſaw this, that al the people ſtayed to ſee him, and he remoued Amaſa out of the way into the field, and couered him with a garment, that they which paſſed might not ſtay becauſe of him. 13. He therfore being remoued out of the way, euery man paſſed following Ioab to purſue Seba the ſonne of Bochri. 14. Moreouer he had paſſed through al the tribes of Iſrael vnto Abela, & Bethmaaca: and al the choſen men were gathered together vnto him. 15. They therfore came, and aſſaulted him in Abela, and in Bethmaaca, & they compaſſed the citie with munitions, & the citie was beſieged: and al the multitude, that was with Ioab, laboured to deſtroy the walles. 16. And a wiſe woman cryed out from the citie: Heare ye, heare ye, tel Ioab: Approach hither, and I wil ſpeake with thee. 17. Who when he was come to her, ſhe ſayd to him: Art thou Ioab? And he anſwered, I am. To whom ſhe ſpake thus: Heare the words of thy handmayd. Who anſwered: I doe heare. 18. And ſhe agayne ſayd: A ſaying was vſed in the old prouerbe: They that aske, let them aske in Abela: and ſo they proſpered. 19. Am not I ſhe that anſwer truth in Iſrael, and thou ſeekeſt to ſubuert the citie, and to ouerthrow a mother citie in Iſrael? Why throweſt thou downe headlong the inheritance of our Lord? 20. And Ioab anſwering, ſayd: God forbid, God forbid that I ſhould, I doe not throw downe, nor deſtroy. 21. The matter is not ſo, but a man of mount Ephraim, Seba the ſonne of Bochri by name, hath lifted vp his hand agaynſt King Dauid: Deliuer him onlie, and we wil depart from the citie. And the woman ſayd to Ioab: Behold his head ſhal be throwen to thee off the wal. 22. She therfore went to al the people, and ſpake to them wiſely: who threw the head of Seba the ſonne of Bochri being cut off, to Ioab. And he ſounded the trumpet, and they departed from the citie, euery one into their tabernacles: and Ioab returned to Ieruſalem vnto the King. 23. Ioab therfore was ouer al the armie of Iſrael: and Banaias the ſonne of Ioiada ouer the Ceretheites and Pheletheites. 24. But Aduram ouer the tributes: moreouer Ioſaphat the ſonne of Ahilud, was regiſter. 25. And Siua, a ſcribe: and Sadoc and Abiathar, Prieſts. 26. And Ira the Iairite was the (a) Prieſt of Dauid.

(a) Chiefe or great in familiaritie.

CHAP. XXI.

Famine oppreſsing Iſrael three yeares, for the ſinne of Saul againſt the Gabaonites, 6. ſeuen of Sauls race (7. Miphiboſeth ſaued) are crucified. 12. Their bones with Sauls and Ionathas are buried in the Land of Beniamin. 15. Dauid hath foure great battels and victories againſt the Philiſtians.

AND there came a famine in the daies of Dauid three yeares continually: and Dauid conſulted the oracle of our Lord. And our Lord ſayd: For Saul, and his bloudy houſe, becauſe he ſlew the Gabaonites. 2. The King therfore calling the Gabaonites, ſayd to them. (Moreouer the Gabaonites were not of the children of Iſrael, but the relikes of the Amorrheites: For the children of Iſrael had ſworne to them, and Saul would ſtrike them of zeale, as it were for the children of Iſrael & Iuda.) 3. Dauid therfore ſayd to the Gabaonites: What ſhal I doe for you? And what ſhal be the expiation for you, that you may bleſſe the inheritance of our Lord? 4. And the Gabaonites ſayd to him: We haue no queſtion vpon ſiluer and gold, but againſt Saul, and againſt his houſe: neither wil we that a man be ſlayne of Iſrael. To whom the King ſayd: What wil you then that I doe for you? 5. Who ſayd to the King? The man, that hath waſted vs and oppreſſed vs vniuſtly, we muſt ſo deſtroy, that there be not ſo much as one left of his ſtocke in al the coaſts of Iſrael. 6. Let there be giuen vs ſeuen men of his children, that we may crucifie them to our Lord in Gabaa of Saul, once the choſen of our Lord. And the King ſayd: I wil giue them. 7. And the King ſpared Miphiboſeth the ſonne of Ionathas the ſonne of Saul, for the oth of our Lord, that had been between Dauid, and between Ionathas the ſonne of Saul. 8. The King therfore tooke the two ſonnes of Reſpha the daughter of Aia, whom ſhe bare to Saul, Armoni, and Miphiboſeth: and the fiue ſonnes of Michol the daughter of Saul, which ſhe bare to Hadriel the ſonne of Berzellai, that was of Molathi, 9. and gaue them into the hands of the Gabaonites: who crucified them on a hil before our Lord: and theſe ſeuen dyed together in the firſt dayes of harueſt, when the reaping of barley began. 10. And Reſpha the daughter of Aia taking a haire-cloth, ſpred it vnder her vpon the rock from the beginning of harueſt, til water dropped vpon them from heauen: and ſhe ſuffered not the birds to teare them by day, nor the beaſts by night. 11. And the things were told Dauid, which Reſpha had done, the daughter of Aia, the concubine of Saul. 12. And Dauid went, and tooke the bones of Saul, and the bones of Ionathas his ſonne from the men of Iabes Galaad, who

Ioſue 9.

had

had ſtolen them out of the ſtreete of Bethſan, in the which the Philiſthiims hanged them when they had killed Saul in Gelboe. 13. And he caried thence the bones of Saul, and the bones of Ionathas his ſonne: and gathering the bones of them that were crucified, 14. they buried them with the bones of Saul and of Ionathas his ſonne in the Land of Beniamin, in the ſide, in the ſepulchre of Cis his father: and they did al things that the King had commanded, and God was made propitious agayne to the land after theſe things. 15. And there was a battel made agayne of the Philiſtians againſt Iſrael, and Dauid went downe, and his ſeruants with him, and fought agaynſt the Philiſthiims. And Dauid faynting, 16. Ieſbibenob, which was of the kinred of Arapha, the yron of whoſe ſpeare weyghed three hundred ounces, & he was girded with a new ſword, aſſayed to ſtrike Dauid. 17. And Abiſai the ſonne of Saruia reſcued him, and ſtriking the Philiſtian killed him. Then ſware Dauids men, ſaying: Thou ſhalt no more goe forth with vs into battel, leſt thou put out the lampe of Iſrael. 18. There was alſo a ſecond battel in Gob againſt the Philiſtians: then ſtrucke Sobochai of Huſathi, Saph of the ſtocke of Arapha of the kindred of the gyants. 19. There was alſo a third battel in Gob againſt the Philiſtians, in the which Adeodatus the ſonne of the Foreſt a broderer the Bethlehemite ſtrucke Goliath the Getheite, the ſhaft of whoſe ſpeare was as it were a weauers beame. 20. The fourth battel was in Geth: in the which was a tal man, that had ſix fingers and ſix toes on each hand and foot, that is foure and twentie, and he was of the race of Arapha. 21. And he blaſphemed Iſrael: and Ionathan the ſonne of Samaa the brother of Dauid ſtrucke him. 22. Theſe foure were borne of Arapha in Geth, and they fel by the hand of Dauid, and of his ſeruants.

CHAP. XXII.

King Dauids Canticle of thankeſgiuing, for his deliuerie from al enemies: 44. With a Propheſie of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid ſpake to our Lord the words of this ſong, in (*a*) the day that our Lord deliuered him out of the hand of al his enemies, and out of the hand of (*a*) Saul. 2. And he ſayd:

Our Lord is my rocke, and my ſtrength, and my Sauiour.

3. God is my ſtrong one, I wil hope in him: my ſhield, and the horne of my ſaluation: my lifter vp, and my refuge: my Sauiour, from iniquitie thou wilt deliuer me.

(*a*) After that Dauid was deliuered from the hands of Saul (who ſtil and longeſt & moſt dangerouſly of al men perſecuted him, and herfore is

here ſpecially named, & from al his enimies, corporal and ſpiritual, when he had good repoſe of mind his viſible enimies being ſubuerted, and his ſinnes remitted, acknowledging Gods infinite goodnes, by inſpiration of the Holie Ghoſt, made this Canticle of thankes-giuing, & praiſe of God.

It is inſerted amongſt the Pſalmes the 17. in order, al one in ſenſe, ſo differing in ſome words that the one explicateth the other.

4. Our Lord prayſe-worthie wil I inuocate: and from mine enemies I ſhal be ſaued.

5. Becauſe the pangues of death haue compaſſed me: the ſtreames of Belial haue terrified me.

6. The ropes of hel haue compaſſed me: the ſnares of death haue preuented me.

7. In my tribulation I wil inuocate our Lord, & I wil crie to my God: and he wil heare my voice out of his holie temple, and my crie ſhal come to his eares.

8. The earth quaked and trembled, the fundations of the mountaynes were ſtrucken, and ſhaken, becauſe he was angrie with them.

9. A ſmoke aroſe out of his noſethrels, and a fyre from his mouth ſhal deuour: coles were kindled from him.

10. And he bowed the heauens, and deſcended: and miſte vnder his feet.

11. And he aſcended vpon the Cherubins, and flew: and ſlidde ouer the wings of the winde.

12. He put darkenes round about him a couer: ſtilling waters out of the clouds of heauen.

13. By the ſhyning in his preſence: the coles of fire were kindled.

14. Our Lord wil thunder from heauen: and the high one wil giue his voice.

15. He ſhot his arrowes and diſperſed them: lightning, and conſumed them.

16. And the ouerflowings of the ſea appeared, and the fundations of the world were diſcouered at the rebuking of our Lord, at the breathing of the ſpirit of his furie.

17. He ſent from high heauen, and tooke me, and drew me out of manie waters.

18. He deliuered me from my moſt mightie enemie, and from them that hated me: becauſe they were ſtronger then I.

19. He preuented me in the day of my affliction, and our Lord became my ſtay.

20. And he brought me forth into latitude, he deliuered me, becauſe I wel pleaſed him.

21. Our Lord wil reward me according to my iuſtice: and according to the cleannes of my hands wil he render to me.

22. Becauſe I haue kept the wayes of our Lord, and haue not done impionſly, from my God.

23. For al his iudgements are in my ſight: and his precepts I haue not remoued from me.

24. And I ſhal be perfect with him; and ſhal keep my ſelf from myne iniquitie.

25. And our Lord wil reſtore vnto me according to my iuſtice: and according to the cleannes of my hands in the ſight of his eyes.

26. With the holie one thou ſhalt be holie : and with the ſtrong perfect.

27. With the elect thou ſhalt be elect : and with the peruerſe thou ſhalt be peruerted.

28. And the poore people thou wilt ſaue : and the hautie in thyne eies thou wilt humble.

29. Becauſe thou art my lampe, o Lord : and thou wilt illuminate my darkenes.

30. For in thee I wil runne girded : in my God I wil leap ouer the wal.

31. God, his way immaculate, the word of our Lord is examined by fire: he is the ſhield of al that truſt in him.

32. Who is God beſide our Lord : and who is ſtrong beſide our God?

33. God who hath girded me with ſtrength : and made euen my perfect way.

34. Making my feet equal with the Harts, and ſetting me vpon my high places.

35. Teaching my hands vnto battel : and framing myne armes as it were a braſen bow.

36. Thou haſt giuen me the ſhield of thy ſaluation: and thy mildenes hath multiplied me.

37. Thou ſhalt enlarge my ſteps vnder me : and myne ankles ſhal not fayle.

38. I wil purſue myne enemies, and bruiſe them: and wil not returne til I conſume them.

39. I wil conſume and breake them, that they riſe not: they ſhal fal vnder my feet.

40. Thou haſt girded me with ſtrength to battel : thou haſt bowed vnder me them that reſiſt me.

41. Myne enemies thou haſt made to turne to me the backe: them that hated me, and I ſhal deſtroy them.

42. They ſhal crie, and there ſhal not be to ſaue, to our Lord, and he wil not heare them.

43. I wil deſtroy them as the duſt of the earth : as the myre of the ſtreets wil I bruiſe and breake them.

44. Thou wilt ſaue me from the contradictions of my people : thou wilt keep me to be (*b*) the head of the Gentiles : the people which I know not, wil ſerue me.

45. The children aliens wil reſiſt me, with the hearing of the eare they wil obey me.

46. The children aliens are fallen away, and ſhal be ſtraytned in their diſtreſſes.

47. Our Lord liueth, and my God is bleſſed : and the ſtrong God of my ſaluation ſhal be exalted.

(*b*) Though ſome few Gentiles were ſubdued by Dauid, and ſome were conuerted to true religion in the old Teſtamẽt: yet the full con

uerſion of Gentiles perteineth to the Church of Chriſt, which is here foreſhewed and deſcribed to haue perpetual ſeed for euer.

48. God which giueſt me reuenges, and throweſt downe peoples vnder me.

49. Which bringeſt me out from myne enemies, and from them that reſiſt me doſt lift me vp: from the wicked man thou ſhalt deliuer me.

50. Therfore wil I confeſſe vnto thee, o Lord, among the Gentiles, and wil ſing to thy name.

51. Magnifying the ſaluations of his King, and doing mercie to his Chriſt Dauid, and to his ſeed for euer.

CHAP. XXIII.

The laſt wordes of Dauid concerning reward of the good 6. and punishment of the bad. 8. A Catalogue of Dauids valiant men.

AND theſe are Dauides laſt words. Dauid the ſonne of Iſai ſayd: The man ſayd, to whom it was appointed concerning the Chriſt of the God of Iacob, the excellent Pſalmiſt of Iſrael: 2. The Spirit of our Lord hath ſpoken by me, and his words by my tongue. 3. The God of Iſrael ſayd to me, the Strong one of Iſrael hath ſpoken, the Dominatour of men, the iuſt ruler in the feare of God. 4. As the light of the morning when the ſunne ryſeth, early without clouds gliſtereth, and as by rayne graſſe ſpringeth out of the earth. 5. (*a*) Neither is my houſe ſo great with God, that he ſhould enter with me an eternal couenant firme in al things & aſſured. For al my ſaluatiõ, & al my wil: neither is there ought therof that ſpringeth not. 6. And tranſgreſſours ſhal be plucked vp as thornes euery one: which are not taken with hands. 7. And if a man wil touch them, he ſhal be armed with yron and a lanced ſtaffe, and kindled with fire they ſhal be burnt vnto nothing. 8. Theſe be the names of the valiants of Dauid. Sitting in his chaire the wiſeſt Prince amongſt three, he is as it were the moſt tender litle worme of the wood, which killed eight hundred at one brunt. 9. After him, Eleazar the ſonne of his vncle the Aholite among the three valiants, that were with Dauid when they defyed the Philiſthiims, and were gathered thither into battel. 10. And when the men of Iſrael were gone vp, he ſtood and ſtrucke the Philiſtiims til his hand faynted, and waxed ſtiffe with the ſword: and our Lord made a great victorie that day: and the people that was fled, returned to take away of the ſpoyles of them that were ſlayne. 11. And after him Semma the ſonne of Age of Arari. And the Philiſthiims were gathered together in their ward: for there was there a filde ful of rice. And when the people was fled from the face of the Philiſthiims, 12. he ſtood in the middes of the filde, and defended it, and

(*a*) King Dauid in this laſt prophecie plainly diſtinguiſheth betwee the couenant & promiſe made to him touching his earthlie Kingdome and the Kingdome of *Chriſt*, who ſhould be borne of his ſeed. In both which he foretelleth the reward of the good and punishment of the bad.

ſtrucke

ſtrucke the Philiſthians: and our Lord gaue great ſaluation. 13. Moreouer alſo before there went downe three which were Princes among thirtie, & came to Dauid in the harueſt time into the caue of Odollam: and the campe of the Philiſtians was placed in the Vale of the giants. 14. And Dauid was in a hold: moreouer the ward of the Philiſthians was then in Bethlehem. 15. Dauid (*b*) therfore deſired, & ſayd: O that ſome man would giue me drinke of the water of the ceſterne, that is in Bethlehem beſide the gate. 16. Three valiants therfore brake into the campe of the Philiſtians, and drew water out of the ceſterne of Bethlehem, that was beſide the gate, and brought it to Dauid: but he would not drinke, but (*c*) offered it to our Lord, 17. ſaying: Our Lord be merciful to me, that I doe not this thing: ſhal I drinke the bloud of theſe men that went, & the peril of their liues? Therfore he would not drink. Theſe things did the three ſtrongeſt. 18. Abiſai alſo the brother of Ioab the ſonne of Saruia, was Prince of three, it is he that lifted vp his ſpeare against three hundred, whom he ſlew, renowmed among three, 19. and the nobleſt of three, and he was the chiefe of them, but to the three firſt he raught not. 20. And Banaias the ſonne of Ioiada the moſt valiant man, of great workes, of Cabſeel: he ſtrucke the two lions of Moab, and he went downe, and ſtrucke the lyon in the middes of the ceſterne in the dayes of ſnow. 21. He alſo ſtrucke the Ægyptian, a man worthie to be a ſpectacle, hauing in his hand a ſpeare: therfore when he came downe to him with a rod, by force he wreſted the ſpeare out of the hand of the Ægyptian, and ſlew him with his owne ſpeare. 22. Theſe things did Banaias the ſonne of Ioiada. 23. And he renowmed among the three valiants, which were the nobler among thirtie: but vnto the three he raught not: and Dauid made him of his ſecret counſel. 24. Aſael the brother of Ioab among the thirtie, Elahanan the ſonne of his vncle of Bethlehem. 25. Semma of Harodi, Elica of Harori, 26. Heles of Phalti, Hira the ſonne of Acces of Thecua, 27. Abiezer of Anathoth, Mobonnai of Huſati, 28. Selmon the Ahohite, Maharai the Netophathite, 29. Heled the ſonne of Baana, he alſo a Netophathite, Ithai the ſonne of Ribai of Gabaath of the children of Beniamin, 30. Banaia the Pharathonite, Heddai of the Torrent Gaas 31. Abialbon the Arbathite, Azmaueth of Beromi, 32. Eliaba of Salaboni: The ſonnes of Iaſſen, Ionathan, 33. Semma of Ororí, Ahiam the ſonne of Sarar the Ararite, 34. Eliphelet the ſonne of Aasbai the ſonne of Machati, Eliam the ſonne of Achitophel the Gelonite, 35. Heſrai of Carmel, Pharai of Arbi, 36. Igaal the ſonne of Nathan of Soba, Bonni of Gadi, 37. Selec of Ammoni, Naharai the Berothite the ſquyer of Ioab the ſonne of Saruia, 38. Ira the Iethrite, Gareb he alſo a Iethrite, 39. Vrias the Hetheite. Al thirtie ſeuen.

(*b*) The King propoſed not this for deſire of that water, but to trie and exerciſe his mens fortitude.

(*c*) Precious things are moſt meet to be offered to God.

CHAP. XXIIII.

For Dauids ſinne in numbring the people, 11. three ſorts of punishments are propoſed to his election: 14. of which he choſeth the plague, and ſeuentie thouſand die in three dayes. 16. God sheweth mercie. 17. Dauid prayeth, 18. buildeth an altar, 25. and the plague ceaſeth.

(a) This ſinne & puniſhment happened before, when Dauid had health and ſtrength of bodie.

(a) The furie of our Lord, that is Satan (a furious ſpirite, yet Gods creature) not our Lord himſelfe, but by permiſſion only. 1. *Par.* 21. *Satan aroſe againſt Iſrael, & moued Dauid.*

AND (a) the furie of our Lord added to be angrie againſt Iſrael, & ſtirred vp Dauid among them ſaying: Goe, number Iſrael and Iuda. 2. And the King ſayd to Ioab the Generall of his armie: Walke through al the tribes of Iſrael from Dan to Berſabee, and number ye the people, that I may know the number therof. 3. And Ioab ſayd to the King: Our Lord thy God increaſe thy people, as much more as now it is, and agayne multiplie it an hundred fold in the ſight of my Lord the King: but what meaneth my Lord the King by this kind of thing? 4. Howbeit the Kings word more preuailed then the words of Ioab, and of the chiefe of the armie: and Ioab went forth, and the captaynes of the ſoldiers from the face of the King, to number the people of Iſrael. 5. And when they had paſſed Iordan, they came into Aroer to the right hand of the citie, which is in the Vale of Gad. 6. And by Iazer they paſſed into Galaad, and into the lower countrie of Hodſi, and they came into the wooddie countrie of Dan. And going about neere Sidon, 7. they paſſed nigh to the walles of Tyre, and al the land of the Heueite, and the Chananeite, and they came to the ſouth of Iuda into Berſabee: 8. and hauing viewed the whole land, after nine months and twentie dayes, they were come to Ieruſalem. 9. Ioab therfore gaue the number of the deſcription of the people to the King, and there were found of Iſrael eight hundred thouſand ſtrong men, that could draw ſword: and of Iuda fiue hundred thouſand fighting men. 10. But Dauids (b) hart ſtrucke him, after the people was numbred: and Dauid ſayd to our Lord: (c) I haue ſinned very much in this fact: but I pray thee Lord to transferre the iniquitie of thy ſeruant, becauſe I haue done exceeding foolihly. 11. Dauid therfore aroſe in the morning, and the word of our Lord was made to Gad the Prophet and Seer of Dauid, ſaying: 12. Goe, and ſpeake to Dauid: Thus ſayth our Lord: (d) Choyſe is giuen thee of three things, chooſe one of them which thou wilt, that I may doe it to thee. 13. And when Gad was come to Dauid, he told him, ſaying: Either famine ſhal come to thee ſeuen yeares in thy land: or three months thou ſhalt fly thy aduerſaries, and they ſhal purſue thee: or certes three dayes the peſtilence ſhal be in thy land. Now therfore deliberate, and ſee what word I

(b) Contrition.

(c) Confeſſion.

(d) Satisfaction.

ſhal anſwer to him that ſent me. 14. And Dauid ſayd to Gad: I am diſtreſſed exceedingly: but it is better that I fal into the hands of our Lord (for his mercies be manie) then into the hands of men. 15. And our Lord ſent the peſtilence in Iſrael, from morning vnto the time appoynted, and there died of the people from Dan to Berſabee ſeuentie thouſand men. 16. And when the Angel of our Lord had ſtretched forth his hand ouer Ieruſalem to deſtroy it, our Lord had pitie vpon the affliction, and ſayd to the Angel that ſtrucke the people: (e) It is ſufficient: now hold thy hand: and the Angel of our Lord was beſide the floore of Areuna the Iebuſeite. 17. And Dauid ſayd to our Lord when he ſaw the Angel ſtriking the people: I am he that haue ſinned, I haue done wickedly: theſe that are the ſheep, what haue they done? let thy hand, I beſeech thee, be turned againſt my fathers houſe. 18. And Gad came to Dauid in that day, and ſayd to him: Goe vp, and build an altar to our Lord in the floore of Areuna the Iebuſeite. 19. And Dauid went vp according to the word of Gad, which our Lord had commanded him. 20. And Areuna looking, perceiued the King and his ſeruants to come towards him. 21. And going forth he adored the King with his face bowing to the earth, and ſayd: What is the cauſe that my Lord the King commeth to his ſeruant? To whom Dauid ſaid: That I may buy of thee the floore, and build and altar to our Lord, & the ſlaughter may ceaſe which rageth among the people. 22. And Areuna ſayd to Dauid: Let my Lord the King take, and offer, as it pleaſeth him: thou haſt the oxen for holocauſt, and the wayne, and the yokes of the oxen for prouiſion of wood. 23. Areuna gaue al things to the King: and Areuna ſayd to the King: The Lord thy God receiue thy vow. 24. To whom the King anſwering, ſaid: Not ſo as thou wilt, but I wil bye it of thee at a price, and I wil not offer to our Lord my God holocauſts (f) giuen gratis. Dauid therfore bought the floore, and the oxen, for ſiftie ſicles of ſiluer: 25. and Dauid built there an altar to our Lord, and offered holocauſts and pacifikes: and our Lord became merciful to the land, and the plague was ſtayed from Iſrael.

The Epiſtle in a votiue Maſſe in tyme of plague or mortalitie.

(e) Temporal punifhment inflicted after the guilt of ſinne was remitted.

(f) If ſubiects had not proprietie in their goods, but that the right and dominion of al perteyned to the Prince, then could nothing at al in anie caſe be giuen gratis by the ſubiect, but only yealded as due to his ſouereigne.

THE ARGVMENT
OF THE THIRD BOOK OF KINGS.

The contents of this book, diuided into three parts.

WITH *commemoration of* King Dauids *old age, of his appointing a ſucceſſour, and of his death, in the firſt and part of the ſecond chapters, this booke conteyneth two other principal parts: the former is of* King Salomon; *of his entrance to the Kingdome; his deuotion; wiſdome; magnificence; riches; great familie; building of the Temple, and other ſumptuous palaces; of his fal alſo into luxurie, and idolatrie; in the reſt of the ſecond chapter to the end of the eleuenth. The other part ſheweth the diuiſion of the Kingdome; onlie two tribes remayning to* Roboam, Salomons *ſonne, with title of* King *of* Iuda; *and tenne paſſing to* Ieroboam *his ſeruant, called* King *of* Iſrael. *So folow the ſeueral reignes of* Abias, Aſa, *and* Ioſaphat Kings *of* Iuda: *and of* Madab, Baaſa, Ela, Zambri, Amri, Achab *with* Iezabel, *and* Ochoſias Kings *of* Iſrael: *with the preaching, miracles, and other actes of* Abias, Elias, Eliſeus, *and other Prophets, in the other eleuen chapters.*

THE

THE THIRD BOOK OF KINGS, ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

CHAP. I.

King Dauid waxing old, Abiſag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethſabee obtaine 28. that Salomon is declared and annointed King. 41. Wherupon Adonias (his ſolowers parting to their houſes) 50. flyeth to the altar in the tabernacle: but vpon promiſe of ſafeite doth homage to Salomon.

The firſt part. King Dauids admonitions to his ſonne: and his death.

AND King Dauid was old, and had manie daies of age: & when he was couered with clothes, he was not warmed. 2. His ſeruants therfore ſayd to him: Let vs ſeeke for our Lord the King a yong woman a virgin, and let her ſtand before the King, and cherish him, and ſleep in his boſome, and warme our Lord the King. 3. They ſought therfore a beautiful yong woman in al the coſtes of Iſrael, and they found Abiſag a Sunamite, & brought her to the King. 4. And the damſel was exceeding beautiful, and ſhe ſlept with the King, and ſerued him, but the King did not know her. 5. And Adonias the ſonne of Haggith was eleuated, ſaying: I wil reigne. And he made himſelf chariots & horſemen, & fiftie men, that ſhould runne before him. 6. Neither did his father controule him at any time, ſaying: Why didſt thou this? And he alſo was very beautiful, the ſecond borne after Abſalom. 7. And he had talke with Ioab the ſonne of Saruia, and with (*a*) Abiathar the Prieſt, who furthered Ado-

nias ſide. 8. But Sadoc the Prieſt, and Banaias the ſonne of Ioiada, and Nathan the Prophet, and Semei, and Rei, and the ſtrength of Dauids armie was not with Adonias. 9. Adonias therfore hauing immolated rammes and calues, and al fat beaſts beſide the Stone zoheleth, which was nigh to the Fountaine Rogel, called al his brethren the ſonnes of the King, and al the men of Iuda the ſeruants of the King: 10. But Nathan the Prophet, and Banaias, and al the ſtrong ones, and Salomon his brother he called not. 11. Nathan therfore ſaid to Bethſabee the mother of Salomon: Haſt thou not heard that Adonias the ſonne of Haggith hath reigned, & our Lord Dauid is ignorant therof? 12. Now therfore come, take counſel of me, & ſaue thy life, & thy ſonne Salomõs. 13. Goe, & enter into King Dauid, & ſay to him: Didſt not thou my Lord King ſweare to me thy handmayd, ſaying: Salomon thy ſonne ſhal reigne after me, and he ſhal ſit in my throne? Why then reigneth Adonias? 14. And whiles thou art yet ſpeaking there with the King, I wil come after thee, & make vp thy words. 15. Bethſabee therfore went in to the King in the chamber: and the King was exceeding old, and Abiſag the Sunamite miniſtred to him. 16. Bethſabee bowed herſelf, and adored the King. To whom the King ſaid: What is thy wil? quoth he. 17. Who anſwering ſayd: My Lord, thou didſt ſweare to thy handmayd by our Lord thy God, That Salomon thy ſonne ſhal reigne after me, and he ſhal ſit in my throne. 18. And behold now Adonias reigneth, thou my Lord the King not knowing therof. 19. He hath killed oxen, and al fat things, and manie rammes, and called al the Kings ſonnes. Abiathar alſo the Prieſt, and Ioab the General of the warfarre: but Salomon thy ſeruant he called not. 20. Notwithſtanding my Lord King, the eyes of al Iſrael looke vpon thee, that thou wouldeſt ſhew them, who ſhal ſit in thy throne my Lord King after thee. 21. And it ſhal be when my Lord King ſleepeth with his fathers, I & my ſonne Salomõ ſhal be (b) ſinners. 22. As ſhe was yet ſpaking with the King, Nathan the Prophet came. 23. And they told the King, ſaying: Nathan the Prophet is here. And when he was gone in to the King, and had adored bowing to the earth, 24. Nathan ſayd: My Lord King, didſt thou ſay: Let Adonias reigne after me, and let him ſit vpon my throne? 25. Becauſe he is gone downe to day, and hath immolated oxen, and fatte-lings, and manie rammes, and called al the Kings ſonnes, and the captaynes of the armie, Abiathar alſo the Prieſt: and they eating and drinking before him, and ſaying: God ſaue the King Adonias: 26. me thy ſeruant, and Sadoc the Prieſt, and Banaias the ſonne of Ioiada, and Salomon thy ſeruant he called not. 27. Is this word proceeded from my Lord the King, and haſt thou not told me thy ſeruant who ſhould ſit vpõ the throne of my Lord the King after him? 28. And King Dauid anſwered, ſaying: Cal vnto me Bethſabee. Who whẽ ſhe was entred in to the King, and ſtood before him, 29. the King ſware, and ſayd: Our Lord liueth, which hath deliuered my ſoule frõ al diſtreſſe, 30. that as I ſware

to thee

a) For this conſpiracie Abiathar was depoſed. *ch.* 2. *v.* 27.

b) Baſely eſteemed, or puniſhed as offenders vpon ſuſpition or ieloſie.

to thee by our Lord the God of Israel, saying: Salomon thy sonne shal reigne after me, and he shal sit vpon my throne for me, so wil I doe this day. 31. And Bethsabee bowing her countenance vnto the earth adored the King, saying: God saue my Lord for euer. 32. King Dauid also said: Cal me Sadoc the Priest, and Nathan the Prophet, & Banaias the sonne of Ioiada. Who when they were entred in before the King, 33. he said to them: Take with you the seruants of your Lord, and set Salomon my sonne vpon my mule: and bring him into Gihon. 34. And let Sadoc the Priest annoint him there, and Nathan the Prophet to be King ouer Israel: and you shal sound the trumpet, and shal say: God saue King Salomon. 35. And you shal goe vp after him, and he shal come, and shal sit vpon my throne, and he shal reigne for me: and I wil ordaine him that he be Prince ouer Israel, and ouer Iuda. 36. And Banaias the sonne of Ioiada answered the King, saying: Amen. so speak our Lord the God of my Lord the King. 37. As our Lord hath been with my Lord the King, so be he with Salomon, and make his throne higher then the throne of my Lord King Dauid. 38. Sadoc therefore the Priest, and Nathan the Prophet went downe, and Banaias the sonne of Ioiada, and Cerethi, and Phelethi: and they set Salomon vpon the mule of King Dauid, and brought him into Gihon. 39. And Sadoc the Priest tooke a horne of oile out of the tabernacle, and annointed Salomon: and they sounded the trumpet, and al the people said: God saue King Salomon. 40. And al the multitude went vp after him, and the people singing on maulms, and reioycing with great gladnes, and the earth sounded of their crie. 41. And Adonias heard, and al that were inuited of him, and the feast was ended: yea & Ioab hearing the voice of the trumpet, said: What meaneth the crie of the citie making a tumult? 42. As he yet spake, came Ionathas the sonne of Abiathar the Priest: to whom Adonias said: Come in, because thou art a stout man, and bringest good newes. 43. And Ionathas answered Adonias: Not so: for our Lord King Dauid hath appointed Salomon King, 44. and hath sent with him Sadoc the Priest, and Nathan the Prophet, and Banaias the sonne of Ioiada, and Cerethi, and Pherethi, and they haue set him vpon the Kings mule. 45. And Sadoc the Priest, and Nathan the Prophet haue annointed him King in Gihon: & they are gone vp thence reioycing, and the citie sounded: this is the voice that you heard. 46. Yea and Salomon sitteth vpon the throne of the Kingdome. 47. And the Kings seruants entring in, haue blessed our Lord King Dauid, saying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the King (c) adored in his bed: 48. and he hath thus spoken: Blessed be our Lord the God of Israel, who hath giuen this day one sitting in my throne, mine eies seeing it. 49. They therfore were terrified, and they al arose, that had been inuited of Adonias, and euery man went his way. 50. And Adonias fearing Salomon arose, & went, & held the horne of the altar. 51. And they told Salomon, saying:

(c) King Dauid did not adore his sonne as a subiect & adoreth his Prince, but adored God, giuing thankes for this benefite of a successour. as it followeth in the next verse.

ſaying:Behold Adonias fearing King Salomon, hath taken hold of the horne of the altar,ſaying:Let KingSalomō ſweare to me this day,that he wil not kil his ſeruant with the ſword.52.And Salomō ſayd: If he be a good man,there ſhal not ſo much as one haire of his fal vpon the ground: but if euil ſhal be found in him, he ſhal die. 53. King Salomon therfore ſent, and brought him out from the altar:and going in he adored King Salomon:and Salomon ſayd to him:Goe to thy houſe.

CHAP. II.

Dauid giueth godlie precepts to Salomon. 5. Willeth him to punish certaine offenders: 10,and dieth. 12. Salomon reigneth. 13. Adonias, by interceſſion of Bethſabee requeſteth to haue Abiſag to wife: 22. but is put to death for demanding her. 26. Abiathar the Prieſt is banished, and depoſed, for conſpiring with Adonias. 28. Ioab alſo for the ſame cauſe, and former crimes is ſlaine. 35. Semei is confined in Ieruſalem, 40. & for tranſgreſſing his limites, together with old faults is likewiſe ſlaine.

AND the dayes of Dauid approched that he ſhould die, and he commanded his ſonne Salomon, ſaying: 2. I enter into the way of al fleſh: take courage, and play the man. 3. And obſerue the watches of our Lord thy God,that thou walke in his waies,and keep his ceremonies,and his precepts,& iudgements, and teſtimonies as is written in the law of Moyſes: that thou mayſt vnderſtand al things which thou doeſt, and whitherſoeuer thou ſhalt turne thy ſelfe: 4.that our Lord may confirme his words, which he hath ſpoken of me, ſaying: If thy children ſhal keep their waies, and ſhal walke before me in truth,in al their hart,and in al their ſoul,there ſhal not altogether be taken from thee a man out of the throne of Iſrael. 5. Thou knoweſt alſo what Ioab the ſonne of Saruia hath done to me,what he did to the two Princes of the armie of Iſrael, to Abner the ſonne of Ner,& Amaſa the ſonne of Iether:whom he ſlew, & ſhed the bloud of warre in peace,and put the bloud of battel in his belt,which was about his loynes,and in his ſhoe,which was on his feet.6. Thou ſhalt doe therfore according to thy wiſdome, and ſhalt not bring his hoare head peaceably vnto hel. 7. But to the ſonnes alſo of Berzellai the Galaadite thou ſhalt render kindnes, and they ſhal eate on thy table: for they mette me when I fled from the face of Abſalom thy brother. 8. Thou haſt alſo with thee Semei the ſonne of Gera the ſonne of Iemini of Bahurim, who curſed me with a wicked curſe, when I went to the Campe; but becauſe he came downe to meet me when I paſſed Iordan, and I ſware to him by our Lord, ſaying: I wil not kil thee with the ſword; 9. doe not thou ſuffer

him

him to be guiltles. But thou art a wiſe man, ſo that thou knoweſt what thou ſhalt doe to him, and thou ſhalt bring his hoare haire with bloud vnto hel.10. Dauid therefore ſlept with his fathers, & was buried in the citie of Dauid. 11. And the daies that Dauid reigned in Iſrael, are fourtie yeares: in Hebron he reigned ſeuen yeares, in Ieruſalem thirtie three. 12. And Salomon ſate vpon the throne of Dauid his father, & his Kingdome was confirmed exceedingly. 13. And Adonias the ſonne of Haggith entred in to Bethſabee the mother of Salomon. Who ſaid to him: Is thy cõming peaceable? Who anſwered: Peaceable. 14. And he added: I haue a word to ſpeake with thee. To whõ ſhe ſaid: Speake. And he: 15. Thou knoweſt, quoth he, that the Kingdome was mine, & al Iſrael had purpoſed to make me ouer thẽ to be their King: but the Kindome is trãſpoſed, & is made my brothers: for it was appointed him of our Lord. 16. Now therfore I deſire one petitiõ of thee; Confound not my face. Who ſaid to him: Speake. 17. And he ſaid: I pray ſpeake to Salomon the King (for he cã not denie thee any thing) that he giue me Abiſag the Sunamite to wife. 18. And Bethſabee ſaied: wel, I wil ſpeake for thee to the King. 19. Bethſabee therfore came to King Salomon, to ſpake vnto him for Adonias: & the King aroſe to meete her, & adored her, & ſate downe vpõ his throne: & a throne was ſet for the Kings mother, who ſate on his right hãd. 20. And ſhe ſaid to him: One litle petitiõ I deſire of thee, cõfound not my face. And the King ſaid to her: My mother aske: for (*d*) it behoueth not that I turne away thy face. 21. Who ſaid: Let Abiſag the Sunamite be giuẽ to Adonias thy brother to wife. 22. And King Salomõ anſwered, and ſaid to his mother: Why doeſt thou aske Abiſag the Sunamite for Adonias? aske for him alſo the Kingdom: for he is my brother elder thẽ I, & hath Abiathar the Prieſt, & Ioab the ſonne of Saruia. 23. Therfore King Salomon ſware by our Lord, ſaying: Theſe things doe God to me, & theſe adde he, becauſe Adonias hath ſpokẽ this word againſt his life. 24. And now, our Lord liueth which hath eſtabliſhed me, & placed me vpon the throne of Dauid my father, and which hath made me a houſe, as he ſpake, this day ſhal Adonias be ſlaine. 25. And King Salomon ſent by the hand of Banaias the ſonne of Ioiada, who ſlew him, & he died. 26. To Abiathar alſo the Prieſt the King ſaid: Goe into Anathoth to thy field, and thou indeed art a man of death: but to day I wil not kil thee, becauſe thou didſt carie the arke of our Lord God before Dauid my father, & haſt ſuſteyned labour in al things, wherin my father laboured. 27. Salomon therfore (*e*) caſt out Abiathar, that he ſhould not be the Prieſt of our Lord, that the word of our Lord might be fulfilled, which he ſpake concerning the houſe of Heli in Silo. 28. And then a meſſenger came to Ioab, for that Ioab had turned after Adonias, and after Salomon had not turned: Ioab therfore fled into the tabernacle of our Lord, & caught the horne of the altar. 29. And it was told King Salomon, that Ioab was fled into the tabernacle of our Lord, and was beſide the altar: and Salomon ſent Banaias the ſonne of Ioiada, ſaying:

The ſecond part. Of Salomons reigne, and actes good and bad.

d) In al conuenient ſuits it behoueth the ſonne to heare his mother.

e) By ſpecial inſtinct Salomõ did this extraordinarie fact as a Prophet & miniſter of God, executing his ſentẽce giuen before againſt the houſe of Heli for the ſinnes of his children, 1. *Reg.* 2. *v.* 11. and for Abiathars proper fault ioyning with Adonias againſt Salomon, 3 *Reg.* 1.

Goe,

Goe, kil him. 30. And Banaias came to the tabernacle of our Lord, and ſaid to him: Thus ſayth the King: Come forth. Who ſaid: I wil not come forth, but here wil I die. Banaias reported his word to the King, ſaying: Thus ſpake Ioab, and thus he anſwered me. 31. And the King ſaid to him: Doe as he hath ſpoken: and kil him, and burie him, and thou ſhalt remoue the innocent bloud, which hath been ſhed of Ioab, from me, and from the houſe of my father. 32. And our Lord ſhal render his bloud vpon his head, becauſe he murdred two iuſt men, and better then himſelf: and ſlew them with his ſword, my father Dauid not knowing, Abner the ſonne of Ner General of the warfare of Iſrael, and Amaſa the ſonne of Iether General of the armie of Iuda: 33. and their bloud ſhal returne vpon the head of Ioab, and vpon the head of his ſeed for euer. But to Dauid & his ſeed & his houſe, & to his throne be peace for euer frō our Lord. 34. Banaias therfore the ſonne of Ioiada went vp, and ſetting vpon him ſlew him: and he was buried in his houſe in the deſert. 35. And the King appointed Banaias the ſonne of Ioiada for him ouer the armie, and Sadoc the Prieſt he (*f*) placed for Abiathar. 36. The King alſo ſent, and called Semei, and ſaid to him: Build thee a houſe in Ieruſalem, and dwel there: and thou ſhalt not goe out thence hither and thither. 37. But what day ſoeuer thou ſhalt goe out, and ſhalt paſſe the Torrent Cedron, know that thou art to be ſlaine: thy bloud ſhal be vpon thy head. 38. And Semei ſaid to the King: The ſaying is good: as my Lord the King hath ſpoken, ſo wil thy ſeruant doe. Semei therfore dwelt in Ieruſalem manie dayes. 39. And it came to paſſe after three yeares, that the ſeruants of Semei fled to Achis the ſonne of Maacha the King of Geth: and it was told Semei that his ſeruants were gone into Geth. 40. And Semei aroſe, and ſadled his aſſe, & went to Achis into Geth to require his ſeruants, & he brought thē out of Geth. 41. And it was told Salomon that Semei went into Geth out of Ieruſalem, & was returned. 42. And ſending he called him, & ſaid to him: Did I not teſtifie to thee by our Lord, & told thee before: What day ſoeuer thou going out ſhalt paſſe hither and thither, know that thou ſhalt die? And thou didſt anſwere me: The ſaying is good, which I haue heard. 43. Why then haſt thou not kept the oath of our Lord, and the precept that I commanded thee? 44. And the King ſaid to Semei: Thou knoweſt al the euil, wherof thy hart is priuy to thy ſelfe, which thou didſt to Dauid my father: our Lord hath rēdred thy malice vpon thy head. 45. And King Salomon be bleſſed, and the throne of Dauid ſhal be ſtable before our Lord for euer. 46. The King therfore commanded Banaias the ſonne of Ioiada: who going out, ſtrucke him, and he died.

f] Salomon was not only a King but alſo a Prophet. Moreouer ſome ſecular Princes doe nominate ſpiritual ſuperiours, and inſtal them in their ſeates, yet their ruriſdiction is not depending on the Prince, but the Prince to be directed by them. *Num.* 27. *v.* 21.

CHAP. III.

King Salomon marieth Pharaos ſiſter. 3. Offereth victims in high places. 5. Admonished by God in his ſleep to demand what he wil, he asketh wiſdome to gouerne his people. 10. Which God granteth him with much riches alſo and glorie. 16. He decideth a controuerſie betweent wo women contending about a liuing child and a dead.

THE Kingdome therfore was eſtabliſhed in the hand of Salomon, and he was ioyned in affinitie to Pharao the King of Ægypt: for he tooke his daughter, and brought her into the citie of Dauid, vntil he accompliſhed building his owne houſe, and the houſe of our Lord, and the wal of Ieruſalem round about. 2. But yet the people immolated in the excelſes: for there was no temple built to the name of our Lord vntil that day. 3. And Salomon ioued our Lord, walking in the precepts of Dauid his father, ſauing that he immolated in the excelſes, and burnt incenſe. 4. He went therfore into Gabaon, to immolate there: for that was a verie great excelſe: a thouſand hoſtes for holocauſt did Salomon offer vpon that altar in Gabaon. 5. And our Lord appeared to Salomon in a dreame by night, ſaying: Aske what thou wilt that I may giue it thee. 6. And Salomon ſaid: Thou haſt done great mercie with thy ſeruant Dauid my father, euen as he walked in thy ſight in truth, and iuſtice, and a right hart with thee: for thou haſt kept thy great mercie, and haſt giuen him a ſonne ſitting vpon his throne, as it is this day. 7. And now Lord God, thou haſt made thy ſeruant to reigne for Dauid my father, but I am a litle child, and ignorant of my going out and comming in. 8. And thy ſeruant is in the middes of the people, which thou haſt choſen, a people infinite, which can not be numbred and counted for the multitude. 9. Thou ſhal therfore giue to thy ſeruant a docible hart, that he may iudge the people, and diſcerne betweene good & euil. For who ſhal be able to iudge this people, this thy people great in number? 10. The word therfore was liked before our Lord, that Salomon had asked ſuch a thing. 11. And our Lord ſaid to Salomon: Becauſe thou haſt asked this thing, and haſt not deſired for thy ſelf manie dayes, nor riches, nor the liues of thine enemies, but haſt deſired wiſedome for thy ſelf to diſcerne iudgement: 12. behold I haue done vnto thee according to thy words, and haue giuen thee a wiſe hart and intelligent, in ſo much that none before thee hath been like thee, nor ſhal ariſe after thee. 13. Yea and theſe things, which thou didſt not aske, I haue giuen thee: to wit, riches, and glorie, ſo that none hath been like thee among the Kings al dayes heretofore. 14. And if thou wilt walke in

my wayes, and keep my precepts, & my cen mandements, as thy father walked, I wil make thy dayes long. 15. Therfore Salomon awaked, and perceiued that it was a dreame: and when he was come to Ieruſalem, he ſtood before the arke of couenant of our Lord, and offered holocauſts, and made pacifike victimes, and a great feaſt to al his ſeruants. 16. Then came there two women harlots to the King, and ſtood before him: 17. of the which one ſaid: I beſeech thee, my Lord, I and this woman dwelt in one houſe, and I was deliuered of a childe beſide her in the chamber. 18. And the third day, after that I was deliuered, ſhe alſo was deliuered, and we were together, and no other perſon with vs in the houſe, except we two. 19. And this womans childe died in the night. For ſleeping ſhe oppreſſed him. 20. And ryſing in the dead tyme of the night, ſhe tooke my childe from the ſide of me thy handmayd being aſleep, and layd it in her boſome: and her childe that was dead, ſhe put in my boſome. 21. And when I was ryſen in the morning to giue my childe milke, he appeared dead: whom more diligently beholding when it was cleere day, I found that it was not mine which I bare. 22. And the other woman anſwered: It is not ſo as thou ſayſt, but thy childe is dead, and mine liueth. On the contrarie part ſhe ſayd: Thou lieſt: for my childe liueth, and thy childe is dead. And in this manner they ſtroue before the King. 23. Then ſayd the King: This woman ſaith: My childe liueth, and thy childe is dead. And this hath anſwered, No, but thy childe is dead, and mine liueth. 24. The King therfore ſaid: Bring me a ſword. And when they had brought a ſword before the King, 25. Diuide, quoth he, the liuing child into two parts, and giue the halfe part to one, and halfe to the other. 26. But the woman, whoſe childe was aliue, ſaid to the King (for her boweis were moued vpon her childe) I beſeech thee my Lord, give her the childe aliue, and kil it not. On the contrarie part ſhe ſayd: (a) be it neither mine, nor thine, but let it be diuided. 27. The King anſwered, and ſaid: Giue vnto this woman the infant aliue, and let it not be killed, for this is the mother therof. 28. Al Iſrael therfore heard the iudgement that the King had iudged, and they feared the King, ſeeing the wiſedom of God to be in him to doe iudgement.

The Epiſtle on munday in the 4. weeke of Lent.

(a) So heretikes not being able to proue that their ſynagogue is the true & permanent Church, would deſtroy the Catholike and ſo haue none at al.

CHAP.

CHHP. IIII.

Chief men of Salomons Kingdom are recited by their names, and offices. 22. likewiſe the prouiſion of victuals for his houſe, 26. and number of his horſes. 29. His wiſedom excelleth al others. 32. He writ manie parables and verſes, and learnedly diſcourſed of al things.

AND King Salomon was reigning ouer al Iſrael: 7. and theſe were the Princes which he had: Azarias the ſonne of Sadoc the Prieſt: 3. Elihoreph, and Ahia the ſonnes of Siſa Scribes: Ioſaphat the ſonne of Ahilud, regiſter: 4. Banaias the ſonne of Ioiada, ouer the armie: and Sadoc, and Abiathar Prieſts. 5. Azarias the ſonne of Nathan, ouer them that aſſiſted the King: Zabud the ſonne of Nathan Prieſt, the Kings freind: 6. and Ahizar gouernour of the houſe: and Adoniram the ſonne of Abda ouer the tributes. 7. And Salomon had twelue gouernours ouer al Iſrael, which ſerued out victuals for the King and for his houſe: for euerie one miniſtred neceſſaries, each man his month in the yeare. 8. And theſe are their names: Benhur in mount Ephraim. 9. Bendecar, in Macces, and in Salebim, and in Bethſames, and in Elon, and in Bethhanan. 10. Benheſed in Aruboth: his was Socho, and al the land Epher. 11. Benabinadab, whoſe was al Nepha Dor, had Tapheth the daughter of Salomon to wife. 12. Bana the ſonne of Ahilud gouerned Thanach and Mageddo, and al Bethſan, which is beſide Sarthana vnder Iezrahel, from Bethſan vnto Abelmehula ouer againſt Iecmaan. 13. Bengaber in Ramoth Galaad: had Auothiair the ſonne of Manaſſes in Galaad, he was chiefe in al the countrie of Argob, which is in Baſan, three ſcore cities great and walled, which had braſen lockes. 14. Ahinadab the ſonne of Addo was chiefe in Manaim. 15. Achimaas in Nephthali: yea he alſo had Baſemath the daughter of Salomon in mariage. 16. Baana the ſonne of Huſi, in Aſer, and in Baloth. 17. Ioſaphat the ſonne of Pharue, in Iſſacar. 18. Semei the ſonne of Ela, in Beniamin. 19. Gaber the ſonne of Vri, in the land of Galaad in the land of Sehon the King of the Ammorrheite, & of Og the King of Baſā, ouer al things that were in that land. 20. Iuda and Iſrael innumerable, as the ſand of the ſea in multitude: eating, and drinking, and reioycing. 21. And Salomon was in his dominion, hauing al the Kingdomes with him frō the riuer of the land of the Philiſthiims vnto the border of Ægypt: of them that offered him preſents, & ſerued him al the dayes of his life. 22. And the prouiſiō of Salomon was euerie day thirtie meaſures of floure, & three ſcore meaſures of meale, 23. tenne fat oxen and twentie paſture-fed, & an hundred rammes, beſide the veniſon of harts, roes, and buffles, and fatted foule. 24. For he poſſeſſed

al the countrie, which was beyond the riuer, from Thapſa vnto Goza, and al the Kings of thoſe countries: and he had peace on euerie ſide round about. 25. And Iuda and Iſrael dwelt without anie feare, euerie one vnder his vine, and vnder his figtree, from Dan vnto Berſabee al the dayes of Salomon. 26. And Salomon had fourtie thouſand ſtalles of chariot-horſes, and twelue thouſand for the ſaddle. 27. And the foreſaid gouernours of the King ſed them: yea and the neceſſaries of King Salomons table they gaue forth with great care in their time. 28. Barley alſo and ſtrow for the horſes, and beaſts, they brought to the place, where the King was, according as it was appointed them. 29. God alſo gaue wiſdome to Salomon and prudence exceeding much, and latitude of hart as the ſand that is in the ſea ſhore. 30. And the wiſdome of Salomon paſſed the wiſdom of al them in the eaſt, and of the Ægyptians, 31. and he was wiſer then al men: wiſer then Ethan the Ezralite, and Heman, and Chalcol, & Dorda the ſonnes of Mahol, and he was renowmed in al nations round about. 32. Salomon alſo ſpake (a) three thouſand parables: and his ſongs were a thouſand & fiue. 33. And he diſputed of trees from the cedar that is in Libanus, vnto the hyſſop which commeth out of the wal: & he diſcourſed of beaſts, and foules, and creeping wormes, and fiſhes. 34. And there came from al people to heare the wiſdom of Salomon, and from al the Kings of the earth, which heard his wiſdom.

(a) Theſe books are not extant.

CHAP. V.

Hiram King of Tyre granteth timber and workmen for buildeng the Temple: Salomon allowing victuals, and payiug wages. 13. the number of workmen and ouerſeers.

HIRAM alſo the King of Tyre ſent his ſeruants to Salomon: for he heard that they had annointed him King for his father: becauſe Hiram had been Dauids freind at al time. 2. And Salomon ſent to Hiram, ſaying: 3. Thou knoweſt the wil of Dauid my father, and that he could not build a houſe to the name of our Lord his God, becauſe of warres imminēt round about, vntil our Lord put them vnder the ſole of his feete. 4. But now our Lord my God hath giuen me reſt round about: and there is no ſatan, nor il rencounter. 5. Wherfore I purpoſe to build a temple to the name of our Lord my God, as our Lord hath ſpoken to Dauid my father, ſaying: Thy sōne, whom I wil giue for thee vpon thy throne, he ſhal build a houſe to my name. 6. Cōmand therfore that thy

ſeruants cut me downe cedres out of Libanus, and let my ſeruants be with thy ſeruants: and I wil giue thee the hire of thy ſeruants whatſoeuer thou wilt aske, for thou knoweſt how there is not in my people a man that hath skil to hew wood as the Sidonians. 7. When Hiram therfore had heard the words of Salomon, he reioyced exceedingly, and ſaid: Bleſſed be the Lord God this day, who hath giuen vnto Dauid a ſonne moſt wiſe ouer this people ſo great in number. 8. And Hiram ſent to Salomon, ſaying: I haue heard whatſoeuer thou haſt willed me: I wil doe al thy wil in cedre trees, and firre trees. 9. My ſeruants ſhal bring them downe from Libanus to the ſea: and I wil put them in boates in the ſea, vnto the place which thou ſhalt ſignifie to me; & wil land them there, and thou ſhalt take them: and thou ſhalt allow me neceſſaries, that there be meate giuen for my houſe. 10. Therfore Hiram gaue Salomon cedre trees, and firre trees, according to al his wil. 11. And Salomon allowed Hiram twentie thouſand cores of wheate, for prouiſion for his houſe, and twentie cores of moſt pure oile: theſe things did Salomon giue to Hiram euerie yeare. 12. Our Lord alſo gaue wiſedom to Salomon, as he ſpake to him: & there was peace between Hiram & Salomon, and both made a league. 13. And King Salomon choſe workmen out of al Iſrael, and the taxed number was of thirtie thouſand men. 14. And he ſent them into Libanus, ten thouſand euerie month by courſe, ſo that two months they were in their houſes: and Adoniram was ouer this taxing. 15. And Salomon had ſeuentie thouſand of them that caried burdens, and eightie thouſand hewers of ſtones in the mountaines: 16. beſides the ouerſeers which were ouer euerie worke, in number three thouſand, and three hundred that commanded the people, & them that did the worke. 17. And the King commanded, that they ſhould take great ſtones, choſen ſtones for the foundation of the temple, and ſhould ſquare them: 18. which the maſons of Salomon, and maſons of Hiram hewed: moreouer the Giblians prepared timber and ſtones, to build the houſe.

CHAP. VI.

In the yeare foure hundred and foure ſcore, after the Iſraelites came from Ægypt, Salomon, the fourth yeare of his reigne, beginneth to build the Temple. 2. The principal parts with the greatnes, forme, and ornaments therof are deſcribed. 38. It is in building ſeuen yeares.

AND it came to paſſe in the foure hundred and foure ſcore yeare of the comming forth of the children of Iſrael out of the Land of Ægypt, in the fourth yeare, the month Zio (that is the ſecond month) of the reigne of Salomon ouer Iſrael, he began to build a houſe to our Lord. 2. And the houſe, which King

Salomon built to our Lord, had three ſcore cubits in length, & twentie cubits in bredth, and thirtie cubits in height. 3. And there was a porch before the temple of twentie cubits of length, according to the meaſure of the bredth of the temple: and it had ten cubits of bredth before the face of the temple. 4. And he made in the temple * oblike windowes. 5. And he built vpon the wal of the temple loftes round about, in the walles of the houſe round about the temple and the oracle, and he made ſides round about. 6. The loft that was vnderneth, had fiue cubits of bredth, & the middle loft was of ſix cubits in bredth, and the third loft had ſeuen cubits of bredth. And he put beames in the houſe round about on the outſide, that they might not cleaue to the walles of the temple. 7. And the houſe when it was built, was built of ſtones hewed and perfected: and hammer, and hachet, and al the toole of yron were (a) not heard in the houſe when it was built. 8. The doore of the middle ſide was in the wal of the houſe on the right hand: and by wynding ſtaires they went vp into the middle rowme, and from the middle into the third. 9. And he built the houſe, and finiſhed it: he couered alſo the houſe with ſeelings of cedre trees. 10. And he built a loft ouer al the houſe fiue cubits of height, and he couered the houſe with cedre timber. 11. And the word of our Lord came to Salomon, ſaying: 12. This houſe, which thou buildeſt, if thou wilt walke in my precepts, and doe my iudgements, and keep al my commandements, going in them, I wil eſtabliſh my word to thee, which I ſpake to Dauid thy father. 13. And I wil dwel in the middes of the children of Iſrael, and wil not forſake my people Iſrael. 14. Salomon therfore built the houſe, and finiſhed it. 15. And he built the walles of the houſe on the inſide, with cedre loftes, from the pauement of the houſe to the top of the walles, and to the roofes, he couered it with cedre trees on the inſide: and he couered the floore of the houſe with boords of firre. 16. And he built loftes of cedre timber of twentie cubits at the hinder part of the temple, from the pauement to the higher parts: and he made the inner houſe of the oracle to be (b) Sanctum Sanctorum. 17. Moreouer the temple it ſelf was fourtie cubits before the doores of the oracle. 18. And al the houſe was couered within with cedre, hauing roundels, and the ioynts therof cunningly wrought, and the engrauings ſtanding out: al things were couered with bordes: (c) neither could there a ſtone appeare in the wal at al. 19. And he made the oracle in the middes of the houſe, in the inner part, that he might put the arke of couenant of our Lord there. 20. Moreouer the oracle had twentie cubits in length, and twentie cubits of bredth, and twentie cubits in height. And he couered and ſeeled it with moſt pure gold. and the altar alſo he decked with cedre. 21. The houſe alſo before the oracle he couered with moſt pure gold, and faſtened on plates with nailes of gold. 22. And there was nothing in the temple that was not couered with gold: yea and al the altar of the oracle he couered with gold. 23. And he made in the oracle

two

* *Narrow without & broad within.*

(a) In perfect people is neither noiſe of murmur in aduerſitie, nor of boaſting in proſperitie, but patience and humilitie with ſilence.

(b) *Holie of holies* or moſt holie place.

(c) Stones in buildings, and bones in liuing bodies repreſent the ſtate of religious perſones: who being hidde in their Monaſteries and celles, ſo much the more fortifie the Church, by how much leſſe they appeare abrode becauſe *their office is not to teach, but to mourne. S. Bernard Ser. 64.*

two Cherubs of oliue trees, of ten cubits in height. 24. One wing of a cherub of fiue cubits, and the other wing of a cherub fiue cubites: that is, hauing tē cubits, frō the end of one wing vnto the end of the other wing. 25. Of ten cubites alſo was the ſecond cherub: in like meaſure, and the worke was one in both cherubs, 26. that is to ſay, one cherub had the height of ten cubites, and in like manner the ſecond cherub. 27. And he put the cherubs in the middes of the inner temple: and the cherubs extended their wings, and the one wing touched the wal, and the wing of the ſecond cherub touched the other wal: and the other wings in the middle part of the temple touched each other. 28. He couered alſo the cherubs with gold. 29. And al the walles of the temple round about he graued with diuerſe engrauings and caruing: & he made in them cherubs, and palme trees, and (*d*) diuerſe pictures, as it were ſtanding out of the wal, and comming forth. 30. Yea the pauement alſo of the houſe he couered with gold within and without. 31. And in the entrance of the oracle he made litle doores of the timber of oliuetrees, and fiue corner poſtes. 32. And two doores of oliuetimber: and he graued in thē pictures of Cherubs, and figures of Palme trees, and grauen workes ſtanding out very much; and he couered them with gold: and he couered as wel the Cherubs as the palmetrees, and the other things with gold. 33. And he made in the entrance of the temple poſts of oliuetimber foure ſquare: 34. and two doores of firre trees, one agaynſt an other: and either doore was double, & ſo opened with folding leaues. 35. And he graued Cherubs, and palmetrees, and engrauings appearing very much: and he couered al with golden plates in ſquare worke by rule. 36. And he built the inner court with three rowes of ſtones poliſhed, & one row of ceder timber. 37. In the fourth yeare was the houſe of our Lord founded in the month of Zio: 38. and in the eleuenth yeare in the month Bul (that is the eight month) the houſe was perfected in al the workes therof, and in al the implements therof: and he was building it ſeuen yeares.

(*d*) It is a cleer caſe, that al carued and grauen pictures, or images were not vnlawful, but were religiouſly made & ſet in the holie Temple, for the more honour of God.

The end of the fourth age.

THE

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE:

from the parting of Iſrael out of Ægypt, to the fundation of the Temple. The ſpace of 480. yeares.

Articles of faith, other points of religion, & ſtate of the Church more expreſſed in this fourth age then before.

WE HAVE ſeen already in the three firſt ages, or diſtinct times of the world, the beginning, increaſe, and continuance of the Church and Religion of God without interruption. Now in this fourth age, in which God gaue his people a written Law, it is yet more euident, that the ſame faith and religion, not only continued but alſo was more expreſſed, and explicated; and the Church had more varietie of Sacrifices, Sacraments, and other holie Rites, and Obſeruãces: & the two ſtates Eccleſiaſtical & Themporal more diſtinguished, and ech of them, eſpecially the Prieſtlie and Leuitical Hierarchie, more diſpoſed in ſubordination: the ciuil gouernment alſo vnder Dukes, Iudges, and Kings, more diſtributed among ſuperiour and inferiour officers then before.

Beleefe in one God.

For firſt the principal point and ground of al religion, the beleefe in one God, *and his proper diuine worship, is aboue al moſt ſtrictly commanded, often repeated, diligently obſerued by the good; and ſeuerely punished in tranſgreſſours. To which end and purpoſe, after that God had ſingularly ſelected three more renowmed Patriarches,* Abraham, Iſaac, and Iacob, *preſeruing them by his ſpecial grace from idolatrie, and from wicked wayes of moſt peoples and nations, bleſſed their ſeede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwiſe named* Iſrael, *multiplying his children exceedingly, yea moſt of al (which was moſt marvelous) in hot perſecution: then bringing them forth of the fornace of Ægypt, in his ſtrong hand, as is recorded in the former age, at laſt his Diuine Maieſtie deliuered to them his perfect and eternal Law, conteyned in two tables, diſtributed into ten precepts, teaching them their proper duties, firſt towards himſelfe their God and Lord, then towards each other. Adding moreouer for the practize and execution therof, other particular precepts of two ſortes, to witte,* Ceremonial *preſcribing certaine determinate manners and rites, in obſeruing the commandements of the firſt table pertaining to God: and* Iudicial *lawes directing in particular how to fulfil the commandments of the ſecond table, concerning our duties towards our neighbours. So we ſee the whole law is nothing els, but to* loue God aboue al, and our neighbours as our ſelues. *The manner of performing al, is* to beliue and hope in one onlie Lord God, honour and ſerue him alone, *who made al*

Diuines lawes.

Moral.

Ceremonial.

Iudicial.

of

of nothing, conſerueth al, wil iudge al, and render to al men as they deſerue, and therfore fully to confirme thu point, he beginneth his commandments with expreſſe prohibition of al falſe and imaginarie Gods, ſaying (Exod. 20. v. 3.) Thou ſhalt not haue ſtrange Gods, *and after threats to the tranſgreſſours, and recital of the other nine commandments, he concludeth* (v. 23.) *with repetition of the firſt, ſaying*: You ſhal not make Gods of ſiluer, nor Gods of gold thal you make to you. *The ſame is repeated and explaned* (Deut. 5.) *And in the next chapter Moyſes exhorting the people ſaith*: Heare Iſrael, the Lord our God is one Lord. *And God himſelf ſpeaking againe ſayth*: (Exod. 23.) See ye that I am onlie, and there is no other God beſides me. *The royal Prophet Dauid* (2. Reg. 22. *and Pſalm.* 17.) who is God but our God? *and in ſundrie other places the ſame doctrine of one God is grounded, confirmed, and eſtablished.*

Onely God to be ſerued with diuine honour.

The Myſterie of the B. Trinitie, *or of three Diuine Perſons, is no leſſe true and certaine, then that there is but one God, though not ſo manifeſt to reaſon, nor ſo expreſly taught in the old Teſtament, yet beleeued then alſo, and often inſinuated, where God is expreſſed by names of the plural number: as Elohim, Elim, Elohe, Saddai, Adonai, Tſebaoth: which import pluralitie of Perſons in God, who is but one nature and ſubſtance.* Diſtinction *alſo* of Perſons *in God is deduced* (Exod. 33.) *God ſaying*: I wil cal in the name of the Lord. *That is* (*as S. Auguſtine and other fathers expound it*) *the ſecond Perſon by his grace maketh his ſeruants to cal vpon God. More diſtinctly* (*Pſal.* 2.) The Lord ſaid to me: Thou art my Sonne, I this day haue begotten thee. (*Pſalm.* 109.) The Lord ſaid to my Lord: *that is*, God the Father to God the Sonne: *who according to his diuinitie is the Lord of Dauid, according to his humanitie the ſonne of Dauid. The ſame King Dauid maketh mention alſo of the third Perſon*, the Holie Ghoſt, *praying* (*Pſalm.* 50.) Thy Holie Spirit take not from me. *In the forme of bleſſing the people* (*Num.* 6.) *al three Perſons ſeeme to be vnderſtood in the name of our Lord thriſe repeated*; our Lord (*the Father*) bleſſe thee and keep thee. Our Lord (*the Sonne*) ſhew his face to thee, and haue mercie vpon thee Our Lord (*the Holie Ghoſt*) turne his countenance vnto thee, and giue thee peace.

The B. Trinitie.

q. 154. in Exod.

Mat. 22.

Of the Incarnation *of the Sonne of God, we haue in this age manie prophecies and figures. Moyſes euidently* (Deut. 18.) *foreſheweth that after other Prophets* Chriſt the Sonne of God *ſhould come in flesh, and redeeme mankind, as S. Peter teacheth* (*Act.* 3.) *Likewiſe in his Canticle, and Bleſſing of the tribes* (Deut. 32. & 33.) *he ſpeaketh more expreſly of* Chriſt *and his Church, then of the Iewes and their Synagogue. The ſtarre prophecied by Balaam* (Num. 24.) *forſhewed both to Iewes and Gentiles, that Chriſt ſhould ſubdue al nations. Ioſue both in name and office was a manifeſt figure of* IESVS CHRIST. *Alſo the Iudges, and Kings, ſome in one thing, ſome in an other, moſt eſpecially King Dauid & Salomon, were figures of our Lord & Sauiour Ieſus Chriſt. The braſen ſerpent* (Num. 21.) *ſignified* Chriſt *to be* crucified, *as himſelfe expounderh it* (Ioan. 3.) *Briefly the whole Law was a Pedagogue, or conductour to bring men*

Incarnation of Chriſt.

to Christ (*Gal.* 3.) *and by him to know God and themselues: to wit, God omnipotent, al perfect, Creator of al, our Father, Redeemer, and Sanctifier: and man his chief earthlie creature; though of himself weake and impotent, yea through sinne miserable, yet in nature of free condition, indued with* vnderstanding, *to conceiue, and discourse; and with* freewil, *to chooſe or refuſe what liketh or displeaſeth him.*

Freewil in Angels and men.

For God appointing al creatures their offices, ingraffed in al other things inuariable inclinations to performe the same, ſo that they could neither by vertue nor sinne make their ſtate better nor worſe then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wils free to agree vnto, or to reſiſt his precepts, and counſels. Wherupon Angels cooperating with Gods grace were confirmed in glorie, and ſome reuolting were eternally damned. Man alſo offending fel into damnable ſtate, but through penance may be ſaued, if he cooperate with new grace of our Redeemer, which is in his choiſe to doe, or omitte. As when God gaue his people meate in the deſert (*Exod.* 16.) *he ſo inſtructed them, how to receiue it and vſe it, without force or compulſion, that he might* proue them (*as himſelf ſpeaketh*) whether they would walke in his law or no. *And after making couenant with them* (*Exod.*19 *Deut.*26.) *required and accepted their voluntarie conſent: entring into formal contract or bargaine between himſelf and them: he promiſing on the one partie* to make them his peculiar people, a prieſtlie Kingdome, and a holie nation: *they on the other party promiſing loyaltie, obedience and obſeruation of his commandments, ſaying:* Al things that our Lord hath ſpoken we wil doe. *For which cauſe Gods promiſes are conditional* (*Deut.* 7.) if thou keep his iudgements, God wil keep his couenant to thee. *Againe moſt plainely* (*Deut.* 11.) Behold I ſet before your ſight this day benediction and malediction, *and* (*Deut.* 30.) I cal for witneſſes this day heauen and earth, that I haue propoſed to you life and death, bleſſing and curſing. Chooſe therfore life that thou mayeſt liue. *In al which it is certaine that Gods promiſe beeing firme, mans wil is variable, and ſo the euent not neceſſarie: which made Caleb hoping of victorie to ſay* (*Ioſue.* 14.) if perhaps our Lord be with me. *Neither doth Gods foreknowledge make the euent neceſſarie, for he ſeeth the effect in the cauſe, as it is voluntarie or caſual: yea God knoweth al before, and ſometimes foretelleth things, which conditionally would happen, and in deed* (*the condition ſayling*) *come not to paſſe, as* (1. *Reg.* 23.) *God anſwered*, that the men of Ceila would betray Dauid (*meaning if he ſtaied there*) *which they did not; for he parted from thence.*

Obiection of *Gods fore* knowledge anſwered.

Grace neceſſarie.

Yet is not man able by this his freedome, nor otherwiſe of himſelf, to doe, nor ſo much as to thinke anie good thing, but through Gods mere mercie, and grace giuen him without *his* deſeruing, *ſufficient to al, and effectual to thoſe that accept it. God alſo giueth particular grace for ſpecial functions; as* (*Leuit.*8.) *to Prieſts* (*Num.* 11.) *to ſeuentie ancients, and* (1. *Reg.* 10.) *to King Saul.* 2. *Cor.* 3.

By which diuine assistance the commandments of God are possible, *as himself auoucheth, saying:* (*Deut.* 30.) This commandment that I command thee this day is not aboue thee. *Againe:* I haue set before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and keep his commandments. — Gods commandments possible to be kept.

Workes *done by grace and freewil are good and commendable, Moyses so testifying* (*Deut.* 14.) This is your wisdome and vnderstanding before peoples. *Yea are* meritorious: *and rewards are promised for the same* (*Leuit.* 26.) *and contrawise punishments threatned to the transgressours. And Booz knowing reward to be due for wel doing, prayed God to render to Ruth* (*ch.* 2) *a ful reward for her wel deseruing. The royal Prophet affirmeth* (*Psal.* 18.) *that* in keeping Gods precepts is much reward *and* (*Psal.* 118.) *professeth that he inclined his hart to keep them* for reward. — Good works. Meritorious.

Amongst other seruices of God, and meanes of mens saluation, external Sacrifice *is of the greatest. And therfore the manner of offering al sorts is at large prescribed in the Law, especially in the seuen first Chapters of* Leuiticus. *The first and principal was* Holocaust, *wherin al the oblation was burned and consumed in the honour of God our Soueraigne Lord. The second was* Sacrifice for sinne, *according to the diuersitie of offences and persons, whereof part was burned, the other part remained to the Priests, except it were for the sinnes of Priests, or of the whole multitude* (*Leuit.* 4.) *for then the Priests had no portion, but al was offered to God. The third was* pacifike sacrifice, *either of* thanksgiuing *for benefits receiued,* or to obtaine Gods fauour *in al occurrent necessities, and good desires. And of both these sorts one part was consumed in Gods honour, an other part was the Priests, the third was theirs that gaue the oblation. In confirmation of these sacrafices God at first miraculously sent fire to burne them* (*Leuit.* 9.) *whereof he had giuen commandment before* (*Leuit.* 6.) *that it should be conserued, and neuer extinguished, to teach vs especially of the new Testament, that haue the real Sacrifice, and verie bodie of the former shadowes and figures, to nourish and keep the fire of charitie, not procured by our owne power, but giuen by God, that it neuer cease, nor be extinguished in our harts.* — Diuers sorts of Sacrifices. Holocaust. For sinne. Pacifike. Fire sent from God signifieth charitie.

Likewise in the same law of Moyses, besides Circumcision *instituted before* (*Gen.* 17.) *and here confirmed and continued* (*Leuit.* 12. *Iosue.* 5.) *al* hostes *and* sacrifices for sinne (*Leuit.* 4. 5. 6. *and* 7.) consecration of Priests, (*Leuit.* 8.) *and the* sacrifices adioyned *therunto, also diuers other* washings *and* purifications *of legal vncleannes* (*Leuit.* 14. 15. 16. & 17.) *were al* Sacraments; *signifying either first iustification and remission of sinne, or increase of grace, and purite; of which sort it is also probable that the* Paschal lambe, *and* Loaues of proposition *were sacraments* (*Exod.* 12. 25.) *Which multitude S. Augustine comparing with ours of the new Testament, sayth:* The people bound with feare in the old law, was burdened with manie Sacraments. For this was profitable to such men (*sayth he*) to make them desire the grace, foretold by the Prophets, which — Sacraments. Manie more in the old Testament then in the new.

Alanus de Sacr. c. 9.

li. de vera Religione c. 17

being come frō the wiſdome of God becomming Man, by whom we are called into freedome, a few moſt wholſome Sacraments are inſtituted, which hold the ſocietie of chriſtiā people vnder one God of a free multitude. *But as Chriſts Sacraments are fewer in number, ſo they are more excellent in vertue. And to moſt of theſe new, the former doe anſwer as figures and ſhadowes. So to our* Baptiſme *anſwereth Circumciſion, as S. Paul teacheth* (*Coloſſ.*1.) that Chriſtians are circumciſed in the circumciſion of Chriſt, buried with him in Baptiſme. *To our holie* Euchariſt, *as it is a Sacrament, did anſwere the Paſchal lambe, and Loaues of propoſition, as alſo Manna, and blond of the Teſtament. It was prophecied Pſal.* 18. Adore his foot ſtoole: *as holie Fathers expound it. And as the ſame* Euchariſt *is a* Sacrifice, *it was prefigured by al the old Sacrifices of the law of nature, and of Moyſes: as S. Auguſtin, and S. Leo doe proue; and prophecied* (*Pſal.* 19.) Be he mindful of al thy ſacrifice &c. *To the ſacrament of* holie Orders *anſwered conſecration of Prieſts. Al the ablutions, purifications, cleanſings, and oblations for ſinne, which in grea' part were both Sacraments and Sacrifices, anſwered to our Sacrament of* Penance, *which was alſo prefigured by the ſecond tables of the decalogue* (*Exod.* 34.) *More plainly foreſhewed by example of particular confeſſion of ſinnes and ſatisfaction* (*Num.* 5. 14. *and* 29.) *Contrition alſo was no leſſe required, as appeareth by the example of King Dauid.* 2. *Reg.* 24. *Mariage in the old Teſtament, though not a ſacrament yet ſignified the Sacrament of* Mariage *among Chriſtians. But the Sacrament of* Confirmation *had not anie ſo anſwerable a figure in the old law, which brought not to perfection. Neither* Extreme vnction, *becauſe the law gaue not immediate entrance into the kingdome of heauen, which defects were ſignified by the high Prieſts entring only once in the yeare into* Sancta Sanctorum, *Leuit.* 16.

Chriſts Sacramēts more excellent.

Moſt of Chriſts Sacraments prefigured in the old law but not al.

S. Aug. in hunc Pſalm. ſer. de verbis Domini. li. 17. *cinit. c.* 20. *li.* 1. *cont. aduerſ. leg. c.* 18. *S. Cyril. li.* 3. *in Ioan. S. Leo ſer.* 8. *de paſſione.*

Likewiſe touching practiſe of holie Rites; diuers vncleannes hindering participation of ſacrifices, and conuerſation with other men (*Leuit.* 14.) *Degrees of conſanguinitie and affinitie, hindering mariage* (*Leuit.* 18.) *and ſundrie Irregularities excluding from the office of Prieſts* (*Leuit.* 21.) *were* figuratiue reſemblances of ſinnes and cenſures, *and of* impediments to holie Orders, *and* to Mariage, *in the new Teſtament.*

Some like impediments in vſe of holie Rites.

To the peculiar ſeruice of God perteyned alſo the Tabernacle, *with the* Propitiatorie, Arke, Cherubims, Table *for loaues of propoſitiō*, Cādleſticke, Lāpes, Altars *for Holocauſts, & Incenſe*, Veſtimēts for Prieſts, a braſen lauer, *& other veſſels deſcribed Exod.* 25 *& ſeq. Al which were kept & carried by the Leuites, reſting or marching in the middes of the cāpe. Nu.* 2. 3. *And whē the Land of Chanaan was cōquered, the ſame were fixed in Silo, Ioſue* 18. *whither the people reſorted at certaine ſet times, and vpon ſundrie occaſions. From thence long after they tooke the Arke, and often vpon diuers occaſions remouing it, made Oratories, or Chappels, whereſoeuer it reſted, deuotion increaſing, and religious eſtimation of it in al Iſrael.* 1. *Reg.* 4. 7. 10. *Yea the infidel Philiſthiims in Azotus ſeeing and feeling the vertue therof, ouerthrowing their God Dagon, and themſelues ſore plagued, found it beſt for them to ſend the Arke home to the*

Tabernacle. Propitiatorie, with appertinances.

Iſrae-

Iſraelites, not without coſtlie and pretious oblations (1. Reg. 5. & 6. King Dauid moſt ſpecially honouring it (2. Reg. 6.) Who further conſidering that himſelf dwelt in a houſe of cedar, and the Arke of God remained in the tabernacle couered with skinnes, intended to build a more excellent houſe for God. 2. Reg. 7. But his godlie purpoſe was differred by Gods appointment, and his ſonne King Salomon builded the famous Temple in Hieruſalem. 3. Reg. 6.

Which ſucceeding in place of the Tabernacle, ech of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (Leuit. 17.) If anie man of the houſe of Iſrael kil an oxe, or a ſheep, or a goate (to wit for Sacrifice, as S. Auguſtine, and other fathers expound it) and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he ſhal be guiltie of bloud, as if he had ſhed bloud. and ſo ſhal he periſh out of the middes of his people. Neuertheles vpon occaſions, and by ſpecial reuelation ſacrifice was lawfully offered in other places. For ſo in the time of the tabernacle, Samuel the Prophet, offered Sacrifice in Maſphath. 1. Reg. 7. And the Prophet Elias offered Sacrifice without the Temple, when he conuinced the falſe Prophets of Baal, 3. Reg. 18. whoſe fact (as S. Auguſtin noteth) the miracle ſufficiently ſhewed to be done by Gods diſpenſation.

The Tabernacle, and afterwards the Temple, the onlie place for Sacrifice.

Quæſt. 50. in Leuit.

Yet God ſometimes diſpenſed therein.

Ibidem.

And as peculiar places were dedicated, ſo alſo ſpecial times were ſanctified, and diuers feaſts and feſtiuities, partly ordained before (as the Sabbath Gen. 2. and Paſch Exod. 12.) were confirmed by the Law (Exod. 20. 23.) and others likewiſe inſtituted (Exod. 23. Leuit. 23. Num. 28. 29. and Deut. 16.) with proper ſacrifices for euerie ſort. Firſt and moſt general was the dailie ſacrifice of a lambe euerie day twiſe, at morning and euening (Exod. 29.) which was not properly a feaſt, but a ſacred perpetual office in the tabernacle, and after in the temple. Al the reſt were feſtiual dayes, in which it was not lawful ordinarily to doe ſeruile worke. The firſt of theſe was the Sabbath, that is the ſeuenth and laſt day of euerie weke, which is our ſaturday: Kept ſtil ſolemnly by the Iewes, euen at this time, in al places where they dwel; but not by Chriſtians, becauſe the old Law is abrogated; and we keep the next day, which is Sunday, holie, by inſtitution and tradition of the Church. The ſecond, Neomenia, or new moone, in which day they alwaies began the month; and twelue ſuch months made a yeare, by the courſe of the moone; for by the courſe of the ſunne, the yeare conteineth eleuen dayes more, which in three yeares make aboue a month. And ſo euerie third yeare, and ſometimes the ſecond (for it happened ſeuen times in ninteene yeares) had thirteene months: and was called Annus embolismalis, being increaſed by meanes of thoſe eleuen dayes. The third feaſt was Paſch, or Phaſe, firſt inſtituted at the parting of the children of Iſrael out of Ægypt, in the ful moone of the firſt month in the ſpring, in which the Paſchal lambe was eaten, as is preſcribed Exod. 12. The fourth feaſt was Pentecoſt, or firſt fruits, the fiftith day after Paſch, when Moyſes receiued the Law in mount Synai. The fifth, the feaſt of Trumpets, the firſt day of the ſeuenth month, in grateful memorie that a ramme ſticking by the hornes, was offered in ſacrifice by Abraham in place of Iſaac. The ſixth was the feaſt of Expiation, the tenth

Feaſts of the old law.

Eight ſorts of feaſts, beſides the dailie ſacrifice.

S. Beda de Embolismo. lib. 1.

Prescribed fast from euen to euen.

day of the seuenth month; wherein solemne fast was also prescribed from euening of the ninth day to euening of the tenth, for remission of sinnes in general, besides particular sacrifices and satisfaction for euerie sinne, wherof anie man found himself guiltie. The seuenth was the feast of Tabernacles, seuen dayes together, beginning the fifteenth of the seuenth month, in memorie of Gods special protection, when they remained in tabernacles, fourtie yeares in the desert. The eight feast was of Assemblie and Collection, the next day after the foresaid seuen, in commemoration of vnion in the people, and peaceable possession in the promised land. In this day general collection was made for necessarie expences in the publike seruice of God.

Seuenth yeare of rest: and Iubilee yeare.

Moreouer the seuenth yeare was as a Sabbath of rest (Leuit. 25.) in which no land was plowed, no vines pruined, nor those fruits gathered that sprong without mans industrie of the earth. Againe, the fiftith yeare was peculiarly maae holie, and called the Iubilee, or ioyful yeare. In it al bondmen were set free; al inheritances amongst the Israelites, beeing for the time sold or otherwise alienated, returned to the former owners.

Other ceremonial obseruances.

Besides Sacrifices, Sacraments, holie places, holie times, and manie other sacred things belonging therto; there were yet more Ceremonial Obseruances, commanded by Moyses law, as wel perteyning to the seruice of God in that time, as signifying christian life and manners. So certaine beasts, birdes, and fishes were reputed vncleane (Leuit. 11.) and Gods people forbid to eate them; as also that they should not eate anie bloud at al, nor fat. Leui. 3. The reason of al which was not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exercise them in obedience, and temperance, and partly for that the same things signified vices and corruptions, from which Christians especially ought to refraine. Likewise Leuit. 19. they were commanded not to sow their fields with two sorts of seede, nor to weare garments wouen of two sorts of stuffe, that they might be more distinguished from Infidels by external signes, and not only by Circumcision, but especially to teach christians to practise simple innocencie, and to auoid double and deceitful dealing.

Cleane and vncleane. No bloud to be eaten, nor fat.

Not diuers seede in one field. No cloth of diuers matter.

Strict commandment to keep al the Law. The obseruers blessed and rewarded. Transgressours curfed and punished.

Al which, and other precepts, as wel moral, as ceremonial and iudicial, were most strictly commanded; the obseruers blessed and rewarded; and transgressours seuerely threatned with great curses (Leuit. 20. 26. Deut. 4. 27. 28.) and diuers actually punished, Exod. 32. three thousand slaine for committing idolatrie. Manie swallowed vp in the earth. (Num. 16.) descending quicke into hel, and manie more burned with fire from heauen, for making and fauouring Schisme. Yea by one meanes and other, al that were aboue twentie yeares of age, comming forth of Ægypt, except two onlie (Iosue and Caleb) died in the desert, for the general murmur of the people. Num. 11. 14. 25. and 26. Al Israel beaten in battle til one malefactour Achan was discouered and punished. Ios. 7. Al the tribes were punished for suffering publike idolatrie in Dan: and Beniamin almost extirpate, for not punishing certaine malefactours. Iudic. 20. And the whole people verie often inuaded and sore afflicted for their sinnes; as appeareth in the book of Iudges. In particular also diuers were aduanced and prospered for their vertue;

as Iosue,

as Iosue, Caleb, Phinees, Samuel, Dauid and others. Contrariwise Nadab and Abiu Priests were miraculously burnt for offering strange fire, Leuit. 10. One stoned to death for gathering sticks on the sabbath day, Num. 15. King Saul deposed, for presuming to offer sacrifice, and not destroying Infidels (1. Reg. 13. 15.) and Oza, 2. Reg. 6. sodainly slaine for touching the Arke of God, the Law forbidding vnder paine of death, Num. 1. v. 51. & 18. v. 7. that none should approch to holie office being not therto orderly called.

Works of supererogation.

Of workes also of Supererogation (*called counseils not precepts*) *we haue examples in vowes, voluntarily made of things not commanded; the law prescribing what vowes might be made, and by whom. Num. 30. And Num. 6.* a particular rule *was proposed to such as of their owne accord, would embrace it, and a distinct name giuen them, to be called* Nazarites, *that is*, Separate or Sanctified. *In which state they were to remaine either for a time, limited by themselues or their parents, or perpetually, if they so promised. Iudic. 13. 1. Reg. 1. For so farre as their promise extended, they were strictly obliged to performe. Deut. 23.* When thou hast vowed a vow to our Lord thy God, thou shalt not slacke to pay it: becaufe our Lord thy God wil require it: and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (*this*) sinne. Pay thy vowes vnto the Highest, *Psal. 75.* Vow ye, and render (*your vowes*) to our Lord your God, *Psal. 49. The* Rechabites, *afterwards had a like* rule *to the Nazarites; and the same perpetual (Hierem. 35.)* neuer to drinke wine, nor to build nor dwel in houses, but in tabernacles, nor sow corne, nor plant vineyards. *Which rule though instituted by a man, yet the obseruation therof was much commended and rewarded by God v. 19. Such* distinct state of religious persons, with other states of the Church *of Christ, were also prefigured (Leuit. 11) by the cleane fishes, of three distinct waters, as some holie Fathers doe mystically expound that place. To wit, the cleane fishes of the sea are the multitude of* lay persons, *which are drawen out of the sea of this world, and happily found good fishes in our Lords nette. Math. 13. The cleane fishes of the riuers, are the good and fruitful* Clergie men, *that water the whole earth, by teaching Christian doctrine, and ministring holie Sacraments, with other Rites, and Gouerning the whole Church. And the cleane fishes of standing pooles, are the* Monastical persons, *liuing perpetually in Cloysters, where good soules are alwayes readie for our Lords table, as S. Bernard teacheth. Much more the ancient fathers, Saint Beda, saint Gregorie, Saint Augustin, and others explicate innumerable places of holie Scripture mystically; relying therin vpon example of the new Testament so expounding the old. Namely Saint Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that al things happened to the people of the old Testament in figure of the new.*

Nazarites.

Rechabites.

Three sorts of Christians prefigured. Laitie.

Clergie.

Monks.

Holie scriptures exp liated mystically.

S. Ber. Ser. 1. de S. Andrea. S. Beda. to 4. S. Aug. cont. Faust. S. Greg. in li. 1. Reg. et in Iob.

Leauing therfore to prosecute the same further, which would require a verie great worke, it may here suffice to giue according to the literal sense, a briefe view of certaine other points of Religion, practised in this fourth age.

Inuocation of Patriarches.

Where it is cleere, that as Iacob the Patriarch had foretold (Gen. 38.) that Abrahams, Isaacs, ands his owne name should be inuocated, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying Exod. 32. Remember, o Lord, Abraham, Isaac, and Israel. And our Lord was pacified, from doing the euil which he had spoken against his people. His diuine prouidence so disposing, that he could be hindred, by such prayers, from that which he threatned. And whereas Moyses did not directly inuocate the holie Patriarchs, as Christians now cal vpon glorified Saints, to pray for them, the cause of difference is, for that now Saints seeing God, know in him, whatsoeuer perteyneth to their glorie, which state none before Christ attained vnto. Num. 35. v. 25. Deut. 4. v. 12. Against Protestants obiect, that for so much as God knoweth al our necessities, desires, dispositions, and whatsoeuer is in man, it is needles (say they) superfluous, and in vaine, that Sanits should commend our causes. To this we answer, that not only glorious Saints, but also mortal men by Gods ordinance (by which nothing is done vainely) doe such offices, as mediatours between God and other men; for so Moyses told the words of the people to our Lord (Exod. 19.) notwithstanding Gods omniscience, or knowledge of al things. Also God expressly commanded Iobs freinds to goe to Iob, promising to heare his prayer for them. As for Saints hearing or knowing our prayers made to them, though onlie God of himself and by his owne power, seeth mens secret cogitations, and therfore is properly called the searcher of harts (1. Reg. 16.) yet God communicateth this power to Prophets, to see the secret thoughts of others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Abias, saw by reuelation the comming of Ieroboams wife to him in silo (3. Reg. 14.) Much more God reuealeth our present state and actes to glorified soules; who are as Angels in heauen (Matth. 22.) and being secure of their owne glorie, are careful (sayth S. Cyprian) of our Saluation. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessours, mediatours, and the like; for such titles are giuen to them not as to God, but by way of participation only. So Iudges are called Gods and Sauiours (Exod. 21. Iudic. 3.) and Priests called Gods (Exod. 21.) Praise giuen to God and Gedeon. Iudic. 7. Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22. Iosue. 5. Iudic. 2. 6. 13. The names of the twelue sonnes of Israel were grauen in the two chiefe ornaments of the high Priest, in the Ephod and Rationale (Exod. 28.) Manna was not only reserued as a memorie of Gods singular benefit, but also honourably reposed as a Relike in a golden vessel, and kept in the Arke of God (Exod. 16. Heb. 9.) Iosephs bones reserued and remoued (Iosue. 24.) Images of holie Cherubims were made and set vp together with the Arke and Propitiatorie in the chiefe place of the Tabernacle, called Sancta Sanctorum (Exod. 25.) An image also of a serpent was made in brasse for the health of those that were striken by serpents (Num. 21.) Images also of lyons and oxen were made, and set vnder the foot of the lauer (called a sea) in the Temple (3. Reg. 7.) The honour

Obiections answered by holie Scriptures.

S. Hiero. Ep. 12. ad Gaudent.

Iob. 42.

How Saints know mens prayers.

Titles giuen to men in office, and to Saints.

lib. de mortalitate.

Angels adored.

Relikes.

Images.

done

done to anie holie thing, namely to the Arke (2. *Reg.* 6.) *redounded to Gods more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in pieces.* 1. *Reg.* 5.

Exequies *for the dead with* weeping and fasting *were then practised in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes.* Nu. 20. *Also for Moyses* (*Deut.* 34.) *By the Gabaonites fasting* seuen dayes for Saul and his sonnes lately slaine. 1. *Reg.* 31. *Likewise King Dauid with al his court* mourning weeping and fasting *for them.* 2. *Reg.* 1. *Al which were to no purpose, if soules departed could not be relieued by such meanes. It moreouer appeareth that the same royal Prophet beleiued diuers places to be in hel, when he said* (*Psal.* 85.) Thou hast deliuered my soule from the lower hel, *signifying plainly that there is* a lower and a higher hel: *which higher the Church calleth* Purgatorie: *where soules suffer that paine in satisfaction for their sinnes, which remaineth not satisfied before death, and is due after the guilt of sinne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered* (*Leuit.* 5. 6. 16.) *And Dauid was punished by the death of his child,* 2. *Reg.* 12. *and by the plague sent amongst his people,* 2. *Reg.* 24. *after his sinnes were remitted. He feared also punishment in the other world, yea two sorts, and therfore prayed to be deliuered from both, saying:* (*Psal.* 6.) Lord rebuke me not in thy furie, nor chastice me in thy wrath. *That is* (*saith S. Gregorie*) Strike me not with the reprobate, nor aflict me with those, that are purged by the punishing flames. *And most expressly signifieth also a higher place called hel, saying* (*Psal.* 15.) *in the person of Christ to his Father:* Thou shalt not leaue my soule in hel. *From whence Christ deliuered the holie Patriarches, Prophets and, other perfect soules, resting without sensible paine, and brought them into heauen, whither before him none could enter. Which was also signified by the cities of refuge, whence none might depart to their proper countrie,* til the death of the high Priest (*Num.* 35.) *and by* Moyses *dying in the desert, and* not entring into the promised land *ouer Iordan, Deut.* 4. 31. & 34.

Exequies for the dead.

Purgatorie.

To. 2. in sept. Ps. penitent.

Limbus Patrum.

No entrance into heauen before Christ.

Presupposing the general Resurrection *of al men* (*as a truth knowen by former traditions*) *King Dauid sheweth the difference of the wicked, and godlie in that time, saying* (*Psal.* 1.) The impious shal not rise againe in iudgement: nor sinners in the Counsel of the iust. *That is, the wicked shal not rise to ioy and glorie, as the iust and godlie shal doe.*

Resurrection.

Of general iudgement *is more plainly prophecied,* 1. *Reg.* 2. That our Lord shal iudge the ends of the earth, *not that Dauid, nor Salomon, but Christ should raigne in his militant Church, euen* to the ends of the earth, *and in fine iudge the whole world. The same is confirmed Psal.* 49. God wil come manifestly, our God, and he wil not keepe silence. Fire shal burne forth in his sight. *Psal.* 95. He shal iudge the round world in equitie, and the peoples in his truth. *Psal* 96. Fire shal goe before him, and shal inflame his enemies round about. *Againe, the same royal Prophet* (*Psal.* 48.) *describeth the future and eternal state of the* damned *saying: as*

Iudgement.

Eternal paine of the damned and glorie of the bleſſed.

ſheep (*creatures vnable to helpe themſelues*) they are put in hel, death ſhal feed vpon them. *Of the bleſſed he addeth* : And the iuſt ſhal rule ouer them in the morning , *that is , in the Reſurrection , and Pſal.* 149. The Saints ſhal reioyce in glorie , they ſhal be ioyful in their beds (*in eternal reſt.*) The exaltations (*prayſes*) of God in their throate , and two edged ſwords in their hands : to doe reuenge in the nations , puniſhments among the peoples. To bind their Kings in fetters , and their nobles in yron manicles. That they may doe in them the iudgement that is written : This glorie is to al his Saints. *And much greater glorie belongeth to* Saints : *for this is but accidental , vttered according to vulgar capacitie. The eſſential and perfect glorie , which no eye hath ſeen , nor eare hath heard , nor hart can conceiue , conſiſteth in ſeeing God. Among accidental glorious guiſts , the foure dowries of glorified bodies are eſpecially prefigured* : Impaſſibilitie *by* the wood Setim , *wherof the Arke was maue* (Exod. 25.) Agilitie *and* Penetrabilitie *in ſome ſort by Dauids quicknes againſt Goliath , and his conueying of himſelf into Sauls campe and forth againe* (1. Reg. 17. & 26.) *but a more plaine figure of* Claritie *was in Moyſes face* (Exod. 34.) *which by his conuerſation with God , became more glorious then mortal eyes were able to behold , gliſtering and ſhining as moſt ſplendent light through chriſtal , deſcribed as if his ſkinne had been a clere* horne , *appearing and ſpreading beames like the ſunne , proceeding from the beautie of his ſoule , ſo that none of al the people could looke directly vpon him , except he couered his face.*

1. Cor. 2. 2. Cor. 15.

Foure dowries of glorified bodies prefigured.

Cathechiſ. Rom. p. 1. c. 12. q. 9.

The Church more knowen to other nations then before.

Thus much concerning particular points of faith and religion. And it is no leſſe euident , that the vniuerſal Church *and Citie of God ſtil continued : yea was* more viſible *and conſpicuous to the whole world then before. Firſt , by Gods maruelous protection therof in the deſert , and famous victories and conqueſts of the land of Chanaan. And by the excellent lawes giuen to this people , which al nations admired , and none had the like. Deut.* 4. *For in this fourth age , beſides other lawes and precepts , the ſpiritual and temporal States were more diſtinguished , and the* Eccleſiaſtical Hierarchie *eſpecially diſpoſed in ſubordination of one ſupreme head , with inferiour gouerners , ech in their place and office , for edification of the whole bodie. For Moyſes beeing chief ruler and conductour of the Iſraelites out of Ægypt , receiued and deliuered to them the written Law* (Exod. 20.) *And for obſeruation and conſeruation therof by Gods expreſſe appointment* (Leuit. 8.) *conſecrated* Aaron the ordinarie High Prieſt , *himſelf remayning ſtil extraordinarie Superiour , alſo aboue Aaron. And after Aaron be conſecrated in like manner his ſonne* Eleazar *high Prieſt , and ſucceſſour to his father* (Num. 20.) *To whom ſucceeded others in this order* (1. Paralip. 6.) Phinees , Abiſue , Bocci , Ozi , Zacharias , (*otherwiſe* 1. Reg. 1. *called Heli*) Meraioth , Amarias (*otherwiſe Achimelec , whom Saul ſlew* , 1. Reg. 22.) Achitob (*otherwiſe Abiathar , who was depoſed* , 3. Reg. 2.) *and* Sadoc , *in whoſe time the Temple was founded.*

The Eccleſiaſtical and temporal ſtates more diſtinguiſhed.

Succeſſion of High Prieſts.

To

Distinction of offices in Priestes & Leuites.

To these were adioyned other Priests, *also consecrated in a præscript forme* (*Leuit.* 8.) *and* Leuites *ordayned to aſſ ſt in lower and distinct offices* (*Num.* 3. & 4.) *In the first degree* the Caathites, *whose office was to carrie the Sanctuarie, and vessel therof wrapped vp by the Priests, but were forbid in paine of death, to touch them, or to see them. In the second degree* the Gersonites; *who carried the cortines and couers of the Tabernacle, and vessel of the Altar. In the third degree the* Merarites; *who carried the bords, barres, and pillers, with their feete, pinnes, cordes, and other implements of the tabernacle*; euerie one according to their office and burdens, Num. 4. v. vlt.

Succession of tẽporal Princes interrupted.

But in the temporal state *and gouernment* Iosue *of the tribe of Ephraim* succeeded to Moyses (*Num.* 27. *Deut.* 3. & 34.) *And after Iosue were diuers* interruptions of succession, *with gouernors of diuers tribes, and* change of gouernment, *from* Dukes *to* Iudges, *and from Iudgrs to* Kings. *For after Iosues death the people being sore afflicted by inuasions of Infidels, God raised certaine special men, with title of* Iudges *to deliuer and saue them. First* Othoniel *of the tribe of Iuda; then* Aod *of Beniamin; after him* Samgar (*the Scripture not signifying of what tribe*) *then* Barach *with* Debora *of Ephraim*; Gedeon *of Manasses*; Abimelech, *his base sonne*, an vsurper; Thola *of Issachar*; Iair, and Iephte *of Manasses*; Abesan *of Iuda*; Aialon *of Zabulon*; Abdon *of Ephraim*; Sampson *of Dan*; *and* Heli, *who was also high Priest of Aarons stocke, otherwise called Zaratas* (1. *Paralip.* 6.) *and* Samuel *also of the tribe of Leui a* Prophet. *In his time the people demanding and vrging to haue* a King, Saul *of the tribe* of Beniamin *was annointed.* 1. *Reg.* 10. *But for transgressing Gods commandments, especially for exercising spiritual function without warrant* (1. *Reg.* 13.) *and not destroying idolaters* (1. *Reg.* 15.) *was deposed, and* Dauid *of the tribe* of Iuda *was annointed* King, *who after manie great troubles possessed the whole Kingdome, and died in peace, leauing his sonne* Salomon *inuested and annointed* King *in his throne.*

Dukes.

Iudges.

Kings.

Manie sinnes & difficulties in the Church.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in al sortes of persons; and great sinner committed, yet God so punished offenders, and chastised the whole people, that he still conserued, the greatest, or chiefe part, in true faith and religion. For whiles they were in the desert, they murmured *very often against God, and his Ministers their Superiours.* (*Exod.* 17. *Num.* 11. 14. 20. 21.) *Manie* fel to idolatrie (*Exod.* 32.) Aaron not free from cooperating *in the peoples sinne.* Nadab *and* Abiu *Aarons sonnes, and consecrated Priests*, offered strange fire (*Leuit.* 10.) Core Dathan *and* Abiron, *with their complices* made a great schisme (*Num.* 16.) *Manie committed* carnal fornication *with Infidels; and were therby drawen to* spiritual (*Num.* 25.) *Of which and other like sinnes the Psalmist speaketh* (*Psal.* 94.) *exhorting his people* not to harden their harts, as in the desert their fathers had tempted God. Fourtie yeares was I offended (*sayth God*) with that generation and sayd: They alwayes erre in hart. *And therfore he sware in his*

Murmure.

Idolatrie.

Schisme.

Carnal fornication cause of Idolatrie.

wrath: that same generation should not enter into the promised land of Chanaan: but their children entred and possessed it. Num. 14. Iosue 3.

The Church afflicted for sinnes, yet was still conserued.

Againe, the people falling to idolatrie and other sinnes, were afflicted and sore pressed by forraine enemies, but repenting were deliuered and saued by certain captaines called Iudges *and** Sauiours: *as appeareth in the booke of Iudges. They had also tribulations by some of their owne nation, for among the iudges one (called Abimelec) was a* tyrannical vsurper (*Iudic. 9.*) Saul *their first King falling from God vniustly* persecuted Dauid (1. *Reg.* 18. *&c.*) *Ambitious* Absolom *rebelled against the King his father* (2. *Reg.* 15.) *and* Saba *of the tribe of Beniamin raised an other rebellion* (2. *Reg.* 20.) *Likewise* Adonias, *assisted by* Abiathar *the high Priest, and by* Ioab *general of the armie, pretended to reigne his father Dauid yet liuing, to preuent Salomon of the Kingdom* (3. *Reg.* 1.) *So God both shewed his iustice, in suffering such afflictions to happen, for punishment of sinne: and his mercie, in sauing his Church from ruine.*

* *Iudic.* 3.

Ordinarie meanes of conseruing the Church.

No participation with Infidels.

No nouelties to be admitted.

But one Tabernacle.

One Altar for sacrifice.

Moreouer, for preseruation of the Church, there were diuers diuine Ordinances prouided by the law. For first al were strictly commanded, not to communicate with Infidels in their idolatrie (*Ex.* 23.) *nor with Schismatikes in their schisme* (*Nu.* 16.) *but* to destroy al Idolaters (*Num.* 33.) *and* shunne al nouelties *in religion, as a sure marke of idolatrie, or false doctrine* (*Deut.* 13.) *Further to conserue vnitie there was but* one Tabernacle, *and* one Altar for Sacrifice, *in the whole people of Israel. Wherupon when the two tribes and halfe, on the other side* Iordan, *had made a seueral altar, al the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar, but being aduertised that it was only* an altar of monument, *and not for sacrifice, were therwith satisfied* (*Iosue.* 22.) *Afterwards the tribe of* Dan, setting vp idolatrie, *and the other tribes* not correcting it, *they were al punished. Which happened by occasion of an other enormeous sinne, committed and not corrected in the tribe of Beniamin. For the other eleuen tribes making warre against them for this iust cause, yea* by Gods direction, *and warrant, yet* had the worse, *susteyning great slaughter of men in two conflictes; and in the third Beniamin was almost destroyed.* Iudic. 20.

S. *Chrisost. orat.* 1. *aduers. Iudeos.*

One supreme Iudge of controuersies.

Al bound to obey him.

His sentence infallible.

Finally, for decision of al controuersies *and ending of strife, the* High Priest *was expresly* ordayned *supreme Iudge* (*Deut.* 17.) *And al were commanded in paine of death to submitte their opinions, and obey his sentence: with promise of Gods assistance, wherby his* definitions *were* certaine and infallible. *For in consultations of doubts and difficult cases, God inspired him with* doctrine of veritie (*Exod.* 28. 29. *Leuit.* 8. *Num.* 3. 7. 9. 1. *Reg.* 23. 30.) *Which iudgement Seate Christ admonished the Iewes to repayre vnto and follow* (*Math.* 23.) *though the Iudges themselues did not the things which they taught. In so much that Caiphas, through thu assistance of Gods spirite, being otherwise a wicked man, yet pronounced the truth,* That one must die for the people. *Which therfore S. Iohn the Euangelist ascribeth to his Chayre and office,* becaus he was High Priest that yeare. *Ioan.* 11.

Seing

Seing then Gods prouidence and continual aſsiſtance was ſo cleer, and aſſured in the Church of the old Teſtament, much more is the Church of Chriſt builded vpon a ſure rocke, aſſured of his perpetual aſſiſtance, & alwayes preſerued from erring in Faith, or in general practiſe of Religion. *And that by Gods like aſſured ordinance of* one ſupreme head and Iudge, S. Peter, and his Succeſſour: *for whom our Sauiour prayed, that* his faith ſhould not faile. *Further commanding him, that* he ſhould confirme his brethren. *Al which we ſee is performed in the succeſsours of S. Peter, whereas the ſucceſſours of the other Apoſtles are al failed long ſince. The ſame moſt aſſured ſtabilitie of the Church of Chriſt, is further confirmed by the whole Law and Prophets. Namely, Deut. 32. and 33. where Moyſes foretelleth more power and grace in* the Church, to be collected in the Gentiles of al nations, *then euer was in that of the Iſraelites or* Iewes. *Likewiſe, 1. Reg. 2. The ſame was both prefigured and prophecied by holie Anna*: The hungrie (*thoſe that deſire Gods grace and glorie*) are filled: vntil the barren woman (*the Chruch of the Gentiles*) bare verie manie: and ſhe that had manie children was weakned. *Shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherfore the Pſalmiſt inuiteth al nations to praiſe God, ſaying;* Pſal. 116. Praiſe our Lord al ye Gentiles: praiſe him al ye peoples. *Alſo 2. Reg. 7. God promiſed Dauid, ſaying:* Thy Kingdome for euer before thy face, and thy throne ſhal be firme continually *which was not verified in Dauids temporal Kingdome. For it was quickly diuided, after Salomons death, and a ſmal part left to his ſonne Roboam. And after the captiuitie in Babilon, his ſeed had onlie title and right without profeſsion of royal throne. Againe 2. Reg. 22. The ſame royal Prophet in his Canticle of thanksgiuing, and laſt prophetical wordes (chap. 23.) much preferreth the ſpiritual Kingdome of Chriſt, before the earthlie Kingdome of the Iewes. But moſt ſpecially and plainly in the Pſalmes:* Pſal. 2. Why did the Gentiles rage, and peoples meditate vaine things? *Signifying that the furie of al aduerſaries rageth in vaine, againſt Chriſt and his Church.* For I am appointed, by him (*ſayth Chriſt of his Father*) King ouer Sion, his holie hil. I wil giue thee (*ſayth God to his Sonne*) the Gentiles for thine inheritance, and thy poſſeſſion the ends of the earth. Pſal. 17. A people which I knew not, hath ſerued me. Pſal. 44. The Queen (*the Church*) ſtood on thy right hand in golden rayment, compaſſed with varietie, *of vertues, and diuers ſortes of holie profeſsions.* Pſal. 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he (*Chriſt*) ſhal rule vs euermore. Pſal. 86. Glorious things are ſayd of thee, o citie of God. *But omitting innumerable other ſuch texts, the* 88. *Pſalme conteyneth a large prophecie of Chriſt and his Church, where S. Auguſtin giueth vs this brief admonition:* Chriſtiani eſtis, Chriſtum agnoſcite. You are Chriſtians, agnize Chriſt. I wil put (*ſayth God*) his hand in the ſea, *Chriſts dominion in the Gentiles, and* his right hand in the riuers; *al ſortes shal ſerue him.* He ſhal be high aboue the Kings of the earth. *Of the Church he addeth*: I wil put his ſeed for euer and euer, and his throne as the dayes of heauen. *Neither doe*

The Church of Chriſt preſerued from erring in Religion.

Not anie temporal but Chriſts Kingdom is in al nations and perpetual.

The Church of Chriſt vniuerſal.

Math. 16. 18. Luc. 22. Ioan. 14. 16. Eph. 4. 1. Tim. 3.

S. Aug. li. 17 c. 8. de ciuit. S. Epiph: hæreſ. 29.

Act. 4.

in hunc. Pſalm.

doe ſinnes fruſtrate this promiſe of God, therfore it foloweth: But if his children ſhal forſake my law: and wil not walke in my iudgements. If they ſhal profane my iuſtices, and not keep my commandements; *What then, wil Chriſt for al this abandon his Church, as he did the old Synagogue, of which God ſayth: Deut. 32.* They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? *Not ſo. How then?* I wil viſite, *ſayth our Lord*, their iniquities with a rodde, and their ſinnes with ſtripes. But my mercie I wil not take away from him. *This is a ſtrong Firmament* (*ſayth S. Auguſtin*) God promiſeth, *yea* ſweareth, *and wil* not lie to Dauid, that his ſeed ſhal continue for euer. His throne as the Sunne in Gods ſight, and the Moone perfected for euer. *So this great Doctour sheweth by holie Scriptures againſt the Donatiſtes, and in them againſt Proteſtants, that the militant Church of Chriſt hath been ſtil, and shal be viſible, during this tranſitorie world.* *Ibidem.*

The Iewes wil not ſee Chriſt: 2. *Cor.* 3. And Heretikes wil not ſee the Church which yet is alwayes viſible. *S. Aug. in Pſal. 30. Conc. 2. Collat. Carthag. et Cont. Donatiſt.*

CHAP. VII.

Salomons palace, 2. his houſe in the forreſt, 8. and the Queenes houſe is built. 13. Two great braſen pillers: 23. a ſea (or lauer) 27. ten braſen feete: 38. ten leſſe lauatories, and other veſſels, and implements pertaining to the Temple, adorned with images of Angels, and other creatures, are further deſcribed.

The beginning of the fifth age.

AND his owne houſe Salomon built in thirteene yeares, and brought it to perfection. 2. He built alſo the houſe of the foreſt of Libanus of an hundred cubites in length, & fiftie cubites in bredth, and thirtie cubites in height: and foure ſcore galleries between pillers of ceder: for he had cut ceder trees into pillers. 3. And he decked the whole vaut with bordes of ceder, which was held vp with fiue & fourtie pillers. And one order had fifteen pillers, 4. ſet one againſt another, 5. and looked one ouer againſt another, with equal ſpace between the pillers, & ouer the pillers ſquare beames in al equal. 6. And the porch of the pillers he made of fiftie cubits in length, and thirtie cubits in bredth: and an other porch before the greater porch: and pillers, and toppes vpon the pillers. 7. He made alſo the porch of the throne, wherein the ſeate of iudgement is; and couered it with ceder wood from the pauement vnto the top. 8. And the litle houſe, where they ſate in iudgement, was in the middes of the porch of like worke. He made alſo a houſe for the daughter of Pharao (which Salomon had taken to wife) of ſuch worke, as alſo this porch. 9. Al of choſen ſtones, which were ſawed by a certain rule and meaſure both within and without: from the fun-

dation

dation to the top of the wals, and without vnto the greater court. 10. And the foundations of choſen ſtones, great ſtones of ten or eight cubits. 11. And aboue there were hewed choſen ſtones of equal meaſure, and in like manner of cedre. 12. And the greater court round with three rewes of hewed ſtones, and one rew of planed ceder, moreouer alſo in the inner court of the houſe of our Lord, and in the porch of the houſe. 13. King Salomon alſo ſent, and tooke Hiram from Tyre, 14. the ſonne of a widow woman of the tribe of Nepthali, his father a Tyrian, an artificer in braſſe, and ful of wiſdome, and intelligence, and skil to make al worke of braſſe. Who when he was come to King Salomon, made al his worke. 15. And he caſt two braſen pillers, of eighteene cubits in height one piller: and a line of twelue cubits compaſſed both pillers. 16. He made alſo two litle heads, which ſhould be put vpon the heads of the pillers, caſt of braſſe: fiue cubits high one litle head, and fiue cubits the other litle head: 17. and as it were in manner of a nette, & of cheynes knit one to the other with maruelous worke. Both litle heads of the pillers were caſt: ſeuen rewes of litle nettes in one litle head, & ſeuen litle nettes in the other litle head. 18. And finiſhed the pillers, and two rewes round about euerie nette, that they might couer the litle heads, which were ouer the top of the pomegranates: in like manner did he alſo to the ſecond litle head. 19. And the litle heads, that were vpon the heads of the pillers, were made as it were with lilie worke, in the porch, of foure cubites. 20. And againe other litle heads in the top of the pillers aboue, according to the meaſure of the piller againſt the litle nets: and of the pomegranates were two hundred rewes round about the ſecond litle head. 21. And he ſet two pillers in the porch of the temple: & when he had erected the piller on the right hand, he called the name therof * Iachin: in like māner he erected the ſecōd piller, & called the name therof * Booz. 22. And vpō the heads of the pillers he put a worke in manner of a lilie: and the worke of the pyllers was perfected. 23. He made alſo (a) a ſea of founders worke, of ten cubites from brimme to brimme, round in compaſſe, the height therof was of fiue cubits, and a corde of thirtie cubits did compaſſe it round about. 24. And the grauing vnder the brimme compaſſed it, ten cubites going about the lauatorie: there were two rewes of chamfered forowed grauings caſt. 25. And it ſtood vpon twelue oxen, of which three looked to the North, and three to the Weſt, and three to the South, and three to the Eaſt, and the ſea was ouer them: whoſe hinder parts were al hid inward. 26. And the thickenes of the lauatorie was of three ounces: and the brimme therof as it were the brimme of a chalice, and the leafe of criſped lilie: it contayned two thouſand (b) bates. 27. And he made ten braſen feet, of foure cubits in length euerie foote, and foure cubits in bredth, and three cubits in height. 28. And the verie worke it ſelfe of the feete, was entergrauen: and entergrauings between the ioyntures. 29. And between the litle crownes and

the

* Firmnes. * in ſtrength.

(a) A veſſel ſo called for the bigneſſe being a great lauatorie.

(b) Batus conteyneth about fiue galons: ſo this veſſel conteyned tenne thouſand galons.

the playts, lions, and oxen, and Cherubs: and in the ioyntures likewiſe aboue: and vnder the lions & oxen as it were bands of braſſe hanging downe. 30. And foure wheeles at euerie foote, and axeltrees of braſſe: and at foure ſides as it were litle ſhoulders vnder the lauatorie caſt, looking one againſt an other. 31. The mouth alſo of the lauatorie was inward in the top of the head: and that which appeared outward, was of one cubite al round, and together it had one cubite and a halfe: and in the corners of the pillers were diuers engrauings: and the middle enterpillers ſquare not round. 32. The foure wheeles alſo which were at the foure corners of a foote, ioyned one to an other vnder the foot: one wheele had in height a cubite and a halfe. 33. And they were ſuch wheeles as are accuſtomed to be made in a chariot: and their axeltrees and ſpokes, and ſtrakes, and naues, al caſt. 34. For thoſe foure litle ſhoulders alſo at euerie corner of one foote, were caſt out of the foote and ioyned together. 35. And in the top of the foote was a certayne roundnes of halfe a cubite, ſo wrought, that the lauatorie might be put thereon, hauing the engrauings therof, and diuerſe caruings of it-ſelf. 36. He grained alſo in thoſe ſeelings, which were of braſſe, and in the corners, cherubs, and lions, and palmetrees, as it were in the ſimilitude of a man ſtanding, that they ſeemed not to be engrauen, but put to round about. 37. After this manner made he ten feet, of one caſting and meaſure, and like grauing. 38. He made alſo ten lauatories of Braſſe: one lauatorie conteyned fourtie bates, and it was of foure cubits: alſo at euerie foot, that is ten, he put ſo manie lauatories. 39. And he ſet the ten feet, fiue on the right ſide of the temple, and fiue on the left: and the ſea he put on the right ſide of the temple againſt the Eaſt toward the South. 40. Hiram therfore made couldrons, and ſhouels, & litle pottes, and perfected al the worke of King Salomon in the temple of our Lord. 41. Two pillers, and two cordes of the litle heads vpon the litle heads of the pillers: and two litle nets, to couer the two cordes, that were ouer the heads of the pillers. 42. And foure hundred pomegranates in the two nets: two rewes of pomegranates in euerie net, to couer the cordes of the litle heads, which were vpon the heads of the pillers. 43. And ten feet, and ten lauatories vpon the feet. 44. And one ſea, and twelue oxen vnder the ſea. 45. And cauldrons, & ſhouels, and litle pots. Al the veſſels that Hiram made to King Salomon in the houſe of our Lord, were of bright latten. 46. In the champayne countrie of Iordan did the King caſt thoſe things in a clay ground, betweene Sacoth & Sarthan. 47. And Salomon placed al the veſſels: but for the exceeding great multitude the braſſe could not be weihed. 48. And Salomon made al the veſſels in the houſe of our Lord: an altar of gold, and a table, wherupon the loaues of propoſition ſhould be put, of gold: 49. and candleſtickes of gold, fiue on the right hand, and fiue on the left againſt the oracle, of pure gold: and as it were litle floures, and lamps aboue of gold: and golden ſnuffers, 50. and water pots, and fleſhhooks, and

phials,

phials, and morters, and cenſars, of moſt pure gold: and the hindges of doores of the inner Sanctum Sanctorum, and of the doores of the houſe of the temple, were of gold. 51. And Salomon perfected al the worke that he did in the houſe of our Lord, and brought in the things that Dauid his father (d) had ſanctified, ſiluer and gold, and the veſſels, and layed them in the treaſures of the houſe of our Lord.

(d) Had deſigned & dedicated to holie vſes.

CHAP. VIII.

The arke is brought in, and the temple dedicated, 10. A glorious clewd repleniſheth it. 14. Salomon prayeth long to God, 55. bleſſeth the people, 62. and manie victimes are offered in this ſolemne feſtiuitie.

THEN were gathered together al the ancients of Iſrael with the Princes of the tribes, and the heads of the families of the children of Iſrael to King Salomon into Ieruſalem: that they might carrie the Arke of the couenant of our Lord out of the citie of Dauid, that is, out of Sion. 2. And al Iſrael aſſembled to King Salomon in the month of Ethanim, on a ſolemne day, that is the ſeuenth month. 3. And al the ancients of Iſrael came, and the Prieſts tooke the arke, 4. and caried the arke of our Lord, and the tabernacle of couenant, and al the veſſels of the Sanctuarie, that were in the tabernacle: and the Prieſts and the Leuites caried them. 5. And King Salomon, and al the multitude of Iſrael which was aſſembled vnto him, went with him before the arke, and they immolated ſheep and oxen without eſtimation and number. 6. And the Prieſts brought in the arke of the couenant of our Lord into his place, into the oracle of the temple, into Sanctum Sanctorum vnder the wings of the Cherubs. 7. For the Cherubs ſpred their wings ouer the place of the arke, and couered the arke, and the barres therof aboue. 8. And wheras the barres ſtood out, and the ends of them appeared without in the Sanctuarie before the oracle, they appeared no farder outward, which alſo were there vntil this preſent day. 9. And in the arke there was (a) nothing els but two tables of ſtone, which Moyſes put in it in Horeb, when our Lord made the couenant with the children of Iſrael, when they came out of the Land of Ægypt. 10. And it came to paſſe, when the Prieſts were gone out of the Sanctuarie, a cloud filled the houſe of our Lord, 11. and the Prieſts could not ſtand and miniſter for the cloud: for the glorie of our Lord had filled the houſe of our Lord. 12. Then ſayd Salomon: Our Lord ſayd that he would dwel in a cloud. 13. Building I haue built a houſe for thy habitation, thy moſt firme throne for euer. 14. And the King turned his face, and (b) bleſſed al the Church of Iſrael: for al the Church of Iſrael ſtood. 15. And

(a) There was no more with in the arke, *Deut.* 10. but on the out ſide was the rodde of Aaron, *Nu.* 17. *Heb.* 9. the golden pot with Manna, *Exod.* 16. *Heb.* 9. and the book of the law repeated by Moyſes, *Deut.* 31.

(b) Princes bleſſe their people and parents their children.

Salomō ſayd: Bleſſed be our Lord the God of Iſrael, who ſpake by his mouth to Dauid my father, & in his owne hāds hath perfected it, ſaying: 16. Since the day that I brought my people Iſrael out of Ægypt, I choſe no citie of al the tribes of Iſrael, that a houſe might be built, and my name might be there: but I choſe Dauid to be ouer my people Iſrael. 17. And Dauid my father would haue built a houſe to the name of our Lord the God of Iſrael: 18. and our Lord ſayd to Dauid my father: In that thou haſt thought in thy hart to build a houſe to my name, thou haſt dōne wel, caſting this ſame thing in thy mynd. 19. Neuertheleſſe thou ſhalt not build me a houſe, but thy ſonne, that ſhal come forth of thy reynes, he ſhal build a houſe to my name. 20. Our Lord hath confirmed his word, which he ſpake: & I ſtand for Dauid my father, & ſitte vpō the throne of Iſrael, as our Lord hath ſpoken: and I haue built a houſe to the name of our Lord the God of Iſrael. 21. And I haue appoynted there a place for the arke, wherin the couenant of our Lord is, which he made with our fathers, when they came out of the Land of Ægypt. 22. And Salomon ſtood before the altar of our Lord in the ſight of the aſſemblie of Iſrael, and extended his hands toward heauen, 23. and ſayd: Lord God of Iſrael, there is no God like to thee in heauen aboue, and vpon the earth beneath: which keepeſt couenant and mercie with thy ſeruants, that walke before thee in al their hart. 24. Which haſt kept to thy ſeruant Dauid my father, the things that thou haſt ſpoken to him: by mouth thou didſt ſpeake, and with thy hands thou haſt accompliſhed, as this day proueth. 25. Now therfore Lord God of Iſrael, keep vnto thy ſeruant Dauid my father the things which thou haſt ſpoken to him, ſaying: There ſhal not be taken away of thee a man before me, which ſitteth vpon the throne of Iſrael: (c) yet ſo if thy children ſhal keep their way, that they walke before me as thou haſt walked in my ſight. 26. And now Lord God of Iſrael, let thy words be eſtabliſhed, which thou haſt ſpoken to thy ſeruant Dauid my father. 27. Is it then to be thought that indeed God dwelleth vpon the earth? for if heauen, and the heauens of heauēs can not cōteyne thee, how much more this houſe, which I haue built? 28. But looke toward the prayer of thy ſeruant, & to his petitions, o Lord my God: heare the hymne and the prayer, which thy ſeruant prayeth before thee this day: 29. that thy eies be opened vpon this houſe night and day: vpon the houſe, wherof thou ſaydſt: My name ſhal be there: that thou heare the prayer, which thy ſeruant prayeth in this place to thee. 30. That thou heare the requeſt of thy ſeruāt & of thy people Iſrael, whatſoeuer they ſhal pray for in this place, & thou ſhalt heare in the place of thy habitation in heauen: and when thou haſt heard, thou ſhalt be merciful, 31. If a man ſhal ſinne agaynſt his neighbour, & ſhal haue any oath, wherwith he is held faſt bound: & ſhal come becauſe of the oath before thine altar into thy houſe, 32. thou ſhalt heare in heauen: and ſhalt doe, and iudge thy ſeruants, condemning the impious, and rendring his way vpon his head, and iuſtifying the iuſt, and

(c) Salomon knew wel Gods conditional promiſe, but perſeuered not in keeping his commandments, and therfore a great part of the Kingdome was take from his children, yet the right of the Kingdome of Iuda remayned to his ſeede euen to Chriſt our Sauiour.

(d) rewarding

(d) rewarding him according to his iuſtice. 33. If thy people Iſrael ſhal flye their enemies (becauſe they wil ſinne agaynſt thee) & doing penance and confeſſing to thy name, ſhal come, and pray, & beſeech thee in this houſe; 34. heare in heauen, & forgiue the ſinne of thy people Iſrael, and thou ſhalt reduce thē vnto the land, which thou gaueſt to their fathers. 35. If the heauen ſhal be ſhut, and it rayne not, becauſe of their ſinnes, and praying in this place, they doe penance to thy name, and ſhal be conuerted from their ſinnes through their affliction: 36. heare them in heauen, and forgiue the ſinnes of thy ſeruants, and of thy people Iſrael: and ſhew them a good way wherin they may walke, and giue rayne vpon thy land, which thou haſt giuen to thy people in poſſeſſion. 37. If famine aryſe in the land, or peſtilence, or corrupt ayre, or blaſting, or locuſt, or ruſt, and their enemie afflict them beſieging the gates, al plague, al infirmity, 38. al curſing, and banning, that ſhal chance to any man of thy people Iſrael: if any man ſhal know the wound of his hart, and ſhal ſpred forth his hands in this houſe, 39. thou ſhalt heare in heauen, in the place of thy habitation, and ſhal be merciful agayne, and ſhalt ſo doe that thou giue to euerie one according to his wayes, as thou ſhalt ſee his hart (for thou onlie knoweſt the hart of al the children of men) 40. that they feare thee al the dayes, which they liue vpon the face of the land, which thou haſt giuen our fathers. 41. Moreouer alſo the ſtranger, which is not of thy people Iſrael, when he ſhal come from a farre countrie for thy name (for thy great name ſhal be heard of, and thy ſtrong hand, 42. and thy ſtretched out arme euerie where) when therfore he ſhal come, and ſhal pray in this place, 43. thou ſhalt heare in heauen, in the firmament of thy habitation, & thou ſhalt doe al things, for the which the ſtranger ſhal inuocate thee: that al the peoples of the earth may learne to feare thy name, as thy people Iſrael, and may proue that thy name is inuocated vpon this houſe, which I haue built. 44. If thy people ſhal goe forth to warre agaynſt their enemies, by the way, whitherſoeuer thou ſhalt ſend them, they ſhal pray to thee agaynſt the way of the citie, which thou haſt cheſen, and agaynſt the houſe, which I haue built to thy name, 45. and thou ſhal heare in heauen ther prayers, and their petitions, and ſhalt doe iudgement for them. 46. But if they ſhal ſinne to thee (for there is no man which ſinneth not) and thou being wrath ſhalt deliuer them to their enemies, and they ſhal be led captiue into the land of their enemies farre or neere, 47. and ſhal doe penance in their (e) hart in the place of captiuitie, and conuerted ſhal beſeech thee in their captiuitie, ſaying: We haue ſinned, we haue done wickedly, we haue dealt impiouſly: 48. and ſhal returne to thee in al their hart, and al their ſoule, in the land of their enemies, to the which they ſhal be led captiue: and ſhal pray to thee agaynſt the way of their lād, which thou gaueſt to their fathers, & of the citie which thou haſt choſen, & of the temple which I haue built to thy name: 49. thou ſhalt heare in heauen, in the firmamēt of thy throne their

(d) Reward of good workes

(e) External workes of penance, except they proceede from the hart, ſuffice not for remiſſion of ſinne.

prayers, and their petitions, and ſhalt doe their iudgement for them: 50. and ſhalt be merciful to thy people, which ſinned to thee, and to al their iniquities wherewith they haue tranſgreſſed agaynſt thee: & thou ſhalt giue mercie before them that ſhal haue them captiues, that they may haue compaſſion on them. 51. For they are thy people, and thine inheritance, whom thou haſt brought out of the Land of Ægypt, from the middes of the yron furnace. 52. That thy eies be open to the petition of thy ſeruant, & of thy people Iſrael, and thou heare them in al things for which they ſhal inuocate thee. 53. For thou haſt ſeparated them to thee for an inheritance from al the peoples of the earth, as thou haſt ſpoken by Moyſes thy ſeruant, when thou didſt bring our fathers out of Ægypt, Lord God. 54. And it came to paſſe, when Salomon had accomplished praying to our Lord al this prayer and petition, he roſe from the ſight of the altar of our Lord: for he had faſtened both knees on the ground, and had ſpred his hands toward heauen. 55. He ſtood therfore and bleſſed al the aſſemblie of Iſrael with a lowde voyce, ſaying: 56. Bleſſed be our Lord, which hath giuen reſt to his people Iſrael, according to al things that he hath ſpoken: there hath not fayled ſo much as one word of al the good things, that he ſpake by Moyſes his ſeruant. 57. Be our Lord God with vs, as he hath been with our fathers, not forſaking, nor reiecting vs. 58. But incline he our harts to him, that we may walke in al his waies, and keep his commandments, and his ceremonies, and iudgements whatſoeuer he commanded our fathers. 59. And be theſe my words, wherewith I haue prayed before our Lord, approching to our Lord God day and night, that he may doe iudgement for his ſeruant, and for his people Iſrael day by day: 60. that al the people of the earth may knowe, that our Lord he is God, and there is none other beſides him. 61. Let our hart alſo be perfect with our Lord God, that we walke in his decrees, and keep his commandments, as alſo this day. 62. Therfore the King, and al Iſrael with him, did immolate victimes before our Lord. 63. And Salomon killed pacifike hoſtes, which he immolated to our Lord, of oxen two and twentie thouſand, and of ſheep an hundred twentie thouſand: and they dedicated the temple of our Lord, the King, and the children of Iſrael. 64. In that day the King ſanctified the middes of the court, that was before the houſe of our Lord: for he made the holocauſt there, and ſacrifice, and fat of the pacifikes: becauſe the braſen altar, that was before our Lord, was too litle, and could not take the holocauſt, and ſacrifice, and fat of the pacifikes. 65. Salomon therfore made in that time a ſolemne feſtiuitie, and al Iſrael with him, a great multitude from the entrance of Emath vnto the Riuer of Ægypt, before our Lord God, ſeuen daies and ſeuen daies, that is, fourteen daies. 66. And in the eight day he diſmiſſed the people: Who bleſſing the King, went into their tabernacles reioycing, and with a ioyful hart for al the good things, that our Lord had done to Dauid his ſeruant, and to Iſrael his people.

CHAP.

CHAP. IX.

Our Lord appearing againe to Salomon, 4. admonisheth him and his people to keep the precepts, 6. threatning punishment if they doe not. 10. The King of Tyre receiueth twentie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and townes. 20. Maketh diuers nations tributarie. 24. The Queen repayreth to her house. 25. The King offereth victimes thrise euerie yeare. 26. And fetcheth gold from Ophir.

AND it came to passe when Salomon had perfected the building of the house of our Lord, & the Kings house, and al that he wished & would haue done, 2. our Lord appeared to him the second time, as he had appeared to him in Gabaon. 3. And our Lord said to him: I haue heard thy prayer & thy petition, which thou hast prayed before me: I haue sanctified this house, which thou hast built, that I might put my name there for euer, and myne eies and my hart shal be there alwaies. 4. Thou also if thou wilt walke before me, as thy father walked, (*a*) in simplicitie of hart, and in equitie, and wilt doe al things, which I haue commanded thee, and wilt keep my ordinances and my iudgements: 5. I wil set the throne of thy Kingdome ouer Israel for euer, as I haue spoken to Dauid thy father, saying: There shal not be taken away a man of thy stocke from the throne of Israel. 6. But if by reuolting you and your children shal turne away, not folowing me, nor keeping my commandements, and my ceremonies, which I haue proposed to you, but shal goe and worship strange Gods, and adore them: 7. I wil take away Israel from the face of the land, which I haue giuen them, and the temple which I haue sanctified to my name, I wil cast away from my sight, and Israel shal be for a prouerbe, and for a fable to al peoples. 8. And this house shal be for an example: euerie one that shal passe by it, shal wonder, and hisse, and say: Why hath the Lord done thus to this land, and to this house? 9. And they shal answere: Because they haue forsaken the Lord their God, which brought their fathers out of the Land of Ægypt, and haue folowed strange Gods, and adored them, and worshipped them: therfore hath the Lord brought vpon them al this euil. 10. And twentie yeares being complete, after that Salomon had built the two houses, that is, the house of our Lord, and the house of the King, 11. (Hiram the King of Tyre ministring to Salomon ceder trees & firre trees, and gold according to al that he had need) then Salomon (*b*) gaue to Hiram twentie townes in the Land of Galilee. 12. And Hiram went from Tyre, to see the townes which Salomon had giuen him, and they pleased him not, 13. and he sayd: Are these the cities, which thou hast giuen me, brother? And he called them

(*a*) External worship is not acceptable to God, except it proceed from internal sincerities and deuotion. Wherefore S. Augustin sayth: *God is worshipped in faith, hope, and charitie. Enchirid. c. 3.*

(*b*) Salomon did not sel these cities, for he could not alienate them, but let the King of Tyre haue the vse and reuenewes in payment for timber, & for the gold which he sent.

the land * Chabul, vntil this day. 14. Hiram alſo ſent to King Salomon an hundred and twentie talents of gold. 15. This is the ſumme of the expences, which King Salomon offered to build the houſe of our Lord, and his owne houſe, and Mello, and the wal of Ieruſalem, and Heſer, and Mageddo, and Gazer. 16. Pharao the King of Ægypt came vp and tooke Gazer, and burnt it with fire: And the Chananite, that dwelt in the citie, he ſlew, and gaue it for a dowrie to his daughter the wife of Salomon. 17. Salomon therfore built Gazer, and Bethhoron the lower, 18. and Balaath, and Palmira in the Land of the wildernes. 19. And al the villages, that perteyned to him, and were without wal, he fenſed, and the cities of the chariots, and the cities of the horſemen, and whatſoeuer pleaſed him to build in Ieruſalem, and in Libanus, and in al the land of his dominion. 20. Al the people, that was remayning of the Amorrheites, and Hetheites, and Pherezeites, and Heueites, and Iebuſeites, that are not of the children of Iſrael: 21. their children, that were remayning in the land, to wit, thoſe whom the children of Iſrael could not abolish: Salomon made tributaries, vntil this day. 22. But of the children of Iſrael Salomon appoynted not any man to ſerue, but they were men of warre, and his ſeruants, and Princes, and captaynes, and ouerſeers of the chariots and horſes. 23. And there were Princes ouer al the workes of Salomon, made ouerſeers, fiue hundred fiftie, which had the people ſubiect, and commanded ouer their appoynted workes. 24. And the daughter of Pharao went vp out of the citie of Dauid into her houſe, which Salomon had built her: then did he build Mello. 25. Salomon alſo offered three tymes euerie yeare holocauſtes, and pacifike victimes vpon the altar, which he had built to our Lord, and he burnt incenſe before our Lord: and the temple was perfected. 26. King Salomon alſo made a nauie in Aſiongaber, which is beſide Ailath in the ſhore of the Redſea in the Land of Idumea. 27. And Hiram ſent in that nauie his men, that were mariners & skilful of the ſea, with the ſeruants of Salomon. 28. Who when they were come into Ophir, the gold taken thence of foure hundred and twentie talentes, they brought to King Salomon.

* dirtie, or diſpleaſing.

CHAP.

CHAP. X.

The Queen of Saba comming to King Salomon, admireth his wisdome, magnificence, and order of gouernment. 10. She giueth and receiueth guifts. 14. Salomon receiueth much gold diuers wayes: 16. maketh golden targets, 18. a magnificent throne, 21. and many golden vessels. 25. Manie bring him presents. 26. He hath manie chariots, horsemen, 27. abundance of siluer. 28. Marchants of diuers Kingdomes sel him horses.

BVT the Queen of (a) Saba also hauing heard the fame of Salomon, in the name of our Lord came to proue him in hard propositions. 2. And entring into Ierusalem with a great trayne, and riches, and camels carying spices, and gold exceeding infinite, and pretious stones, she came to King Salomon, and spake him to al things that she had in her hart. 3. And Salomō interpreted to her al the words, that she proposed: there was not a word, that the King could be ignorant of, and could not answer her. 4. And the Queen of Saba seeing al the wisedom of Salomon, and the house which he had built, 5. and the meates of his table, and the habitations of his seruants, and the orders of them that serued, and their garments, cup-bearers, and the holocausts which he offered in the house of our Lord (b) she had no longer spirit, 6. and she said to the King: The report is true, which I haue heard in my countrie, 7. concerning thy words, and concerning thy wisedom. and I did not belieue them that told me, til my selfe came, and saw with myne eies, & haue proued that the half hath not been told me: greater is thy wisdom, and thy workes, then the rumour, which I haue heard. 8. Blessed are thy men, and blessed are thy seruants, which stand before thee alwaies, and heare thy wisedom. 9. Be the Lord thy God blessed, whom thou hast pleased, and that hath set thee vpon the throne of Israel, for that the Lord hath loued Israel for euer, and hath appointed thee King, to doe iudgement and iustice. 10. She therfore gaue to the King an hundred and twentie talents of gold, and spices exceeding much, and pretious stones: There was no more brought so much spice, as that which the Queen of Saba gaue to King Salomon. (11. But the nauie also of Hiram, which caried gold out of Ophir, brought from Ophir thyne trees exceeding manie, and pretious stones. 12. And the King made of the thyne trees the porches of the house of our Lord, and of the Kings house, and harps & vials for the singers: there were not such thyne trees brought, nor seen vntil this present daye.) 13. And King

Salomon

a) Part of Arabia is called Saba, neer to Iurie, but this Saba is beyond Arabia, as S. Hierom testifieth *in Esaiae 60. li. 17.* it seemeth to be in Æthiopia: for our Sauiour saith *Mat. 12. The Queen of the South came from the ends of the earth, to heare the wisdom of Salomon.*

(b) As this Queen had no spirite, when she saw Salomons wisdom, so the Church gathered of gentiles knowing Christs grace, & finding the masters of Euangelical doctrin, casting away the spirite of pride, and laying off al hautinesse of mind, learned to distrust in her self, and to trust in the great mercie of her King. S. *Greg. in Psal. 7. pœniten. to. 2.*

Salomon gaue to the Queene of Saba al that ſhe would, and asked of him: beſide thoſe things, which of himſelf he offered her for a royal guift. Who returned, and went into her countrie with her ſeruants. 14. And the weight of the gold, that was brought to Salomon euerie yeare, was of ſix hundred ſixtie ſix talents of gold: 15. beſide that, which the men brought, that were ouer the tributes, and merchants, and al that ſold light wares, and al the Kings of Arabia, and the Dukes of the land. 16. Salomon alſo made two hundred ſhields of moſt pure gold, ſix hundred ſicles of gold did he allow for the plates of one ſhield. 17. And three hundred targets of tried gold: and three hundred pounds of gold garniſhed one target: and the King put them in the houſe of the foreſt of Libanus. 18. King Salomon alſo made a great throne of yuorie: and couered it with gold exceeding yellow, 19. which had ſixe ſteps: and the top of the throne was round in the hinder part: and two hands on either ſide holding the ſeat: and two lyons ſtood at euery hand. 20. And twelue litle lyons ſtanding vpon the ſixe ſteps on either ſide: there was not ſuch a worke made in al Kingdomes. 21. Yea and al the veſſels, out of the which King Salomon drunke, were of gold: and al the furniture of the houſe of the foreſt of Libanus of moſt pure gold: there was no ſiluer, neither was it thought of any price in the daies of Salomon, 22. becauſe the Kings nauie, once in three yeares, went with the nauie of Hirā on the ſea into Tharſis, bringing thence gold, & ſiluer, & the teeth of elephants, and apes, & peacocks. 23. King Salomon therfore was magnified aboue al the Kings of the earth in riches, & wiſedome. 24. And al the earth deſired to ſee Salomons face, that they might heare his wiſedome, which God had giuen in his hart. 25. And euerie one preſented him guifts, veſſels of ſiluer and gold, garments, and inſtruments for warre, ſpices alſo, and horſes, and mules euerie yeare. 26. And Salomon gathered together the chariots and horſemen, and there amounted to him a thouſand foure hundred chariots, and twelue thouſand horſemen: and he diſpoſed them in ſenſed cities, and with the King in Ieruſalem. 27. And he made that there was as great aboundance of ſiluer in Ieruſalem, as of ſtones: and of cedre trees he cauſed ſuch a multitude, as if it were ſycomore trees, which grow in the playnes. 28. And there were horſes brought for Salomon out of Ægypt, and Coa, for the Kings merchants bought them out of Coa, and brought them at a ſet price. 29. And a chariot of foure horſes came out of Ægypt, for ſixe hundred ſicles of ſiluer, and one horſe for an hundred and fiftie. And after this manner did al the Kings of the Hetheites and of Syria ſel horſes.

* A wonderful thing, that a Queene vpon fame of a mans wiſdome traueled ſo farre to heare him ſpeake, and to ſee his gouernmēt. but it was Gods inſpiration to ſignifie by this figure, that the Church of Chriſt ſhould be gathered of the Gentiles in al nations. Kings, Queenes and moſt potent Princes alſo ſubmitting themſelues to Chriſt. *Iſaiæ 49.*

CHAP. XI.

Salomon louing and marying manie women of diuers nations, is drawen by them to idolatrie. 9. God therfore offended ſuffereth Adad an Idumean, 23. Razon King of Damaſcus, 26. and Hieroboam his owne ſeruant to make warre againſt him. 29. Ahias the Prophet foretelleth Hieroboam, that he ſhal reigne ouer tenne tribes, leauing but two to Salomons heyres, 38. with promiſe to proſper, if he ſerue God. 42. Salomon dieth.

AND King Salomon loued manie women ſtrangers, the daughter alſo of Pharao, and Moabites, & Ammonites, Idumeians, and Sidonians, & Hethcians: 2. of the nations, wherof our Lord ſayd to the childrē of Iſrael: You ſhal not goe in vnto them, neither ſhal anie of thē come in vnto yours: for they wil moſt certainly turne away your harts to folow their Gods. To theſe therfore was Salomon copled in moſt feruent loue. 3. And he had wiues as it were Queenes (*a*) ſeuen hundred, and concubines three hundred: and the women turned away his hart. 4. And when he was now old, his hart was depraued by women, that he folowed ſtrange Gods: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. 5. But Salomon worſhipped Aſtarthee the Goddeſſe of the Sidonians, and Moloch the idol of the Ammonites. 6. And Salomon did that which was not liked before our Lord, and he accompliſhed not to folow our Lord, as Dauid his father. 7. Then built Salomon a temple to Camos the idol of Moab, in the mount that is agayn ſt Ieruſalem, and to Moloch the idol of the children of Ammon. 8. And in this manner did he to al his wiues that were ſtrangers, which burnt franckincenſe, & immolated to their Gods. 9. Therfore our Lord was wrath with Salomon, becauſe his minde was turned away from our Lord the God of Iſrael, who had appeared vnto him the ſecond tyme, 10. and had commanded him concerning this word, that he ſhould not folow ſtrange Gods, & he kept not the things which our Lord commanded him. 11. Our Lord therfore ſayd to Salomon: Becauſe thou haſt done this, and haſt not kept my couenant, and my precepts, which I haue commanded thee, breaking I wil rent aſunder thy Kingdom, and wil giue it to thy ſeruant. 12. Neuerthleſſe in thy dayes I wil not doe it, becauſe of Dauid thy father: out of the hand of thy ſonne I wil rent it, 13. neither wil I take away the whole Kingdome, but (*b*) one tribe I wil giue to thy ſonne for Dauid my ſeruant, and (*c*) Ieruſalem, which I haue choſen. 14. And our Lord rayſed vp an aduerſarie to Salomon, Adad an Idumeite of the Kings ſeed, who was in Edom. 15. For when Dauid was in Idumea, and Ioab the general of the warfare was gone vp to burie them that

(*a*) Though pluralitie of wiues was then alowed, yet it was forbid to multiplie manie. *Deut. 17.*

(*b*) The tribe of Iuda.

(*c*) By Ieruſalem is vnderſtood the tribe of Beniamin, wherin it ſtood: ſo there remained two tribes to Salomons heyres.

were ſlayne, and had ſlayne al malekind in Idumea, (16. for Ioab tarried there ſix months, and al Iſrael, til he ſlew al malekind in Idumea,) 17. Adad himſelf fled, & the men of Idumea of his fathers ſeruants with him, to goe into Ægypt: and Adad was a litle boy. 18. And when they roſe out of Madian, they came into Pharan, and they tooke with them men of Pharan, and entred into Ægypt to Pharao the King of Ægypt: who gaue him a houſe, and appoynted him meats, and aſſigned him land. 19. And Adad found grace before Pharao exceedingly, in ſo much that he gaue him to wife the germane ſiſter of his wife Taphnes the Queene. 20. And the ſiſter of Taphnes bare him a ſonne Genubath, and Taphnes brought him vp in the houſe of Pharao: & Genubath was dwelling at Pharaoes houſe with his children. 21. And when Adad in Ægypt had heard, that Dauid ſlept with his fathers, and that Ioab the general of the warefare was dead, he ſayd to Pharao: Diſmiſſe me, that I may goe into my countrie. 22. And Pharao ſayd to him: For what lackeſt thou with me, that thou ſeekeſt to goe into thyne owne countrie? But he anſwered: Nothing: yet I beſeech thee that thou diſmiſſe me. 23. God alſo rayſed vp to him an aduerſarie, Razon the ſonne of Eliada, who had fled Adarezer the King of Soba his Lord: 24. and he gathered men againſt him, and he became the captayne of theeues, when Dauid killed them: and they went to Damaſcus, and dwelt there, and they made him King in Damaſcus, 25. and he was an aduerſarie to Iſrael (d) al the dayes of Salomon: and this is the euil of Adad, and hatred againſt Iſrael, and he reigned in Syria. 26. Ieroboam alſo the ſonne of Nabath, an Ephratheite of Sareda, the ſeruant of Salomon, whoſe mother was called Serua, a woman widow, lifted vp his hand againſt the King. 27. And this is the cauſe of his rebellion againſt him, becauſe Salomon built Mello, and filled vp the breach of the citie of Dauid his father. 28. And Ieroboam was a ſtrong man and mightie: and Salomon ſeeing the young man of a good wit and induſtrious, had made him chief ouer the tributes of al the houſe of Ioſeph. 29. It came to paſſe therfore at that tyme, that Ieroboam went out of Ieruſalem, and the Prophet Ahias the Silonite found him in the way, couered with a new cloke: and they two onlie were in the field. 30. And Ahias taking his new cloke, wherwith he was couered, (e) cut it into twelue parts. 31. And he ſayd to Ieroboam: Take vnto thee ten pieces: for thus ſayth our Lord the God of Iſrael: Behold I wil rent the Kingdome out of the hand of Salomon, and wil giue thee ten tribes. 32. But one tribe ſhal remayne to him for my ſeruant Dauid, and Ieruſalem the citie, which I haue choſen of al the tribes of Iſrael: 33. becauſe he hath forſaken me, and hath adored Aſtarthee the goddeſſe of the Sidonians, and Chamos the God of Moab, and Moloch the God of the children of Ammon: and hath not walked in my wayes, to doe iuſtice before me, and my precepts, and iudgements, as Dauid his father. 34. Neither wil I take away al the Kingdome out of his hand, but I wil make him

2. Reg. 8.

1. Reg. 10.

(d) From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduerſaries, Adad, Razon, and Hieroboam; myſtically ſignifying the fleſh, the world, and the diuel.

(e) This fact confirmed his words, that he ſpake ſeriouſly and fained not.

Prince al the dayes of his life, for Dauid my ſeruant, whom I choſe, who kept my commandments & my precepts. 35. But I wil take away the Kingdome out of his ſonnes hand, and wil giue thee ten tribes: 36. and to his ſonne I wil giue one tribe, that there may remayne a lampe to Dauid my ſeruant at al times before me in Ieruſalem, the citie which I haue choſen, that my name might be there. 37. And thee wil I take, and thou ſhalt reigne ouer al things, that thy ſoule deſireth, and thou ſhalt be King ouer Iſrael. 38. If therfore thou wilt heare al things, that I ſhal command thee, and wilt walke in my waies, and doe that which is right before me, keeping my commandments and my precepts, as Dauid my ſeruant did: I wil be with thee, and wil build thee a faythful houſe, as I built a houſe to Dauid, and I wil deliuer Iſrael to thee: 39. and I wil afflict the ſeede of Dauid vpon this, but yet not alwaies. 40. Salomon therfore would haue killed Ieroboam: who aroſe, and fled into Ægypt to Seſac the King of Ægypt, and was in Ægypt vntil the death of Salomon. 41. And the reſt of the words of Salomon, and al that he did, and his wiſedom: behold they are al written in the Book of the words of the daies of Salomon. 42. And the daies that Salomon reigned in Ieruſalem ouer al Iſrael, are fourtie yeares. 43. And Salomon (*f*) ſlept with his fathers, and was buried in the citie of Dauid his father, & Roboam his ſonne reigned for him.

(*f*) Whether he repented and was ſaued or no, is vncertaine.

CHAP. XII.

Roboam following yongmens counſel, 16. Ieroboam poſſeſſeth ten tribes of his Kingdom. 21. Which he endeauouring to recouer by warre, is admonished by a Prophet to ceaſe. 26. Hieroboam ſetteth vp golden calues to be adored, making temples, altars, and Prieſts fit for his purpoſe.

The third part. The diuiſion of the Kingdom. Seuetal reignes of certaine Kings: and peaching of ſpecial Prophets.

AND Roboam came into Sichem: for thither was al Iſrael gathered together to make him King. 2. But Ieroboam the ſonne of Nabat, when he was yet in Ægypt fugitiue from the face of King Salomon, hearing of his death, returned out of Ægypt. 3. And they ſent and called him: Ieroboam therfore came, and al the multitude of Iſrael, and they ſpake to Roboam, ſaying. 4. Thy father layd a moſt hard yoke vpon vs: thou therfore diminiſh now a litle of thy fathers moſt hard empire, and of the moſt heauie yoke, that he layd vpon vs, and we wil ſerue thee. 5. Who ſayd to them: Goe vntil the third day, and returne to me. And when the people was gone, 6. King Roboam tooke counſel with the ancients, that aſſiſted before Salomon his father, whiles he yet liued, and he ſayd: What counſel doe you giue me, that I may anſwer this people? Who ſayd to him: If this day thou wilt yeald to this people, and condeſcend to them,

and graunt to their petitition,& wilt ſpeake to them gentle words,they wil be thy ſeruants alwaies. 8. Who left the counſel of the ancients, which they had giuen him, and admitted yongmen, that had been brought vp with him,& wayted on him, 9. and he ſayd to them: What counſel giue you me,that I may anſwer this people,which haue ſayd to me: Make the yoke lighter which thy father hath put vpon vs? 10. And the yongmen that had been brought vp with him,ſayd: Thus ſpeake to this people, which haue ſpoken to thee, ſaying: Thy father aggrauated our yoke, doe thou eaſe it. Thus ſhalt thou ſpeake to them: My leaſt finger is groſſer then the backe of my father. 11. And now my father layd vpon you a heauie yoke, but I wil adde vpon your yoke: my father beat you with ſcourges, but I wil beate you with ſcorpiõs. 12. Ieroboam therfore came, and al the people to Roboam the third day, as the King had ſpokẽ, ſaying: Returne to me the third day. 13. And the King anſwered the people rough words, leauing the counſel of the ancients, which they had giuen him, 14. and he ſpake to them according to the counſel of the yongmen, ſaying: My father made your yoke heauy, but I wil adde to your yoke: my father beat you with whips, but I wil beate you with ſcorpions. 15. And the King condeſcended not to the people: becauſe our Lord was turned away from him, (a) that he might rayſe vp his word, which he had ſpoken in the hand of Ahias the Silonite, to Ieroboam the ſonne of Nabat. 16. The people therfore ſeeing that the King would not heare them, anſwered him, ſaying: What part haue we in Dauid? or what inheritance in the ſonne of Iſai? Goe into thy tabernacles Iſrael, now ſee to thy houſe Dauid. And Iſrael went into their tabernacles. 17. But ouer the children of Iſrael, whoſoeuer dwelt in the cities of Iuda, Roboam reigned. 18. King Roboam therfore ſent Aduram, who was ouer the tributes: and al Iſrael ſtoned him, and he died, moreouer King Roboam in haſt went vp into his chariot, and fled into Ieruſalem: 19. and Iſrael reuolted from the houſe of Dauid, vntil this preſent day. 20. And it came to paſſe when al Iſrael had heard, that Ieroboam was returned, they ſent, and called him; an aſſemblie being gathered, and they made him King ouer al Iſrael, neither did any man folow the houſe of Dauid beſide the tribe of Iuda onlie. 21. And Roboam came to Ieruſalem, and gathered together al the houſe of Iuda, and the tribe of Beniamin, an hundred foureſcore thouſand choſen men warriers, to fight againſt the houſe of Iſrael, and to reduce the Kingdom to Roboam the ſonne of Salomon. 22. But the word of our Lord came to Semeias the man of God, ſaying: 23. Speake to Roboam the ſonne of Salomon, the King of Iuda, and to al the houſe of Iuda, and Beniamin, and the reſt of the people, ſaying: 24. Thus ſayth our Lord: You ſhal not goe vp, neither ſhal you fight againſt your brethren the childrẽ of Iſrael: let euerie man returne into his houſe, for this word is done by me. They heard the word of our Lord,& returned from their iourney as our Lord had commanded them. 25. And

(a) This phraſe noteth the ſequele, not the final cauſe. As *chap. 14. v. 9.*

Ieroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanuel. 26. And Ieroboam ſayd in his hart: Now wil the Kingdom returne to the houſe of Dauid, 27. if this people ſhal goe vp to make ſacrifices in the houſe of our Lord into Ieruſalem: and the hart of this people wil be turned to their Lord Roboam the King of Iuda, and they wil kil me, and returne to him. 28. And finding out (*b*) a deuiſe he made two golden calues, and ſayd to them: Goe vp no more into Ieruſalem: Behold thy Gods Iſrael, which brought thee out of the Land of Ægypt. 29. And he put one in Bethel, and the other in Dan: 30. and this thing was an occaſion of ſinne: for the people went to adore the calfe, as farre as Dan. 31. And he made temples in the excelſes, and Prieſts (*c*) of the abiects of the people, which were not of the children of Leui. 32. And he appoynted a ſolemne day in the eight month, the fifteenth day of the mouth, after the ſimilitude of the ſolemnitie, that was celebrated in Iuda. And going vp he made in like manner an altar in Bethel, to immolate to the calues, which he had framed: and he ordayned in Bethel Prieſts of the (*d*) excelſes, which he had made. 33. And he went vpon the altar, which he had built in Bethel, the fifteenth day of the eight month, which he had forged out of his owne hart: and he made a ſolemnitie to the children of Iſrael, and went vp vpon the altar, to burne incenſe.

(*b*) A diueliſh policie to make a religion conformable to the temporal ſtate.

(*c*) For ſuch a religion ſuch Prieſts were fitteſt.

(*d*) Places on hilles, where they ſacrificed calues, and other things to the images of calues.

CHAP. XIII.

A Prophet ſent from Iuda to Bethel foretelleth the birth of Ioſias, and deſtruction of Ieroboams altar, 4. whoſe hād being ſudainly withered, 6. is reſtored by the Prophets prayer. 11. The ſame Prophet is deceiued by an other Prophet, and ſlaine by a lion. 33. Ieroboam proceedeth in impietie.

AND behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam (*a*) ſtanding vpon the altar, and cenſing. 2. And he cried out againſt the altar in the word of our Lord, and ſayd: Altar, altar, thus ſaith our Lord: Behold a child ſhal be borne to the houſe of Dauid, named (*a*) Ioſias, and he ſhal immolate vpon thee Prieſts of the excelſes, which now doe burne frankincenſe on thee, and he ſhal burne mens bones vpon thee. 3. And he gaue a ſigne in that day, ſaying: This ſhal be the ſigne, that our Lord hath ſpoken: Behold the altar ſhal be clouen, and the aſhes on it ſhal be powred out. 4. And when the King had heard the word of the man of God, which he cried out againſt the altar in Bethel, he ſtretched forth his hand from the altar, ſaying: Take him. And his hand withered, which he ſtretched forth againſt him: neither was he able to draw it backe vnto him. 5. The altar alſo was clouen, and the aſhes were powred out of the altar, according to

(*a*) This foreſhewing long before the name of a child that ſhould be borne, importeth that he ſhould doe great things. *See 4. Reg. 22.*

the ſigne which the man of God had told before in the word of our Lord. 6. And the King ſaid to the man of God: Beſeech the face of our Lord thy God, and pray for me, that my hand may be reſtored me. And the man of God beſought the face of our Lord, and the Kings hand was reſtored to him, and it became as it was before. 7. And the King ſpake to the man of God: Come home with me, that thou mayſt dyne, and I wil giue thee guifts. 8. And the man of God anſwered the King: If thou wouldeſt giue me the halfe part of thy houſe, I wil not come with thee, nor eate bread, nor drinke water in this place: 9. for ſo was it enioyned in the word of our Lord cõmãding: Thou ſhalt not eate bread, nor drinke water, nor returne by the way that thou cameſt. 10. He departed therfore by an other way, and returned not by the way, that he came into Bethel. 11. And a certaine Prophet being old dwelt in Bethel, to whom his ſonnes came and told him al the workes, that the man of God had done that day in Bethel: and the words which he had ſpoken to the King, they told their father. 12. And their father ſayd to them: What way went he? His ſonnes ſhewed him the way, by which the man of God was gone, which came out of Iuda. 13. And he ſaid to his ſonnes: Sadle me and aſſe. Who when they had ſadled it, he got vp, 14. and went after the man of God, and found him ſitting vnder a terebinth: and he ſaid to him: Art thou the man of God that cameſt out of Iuda? He anſwered: I am he. 15. And he ſayd to him: Come home with me, that thou mayſt eate bread. 16. Who ſayd: I can not returne, nor come with thee, neither wil I eate bread, nor drinke water in this place: 17. becauſe our Lord ſpake to me in the word of our Lord, ſaying: Thou ſhalt not eate bread, and thou ſhalt not drinke water there, nor returne by the way thou wenteſt. 18. Who ſayd to him: I alſo am a Prophet like to thee: and (*b*) an Angel hath ſpoken to me in the word of our Lord, ſaying: Bring him backe with thee into thy houſe, that he may eate bread, and drinke water. He deceiued him, 19. and brought him backe with him: he did eate therfore bread in his houſe, and drunke water. 20. And when they ſate at the table, the word of our Lord came to the Prophet, that brought him backe. 21. And he cried out to the man of God, which came out of Iuda, ſaying: Thus ſayth our Lord: Becauſe thou haſt not been obedient to the mouth of our Lord, and haſt not kept the cõmandmẽt which our Lord thy God commanded thee, 22. and haſt returned, and eaten bread, and drunke water in the place wherin he commanded thee that thou ſhouldeſt not eate bread, nor drinke water, thy dead bodie ſhal not be brought into the ſepulchre of thy fathers. 23. And when he had eaten and drunke, he ſadled his aſſe for the Prophet, whom he brought backe. 24. Who when he was gone, a lion found him in the way, and (*c*) killed him, and his bodie was caſt forth in the way: and the aſſe ſtood by him, and the lion ſtood by the dead bodie. 25. And behold, men paſſing by ſaw the dead bodie caſt in the way, and the lion ſtanding beſide the bodie.

(*b*) This man of Bethel was indeed a Prophet of God, but in this lied wickedly, and ſo deceiuing the other Prophet, made him to breake Gods commandment, for which he was ſlaine. Wherupon Hieroboam (whom the wicked Prophet ſought to pleaſe) was leſſe affraid to proceed in idolatrie.

(*c*) Not only the deceiuer, but alſo he that is deceiued, is guiltie and puniſhable for breaking Gods commãdment.

And

And they came and diuulged it in the citie, wherein that old Prophet dwelt. 26. Which when that Prophet heard, which had brought him backe out of the way, he ſayd: It is the man of God, that was diſobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath torne him, and killed him according to the word of our Lord, that he ſpake to him. 27. And he ſayd to his ſonnes: Sadle me an aſſe. Who when they had ſadled, 28. and he was gone, he found his dead bodie caſt forth in the way, and the aſſe and the lion ſtanding by the corſe: the lion (*d*) did not eate of the dead bodie, nor hurt the aſſe. 29. The Prophet therfore tooke the corſe of the man of God, and layd it vpon the aſſe, and returning brought it into the citie of the old Prophet, that they might mourne for him. 30. And he layd his corſe in his owne ſepulchre: and they mourned for him: Alas, alas my brother. 31. And when they had mourned for him, he ſayd to his ſonnes: When I ſhal be dead, burie me in the ſepulchre, wherein the man of God is buried: beſide his bones lay my bones. 32. For aſſuredly the word ſhal come to paſſe, which he hath foretold in the word of our Lord agaynſt the altar that is in Bethel: and agaynſt al the temples of the exceſſes, that are in the cities of Samaria. 33. After theſe words Ieroboam returned not from his wicked way, but on the contrarie part he made of the moſt abiect of the people Prieſts of the exceſſes: Whoſoeuer would, he filled his hand, and he was made a Prieſt of the exceſſes. 34. And for this cauſe did the houſe of Ieroboam ſinne, and was ouerthrowen, and deſtroyed from the face of the earth.

(*d*) By this it appeareth to be Gods worke and punishment.

CHAP. XIIII.

Ahias the Prophet foresheweth the ruine of Hieroboams familie: 12. namely the death of his ſonne, for whom beeing ſick, the mother conſulteth the Prophet. 20. Hieroboam dieth, and his ſonne Nadab reigneth. 21. Some alſo of the people of Iuda committing idolatrie and other ſinnes, 25. the King of Ægypt inuadeth and ſacketh Hieruſalem. 31. Roboam dieth and his ſonne Abias reigneth.

AT that time Abia the ſonne of Ieroboam was ſicke. 2. And Ieroboam ſayd to his wife: Ariſe, and change thy habite, that thou be not knowen to be the wife of Ieroboam, & goe into Silo, where Ahias the Prophet is, which ſpake to me, that I ſhould reigne ouer this people. 3. Take alſo in thy hand ten loaues, & cracknels, & a veſſel of honie, & goe to him: for he wil ſhew thee what ſhal happen to this childe. 4. The wife of Ieroboam did as he had ſpoken: and riſing vp went into Silo, and came into the houſe of Ahias: but he could not ſee, becauſe his eies were dimme

for age. 5. And our Lord ſayd to Ahias: Behold the wife of Ieroboam cõmeth in, to conſult thee concerning her ſonne that is ſicke: thus and thus ſhalt thou ſpeake to her. When ſhe therfore entred in, and diſſembled to be that ſhe was, 6. Ahias heard the ſound of her feete entring in at the doore, and ſayd: Come in Ieroboams wife: Why doeſt thou fayne thy ſelf to be an other woman? But I am ſent to thee a heauie meſſenger. 7. Goe, and tel Ieroboam: Thus ſayth our Lord the God of Iſrael: Becauſe I haue exalted thee out of the middes of the people, and made thee Prince ouer my people Iſrael, 8. and haue rent the Kingdom of the houſe of Dauid, and giuen it to thee, and thou haſt not been as my ſeruant Dauid, who kept my commandments, and folowed me in al his hart, doing that which was wel liked in my ſight: 9. but haſt wrought euil aboue al, that haue been before thee, and haſt made thee ſtrange and molten Gods, (a) that thou mighteſt prouoke me to anger, and haſt reiected me behind thy backe: 10. therfore behold I wil bring in euils vpon the houſe of Ieroboam, and wil ſtrike of Ieroboam him that piſſeth to the wal, and the incloſed, and the vileſt in Iſrael: and I wil cleanſe the remaynes of the houſe of Ieroboam, as dung is wont to be cleanſed til al be pure. 11. They that ſhal die of Ieroboam in the citie, them the dogges ſhal eate: and they that ſhal die in the field, them the foules of the ayre ſhal deuour: becauſe our Lord hath ſpoken. 12. Thou therfore ariſe, and goe into thy houſe: and in the verie entrance of thy feet into the citie, the child ſhal dye, 13. & al Iſrael ſhal mourne for him, and ſhal burie him: for this onlie of Ieroboam ſhal be brought into the ſepulchre, becauſe vpon him hath been found a good word from our Lord the God of Iſrael, in the houſe of Ieroboam. 14. And our Lord wil appoynt to himſelf a King ouer Iſrael, that ſhal ſtrike the houſe of Ieroboam in this day, and in this time: 15. and our Lord the God of Iſrael ſhal ſtrike it, as a reede is wont to be moued in the water: and he ſhal plucke out Iſrael frõ this good countrie, which he gaue to their fathers, and ſhal ſcatter them ouer the Riuer: becauſe they haue made to themſelues groues, to prouoke our Lord. 16. And our Lord ſhal deliuer Iſrael for the ſinnes of Ieroboam, who hath ſinned, and made Iſrael to ſinne. 17. The wife therfore of Ieroboam aroſe, and departed, and came into Therſa: and when ſhe entred the threſhold of the houſe, the childe died, 18. and they buried him. And al Iſrael mourned for him according to the word of our Lord, which he ſpake in the hand of his ſeruant Ahias the Prophete. 19. But the reſt of the words of Ieroboam, how he fought, and how he reigned, be hold they are written in the Booke of the words of the daies of the Kings of Iſrael. 20. And the daies, that Ieroboam reigned, are two and twentie yeares: and he ſlept with his fathers: and Nadab his ſonne reigned for him. 21. Moreouer Roboam the ſonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: ſeuenteen yeares reigned he in Ieruſalem the citie, which our Lord choſe to put his name there,

(a) Ieroboam did not wittingly and of purpoſe ſet up falſe Gods, to the end he might prouoke God to anger: for his intention only was to keep the people frõ going to Ieruſalem, leſt by that occaſion *they ſhould returne to Roboam their Lord, King of Iuda. ch 12. v. 27.* But by ſetting vp idols he did prouoke God cõſequently to anger. So here and in other places this phraſe: *that he might prouoke: that it might be fulfilled*, and the like, ſignifie not the final cauſe, but the ſequele of other factes, without direct intention.

of a

of al the tribes of Iſrael. And his mothers name was Naama an Ammonite. 22. And Iudas did euil before our Lord, and prouoked him aboue al things, that their fathers had done, in their ſinnes which they ſinned. 23. For they alſo built them altars, & ſtatues, & groues vpon euerie high hil, and vnder euerie tree ful of green leaues: 24. yea and effeminates were in the land, and they did al the abominations of the gentils, which our Lord deſtroyed before the face of the childrē of Iſrael. 25. And in the fifth yeare of the reigne of Roboam, Seſac the King of Ægypt came vp into Ieruſalem, 26. and tooke the treaſures of the houſe of our Lord, and the Kings treaſures, and al things he ſpoyled: the ſhields alſo of gold, which Salomon had made: 27. for the which Roboam made braſen ſhields, and deliuered them into the hand of the captaynes of ſhield-bearers, and of them that kept watch before the doore the Kings houſe. 28. And when the King went into the houſe of our Lord, they that had the office to goe before, caried them: and afterward they recaried thē to the armourie of the ſhield-bearers. 29. And the reſt of the words of Roboam, and al that he did, behold they are written in the Book of the words of the daies of the Kings of Iuda. 30. And there was warre between Roboam and Ieroboam alwaies. 31. And Roboam ſlept with his fathers, and was buried with them in the citie of Dauid: and his mothers name was Naama an Ammonite: and Abias his ſonne reigned for him.

CHAP. XV.

Abias reigneth wickedly in Iuda three yeares. 8. After him his ſonne Aſa ſucceeding deſtroyeth idolatrie, reigning fourtie one yeares. 16. Who hauing warres with the King of Iſrael, maketh league with the King of Syria. 24. Aſa dying Ioſaphat ſucceedeth. 25. Nadab reigneth wickedly two yeares in Iſrael, is then ſlaine by Baaſa of the tribe of Iſſachar, 29. and his whole familie is deſtroyed. 33. Baaſa alſo reigneth wickedly twentie foure yeares.

IN THE EIGHTEENTH yeare of King Ieroboam the ſōne of Nabat, Abias reigned ouer Iuda. 2. Three yeares reigned he in Ieruſalem: the name of his mother was Maacha the daughter of Abeſſalom. 3. And he walked in al the ſinnes of his father, which he had done before him: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. 4. But for Dauids ſake our Lord his God gaue him a lāpe in Ieruſalem, that he might rayſe vp his ſonne after him, and eſtablish Ieruſalē: 5. (a) becauſe Dauid had done right in the eies of our Lord, & had not declined from al things, which he commanded him, al the daies of his life, except the matter of Vrias the Hetheite. 6. But there was

(a) Dauids poſteritie conſerued for his ſake.

warre betweene Roboam and Ieroboā al the time of his life. 7. And the reſt of the words of Abias, and al that he did, are they not written in the Book of the words of the Kings of Iuda? And there was warre betweene Abias and Ieroboam. 8. And Abias ſlept with his fathers, and they buried him in the citie of Dauid: and Asa his ſonne reigned for him. 9. In the twentith yeare therfore of Ieroboam the King of Iſrael reigned Asa the King of Iuda. 10. And he reigned one and fourtie yeares in Ieruſalem. His mothers name was Maacha, the daughter of Abeſſalom. 11. And Asa did right before the ſight of our Lord, as Dauid his father: 12. and he tooke away the effeminate out of the land, and he purged al the filth of the idols, which his fathers had made. 13. Moreouer he remoued alſo Maacha his mother, that ſhe ſhould not be Princeſſe in the ſacrifices of Priapus, and in the groue which ſhe had conſecrated: and he deſtroyed her denne, and brake the moſt filtie idol, and burnt it in the torrent cedron: 14. but (*b*) the excelſes he did not take away. Otherwiſe the hart of Asa was parfect with our Lord al his daies: 15. and he caried in thoſe things, which his father had ſanctified & vowed, into the houſe of our Lord, ſiluer and gold, and veſſels. 16. And there was warre betweene Asa and Baaſa the King of Iſrael al their daies. 17. Baaſa alſo the King of Iſrael went vp into Iuda, and built Rama, that no man might goe out or come in of Aſaes ſide the King of Iuda. 18. Asa therfore taking al the ſiluer and gold that remained in the treaſures of the houſe our Lord, and in the treaſures of the Kings houſe, gaue it into the hands of his ſeruants: and he ſent to Benadad the ſonne of Tabremon the ſonne of Hezion, the King of Syria, which dwelt in Damaſcus, ſaying: 19. There is a league betweene me and thee, and betwixt my father and thy father: therfore I haue ſent thee giftes, ſiluer and gold: and I deſire thee that thou come, and make void the league, that thou haſt with Baaſa the King of Iſrael, and he may retire from me. 20. Benadad agreing to King Asa, ſent the Princes of his armie into the cities of Iſrael, and they ſtrucke Ahion, & Dan, & Abeldomum of Maacha, & al Cēneroth, to witte, al the Lād of Nephthali. 21. Which when Baaſa had heard, he intermitted to build Rama, & returned into Therſa. 22. But King Asa ſent word into al Iuda, ſaying: Let no man be excuſed. and they tooke ſtones from Rama, and the timber therof, wherwith Baaſa had built, & Asa of it built Gabaa Beniamin and Maſpha. 23. But the reſt of al the words of Asa, & al his forces, & al that he did, & the cities that he built, are not theſe writen in the Book of the words of the dayes of the Kings of Iuda? Howbeit in the time of his old age he was diſeaſed in his feete. 24. And he ſlept with his fathers, & was buried with them in the citie of Dauid his father. And Ioſaphat his ſonne reigned for him. 25. But Nadab the ſonne of Ieroboam reigned ouer Iſrael the ſecond yeare of Asa the King of Iuda: and he reigned ouer Iſrael two yeares. 26. And he did that which is euil in the ſight of our Lord, & walked in the wayes of his

(*b*) Thoſe altars which Salomon had made for his wiues that were idolaters Asa deſtroyed not, but al which Roboā, and Abias had made, or ſuffered to be made for their owne people, he pulled deowne. Ioſias afterward deſtroyed alſo thoſe which Salomon had made. 2. *Paral.*

father,

father, and in his ſinnes, wherwith he made Iſrael to ſinne. 27. And Baaſa the ſonne of Ahias of the houſe of Iſſachar, lay in wayte againſt him, & ſtrucke him in Gebbethon, which is a citie of the Philiſthiims: for Nadab & al Iſrael beſieged Gebbethon. 28. Baaſa therfore ſlew him in the third yeare of Aſa the King of Iuda, and reigned for him. 29. And when he reigned, he ſtrucke (c) al the houſe of Ieroboam: he leaft not ſo much as one ſoule of his ſeed, til he deſtroied him according to the word of our Lord, which he had ſpoken in the hand of Ahias the Silonite, 30. for the ſinnes of Ieroboam, which he had ſinned, & wherwith he had cauſed Iſrael to ſinne, and for the offence, wherwith he prouoked our Lord the God of Iſrael. 31. But the of reſt the words of Nadab, and al that he wrought, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael? 32. And there was warre between Aſa and Baaſa the King of Iſrael al their daies. 33. In the third yeare of Aſa the King of Iuda, reigned Baaſa the ſonne of Ahias ouer al Iſrael in Therſa foure & twentie yeares. 34. And he did euil before our Lord, and walked in the waies of Ieroboam, and in his ſinnes, wherwith he made Iſrael to ſinne.

(c) The authour of ſchiſme puniſhed in his poſteririe.

CHAP. XVI.

Iehu for prophecying the deſtruction of Baaſa and his houſe, 7. is ſlaine. 8. Yet his ſonne Ela reigneth two yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people chooſing Amri (Prince of the armie) their King, 18. Zambri deſperately burneth himſelfe and the Kings palace. 21. An other part folow Thebnias King til his death. 23. Amri reigneth twelue yeares wickedy. 29. His ſonne Achab ſucceedeth, marieth Iezabel, and ſerueth Baal. 34. In the meane time Hiel repaireth Iericho.

AND the word of our Lord came to Iehu the ſonne of Hanani againſt Baaſa, ſaying: 2. For ſo much as I haue exaltad thee out of the duſt, and ſet thee duke ouer my people Iſrael, but thou haſt walked in the way of Ieroboam, and haſt made my people Iſrael to ſinne, that thou nighteſt anger me with their ſinnes: 3. behold, I wil cut downe the poſteritie of Baaſa, and the poſteritie of his houſe, and I wil make thy houſe as the houſe of Ieroboam the ſonne of Nabat. 4. Whoſoeuer of Baaſa ſhal die in the citie, him ſhal the dogges eate: and whoſoeuer of his ſhal die in the countrie, him ſhal the fowles of the ayre deuour. 5. But the reſt of the words of Baaſa, and whatſoeuer he did, and his battels, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael? 6. Baaſa therfore ſlept with his fathers, and was buried in Therſa: and Ela his ſonne reigned for him. 7. And when the word of our Lord came in the hand of Iehu

the ſonne of Hanani the Prophet agaynſt Baaſa, and againſt his houſe, & agaynſt al the euil, that he had done before our Lord, to anger him in the workes of his hands, that it ſhould be made as the houſe of Ieroboã: for this cauſe he ſlew him, that is to ſay, Iehu the ſonne of Hanani, the Prophet. 8. In the ſixe and twentith yeare of Aſa the King of Iuda, reigned Ela the ſonne of Baaſa ouer Iſrael in Therſa two yeares. 9. And his ſeruant Zambri rebelled agaynſt him, the captayne of the halfe part of the horſemen: and Ela was in Therſa drinking, and drunken in the houſe of Arſa the Gouernour of Therſa. 10. Zambri therfore ruſhing in, ſtrucke and ſlew him in the ſeuen & twentith yeare of Aſa the King of Iuda, and he reigned for him. 11. And when he reigned, and ſate vpon his throne, he ſtruck al the houſe of Baaſa, and he leaſt not of it one that could piſſe agaynſt a wal, and his kinsfolke and freinds. 12. And Zambri deſtroyed al the houſe of Baaſa, according to the word of our Lord, that he had ſpoken to Baaſa in the hãd of Iehu the Prophet, 13. for al the ſinnes of Baaſa, and the ſinnes of Ela his ſonne, who ſinned, and made Iſrael to ſinne, prouoking our Lord the God of Iſrael in their vanities. 14. But the reſt of the words of Ela, and al that he did, are not theſe writen in the Book of the words of the daies of the Kings of Iſrael? 15. In the ſeuen and twentith yeare of Aſa the King of Iuda, reigned Zambri ſeuen daies in Therſa: moreouer the armie beſieged Gebbethon a citie of the Phiiiſthims. 16. And when they heard that Zambri had rebelled; and ſlayne the King, (a) al Iſrael made Amri their King, who was General of the warfare ouer Iſrael that day, in the campe. 17. Amri therfore went vp, and al Iſrael with him from Gebbethon, and they beſieged Therſa. 18. And Zambri ſeeing that the citie ſhould be taken, he went into the palace, & burnt himſelf with the Kings houſe: and he died 19. in his ſinnes, which he had ſinned doing euil before our Lord, and walking in the way of Ieroboam, and in his ſinne, wherwith he made Iſrael to ſinne. 20. But the reſt of the words of Zambri, and of his treaſon, and tyrannie, are not theſe things writen in the Book of the words of the dayes of the Kings of Iſrael? 21. Then was the people of Iſrael diuided into two parts: the halfe part of the people folowed Thebni the ſõne of Gineth, to make him King: & the halfe part Amri. 22. But the people that was with Amri, preuayled ouer the people that folowed Thebni the ſonne of Gineth: and Thebni died, and Amri reigned. 23. In (b) the one and thirtith yeare of Aſa the King of Iuda Amri reigned ouer Iſrael, twelue yeares: in Therſa he reigned ſix yeares. 24. And he bought the mount of Samaria of Somer for two talents of ſiluer: & he built it, and he called the citie which he had built by the name of Semer the Lord of the mount of Samaria. 25. And Amri did euil in the ſight of our Lord, & wrought wickedly aboue al, that were before him. 26. And he walked in al the way of Ieroboam the ſonne of Nabat, and in his ſinnes wherwith he made Iſrael to ſinne: that they might anger our Lord the God of Iſrael in their vanities.

(a) Al thoſe that were in the campe choſe their General to be their King, and preuailed therin, though an other halfe of Iſrael choſe & folowed an other for a time.

(b) Thebni being then dead he reigned peaceably, for he began his reigne the 27. yeare of Aſa. v. 15. & 16 and reigned in al 12. yeares.

27. But

27. But the reſt of the words of Amri, and the battels he made, are not theſe things writen in the Booke of the words of the daies of the Kings of Iſrael? 28. And Amri ſlept with his fathers, and was buried in Samaria, and Achab his ſonne reigned for him. 29. But Achab the ſonne of Amri reigned ouer Iſrael the eight & thiritth yeare of Aſa the King of Iuda. And Achab the ſonne of Amri reigned ouer Iſrael in Samaria two and twentie yeares. 30. And Achab the ſonne of Amri did euil in the ſight of our Lord aboue al that were before him. 31. Neither did it ſuffice him that he walked in the ſinnes of Ieroboam the ſonne of Nabat: beſides he tooke to wife Iezabel the daughter of Ethbaul the King of the Sidonians. And he went, and ſerued Baal, and adored him. 32. And he ſet an altar to Baal in the temple of Baal, which he had built in Samaria, 33. and he planted a groue: and Achab added in his worke, prouoking our Lord the God of Iſrael aboue al the Kings of Iſrael, that were before him. 34. In his daies Hiel of Bethel built Iericho: (c) in Abiram his firſt borne he founded it, and in Segub his laſt he ſet vp the gates therof: according to the word of our Lord, which he ſpake in the hand of Ioſue the ſonne of Nun.

(c) When Hiel began to build Iericho, his eldeſt ſonne died, ſo the reſt ſucceſſiuely, that the laſt died when he finiſhed the building: becauſe God by the mouth of Ioſue had forbid the building therof.

CHAP. XVII.

Elias by his prayer ſhutteth the heauen from raining. 2. Is fed by a crow, 8. and by a widow of Sarepta. 13. Whoſe pot of meale, and barrel of oyle diminiſheth not. 17. Her ſonne dieth, and is rayſed to life.

AND Elias the Thesbite of the inhabiters of Galaad ſaid to Achab: Our Lord liueth the God of Iſrael, in whoſe ſight I ſtand, if there ſhal be theſe yeares dew and rayne, but according to the words of my mouth. 2. And the word of our Lord came to him, ſaying: 3. Depart from hence, and goe agaynſt the Eaſt, and be hidde in the Torrent Carith, which is agaynſt Iordan, 4. and there thou ſhalt drinke of the torrent: and I haue commanded the rauens that they feed thee there. 5. He therfore went, and did according to the word of our Lord: and when he was gone, he ſate in the Torrent Carith, which is againſt Iordan. 6. The rauens alſo brought him bread and fleſh in the morning, in like manner bread and fleſh in the euening, and he dranke of the torrent. 7. But after certayne daies the torrent was dried: for it had not rayned vpon the earth. 8. Therfore the word of our Lord came to him, ſaying: 9. Ariſe, and goe into Sarepta of the Sidonians, and thou ſhalt tarie there: for I haue commanded a wydow woman there to feede thee. 10. He aroſe,

The Epiſtle on Tuſeday in the 2. weeke of Lent.

and went into Sareptha. And when he was come to the gate of the citie, the widow woman appeared to him gathering ſtickes, and he called her, and ſayd to her: Giue me a litle water in a veſſel, that I may drinke. 11. And when ſhe went to fetch it, he cried after her ſaying: Bring me alſo, I beſeech thee, a morſel of bread in thy hand. 12. Who anſwered: Our Lord thy God liueth, I haue no bread, but ſo much meale in a pot as a hand can hold, and a litle oile in a veſſel: behold I gather two ſtickes, that I may goe in, and dreſſe it for me & my ſonne, that we may eate, and die. 13. To whom Elias ſayd: feare not, but goe, and doe as thou haſt ſayd: but firſt make for me of the ſame meale a litle harth cake, & bring it to me: & for thy ſelfe & thy ſonne thou ſhalt make afterward. 14. For thus ſayth our Lord the God of Iſrael: The pot of meale ſhal not fayle, nor the veſſel of oile be diminiſhed vntil the day, wherin our Lord wil giue rayne vpon the face of the earth. 15. Who went and did according to the word of Elias: and he did eate, and ſhe, and her houſe: and from that day 16. the pot of meale fayled not, and the veſſel of oyle was not diminiſhed, according to the word of our Lord, which he ſpake in the hand of Elias. 17. And it came to paſſe after theſe things, the ſonne of the woman, the good wife of the houſe, fel ſicke, & the ſickneſſe was verie vehement, ſo that there remayned no breath in him. 18. She therfore ſayd to Elias: What is to me and thee thou man of God? cõmeſt thou vnto me, that myne iniquities might be remembred, and thou mighteſt kil my ſonne? 19. And Elias ſayd to her: Giue me thy ſonne. And he tooke him from her boſome, and caried him into the vpper chamber where himſelf abode, and layd him vpon his bed. 20. And he cried to our Lord, and ſayd: O Lord my God, (a) what, the widow alſo with whom I am after a ſort ſuſteyned, haſt thou afflicted, that thou wouldeſt kil her ſonne? 21. And he ſtretched forth, and meaſured himſelfe vpon the childe three tymes, and he cried to our Lord, and ſayd: O Lord my God, let the ſoule of this child, I beſeech thee, returne into his bodie. 22. And our Lord heard the the voice of Elias: and the ſoule of the child returned into him, and he reuiued. 23. And Elias tooke the child, and brought him downe from the vpper chamber into the lower houſe, and deliuered him to his mother, and ſayd to her: Behold thy ſonne liueth. 24. And the woman ſayd to Elias: Now, in this I haue knowen that thou art a man of God, and the word of our Lord in thy mouth is true.

The Epiſtle on Friday in the 4. week of Lent.

a) To this queſtion (ſayth S. Auguſtin) the Prophet anſwered in ſpirite: No. For God killed not this childe to afflict ſo good a mother, but to confirme her in true religion & comforte her by raiſing him from death. So Lazarus died not to remaine dead, but to be rayſed to life, for Gods more glorie. *Ioan. 11. v. 4. S. Aug. li. 2. q. 5. ad Simplicia.*

CHAP.

CHAP. XVIII.

The third yeare of famine, Elias meeting the chief gouernour of Achabs house, hardly perswadeth him to tel Achab, that he is present. 17. Achab blameth Elias; but Elias freely auoucheth that not he, but Achab troubleth Israel. 19. By a miracle foure hundred and fiftie falsprophets are conuinced, 40. and are slaine. 41. Elias prayeth and it rayneth.

AFTER manie daies the word of our Lord came to Elias, the third yeare, saying: Goe, and shew thy self to Achab, that I may giue rayne vpon the face of the earth. 2. Elias therfore went to shew himself to Achab: and there was sore famine in Samaria. 3. And Achab called Abdias the gouernour of his house: And Abdias did feare our Lord very much. 4. For when Iezabel killed the Prophets of our Lord, he tooke an hundred Prophets, and hid them by fiftie and fiftie in caues, and fed them with bread and water. 5. Achab therfore sayd to Abdias: Goe into the land to al the fountaynes of waters, and into al valleys, if perhaps we may find grasse, and saue the horses and mules, and the beasts may not vtterly perish. 6. And they diuided the countries between them, that they might goe circuite about them: Achab went one way, and Abdias an other way seuerally. 7. And when Abdias was in the way, Elias mette him: who when he knew him, (a) fel on his face, and sayd: My Lord, art not thou Elias? 8. To whom he answered: I am. Goe, and tel thy Lord: Elias is here. 9. And he sayd: What haue I sinned, that thou deliuerest me thy seruant into the hand of Achab, that he may kil me? 10. Our Lord thy God liueth, there is no nation or Kingdome, whither my Lord hath not sent to seeke thee; and al answering: He is not here; he adiured al Kingdoms and nations, for that thou wast not found. 11. And now thou sayest to me: Goe, and tel thy Lord, Elias is here. 12. And when I am departed from thee, the Spirit of our Lord wil carie thee into a place, that I know not: and I entring in shal tel Achab, and not finding thee, he wil kil me: and thy seruant feareth our Lord from his infancie. 13. Hath it not been told thee my Lord, what I did when Iezabel killed the Prophets of our Lord, that I hid of the Prophets of our Lord an hundred men, by fiftie and fiftie in caues, and fed them with bread and water? 14. And now thou sayst: Goe, and tel thy Lord: Elias is here: that he may kil me? 15. And Elias sayd: The Lord of hosts liueth, before whose face I stand, this day wil I appeare to him. 16. Abdias therfore went to meet Achab, and told him: and Achab came to meet Elias. 17. And when he had seen him, he sayd: Art thou he that doest trouble Israel? 18. And he sayd: not I haue troubled Israel, but thou, and the house of thy father,

(a) Abdias adored Elias as the Prophet of God, and a holie man, not with ciuil honour, for in the world Abdias was the greater person, nor with diuine honour, for that had been idolatrie. It was therfore religious honour, called *dulia*, due to spiritual excellencie of Gods seruants.

who

who haue forſaken the commandements of our Lord,& haue folowed Baalim. 19. Neuertheleſſe ſend now, and gather vnto me al Iſrael in the mount of Carmel, and the Prophets of Baal foure hundred fiftie, and the Prophets of the groues foure hundred, which eate of Iezabels table. 20. Achab ſent to al the children of Iſrael, and gathered together the Prophets in the mount of Carmel. 21. And Elias comming to al the people, ſayd: (*b*) How long halt you on two ſides? If our Lord be God, folow him: but if Baal, folow him. And the people did not anſwer him a word. 22. And Elias ſayd agayne to the people: I onlie remayne a Prophet of our Lord: and the Prophets of Baal are foure hundred and fiftie men. 23. Let two oxen be giuen vs, and let them chooſe to themſelues one oxe, and cutting it into pieces let them lay it vpon wood, but put no fyre vnder: and I wil dreſſe the other oxe, and wil lay it vpon wood, and put no fire vnder. 24. Inuocate ye the names of your Gods, & I wil inuocate the name of my Lord: and the God that ſhal heare by fyre, let the ſame be God. And al the people anſwering ſayd, A very good propoſition. 25. Elias therfore ſayd to the Prophets of Baal: Chooſe you one oxe, and make it firſt, becauſe you are manie: and inuocate the names of your Gods, and put no fire vnder. 26. Who when they had taken the oxe, which he gaue them, they dreſſed it: and they inuocated the name of Baal from morning vntil midday, ſaying: Baal heare vs. And there was no voice, nor any that anſwered: and they leaped ouer the altar, that they had made. 27. And when it was now midday, Elias ieſted at them, ſaying: Crie with a louder voice: for he is God, and perhaps he ſpeaketh, or is in his inne, or in the way, or at the leaſt he ſleepeth, that he muſt be waked. 28. They cried therfore with a loud voice, and cut themſelues after their rite with kniues and lancets, til they were al embrewed with bloud. 29. And after the midday was paſt, and whiles they prophecied, the time was come, when they vſed to offer ſacrifice, neither voice was heard, nor any did anſwer, nor attend them praying: 30. Elias ſayd to al the people: Come vnto me. And the people comming to him, he repayred the altar of our Lord, that was deſtroyed. 31. And he tooke twelue ſtones according to the number of the tribes of the children of Iacob, to whom the word of our Lord came, ſaying: Iſrael ſhal be thy name. 32. And he built of the ſtones an altar in the name of our Lord: and he made a water gutter, as it were by two furrowes round about the altar, 33. and he layed the wood in order, and diuided the oxe in ioints, and layd it vpon the wood, 34. and ſaid: Fil foure buckets with water, and powre vpon the holocauſt, and vpon the wood. And againe he ſayd: Doe it alſo the ſecond time. Who hauing done it the ſecond time, he ſaid: The third time alſo doe the ſame. And they did ſo the third time, 35. and the warers ranne about the altar, and the trough of the conduite was filled. 36. And when it was now time that the holocauſt ſhould be offered, Elias the Prophet comming ſaid: Lord God of Abraham,

(*b*) Such zelous expoſtulation is neceſſarie to al Neutrals in religion who are *neither hot nor cold, but luke warme*, ſuch as Angels deteſt *Apoc. 3.*

and

and Iſaac, and Iſrael, ſhew this day that thou art the God of Iſrael, and I thy ſeruant, and that according to thy commandment I haue done al theſe things. 37. Heare me Lord, heare me (c) that this people may learne, that thou art our Lord God, and thou haſt conuerted their hart againe. 38. And the fire of our Lord fel, and deuoured the holocauſt, and the wood, and the ſtones, licking alſo the duſt, and the water, that was in the water gutter. 39. Which when al the people had ſeen, they fel on their face, and ſaid: Our Lord he is God, our Lord he is God. 40. And Elias ſaid to them: Apprehend the Prophets of Baal, and let not one eſcape of them. Whom when they had taken, Elias brought them to the Torrent Ciſon, and killed them there. 41. And Elias ſayd to Achab: Goe vp, eate and drinke: becauſe there is ſound of much raine. 42. Achab went vp to eate and drinke: and Elias went vp into the top of Carmel, and flat on the earth put his face between his knees, 43. and he ſaid to his ſeruant: Goe vp, and looke toward the ſea. Who when he was gone vp, and had looked, he ſaid: There is nothing. And againe he ſaid to him: Returne ſeuen tymes 44. And in the ſeuenth time: Behold a litle cloud as it were a mans foote came vp from the ſea. Who ſaid: Goe vp and ſay to Achab: Yoke thy chariot and goe downe, leſt the raine preuent thee. 45. And when he turned himſelfe hither and thither, behold the heauens were darkened, and clouds, and winde, and there fel great raine. Achab therfore going vp went into Iezrahel: 46. and the hand of our Lord was made vpon Elias, and his loynes girded he ranne before Achab, vntil he came into Iezrahel.

(c) When miracles are attempted for trial of the truth, the diuels powre is reſtrayned, & only the truth is teſtified: *Our Lord working withal, & confirming the doctrine with ſignes following. Marc. vlt.*

CHAP. XIX.

Elias flying Iezabel, in the deſert eateth a barth cake and drinketh water, brought by an Angel, and ſo goeth fourtie dayes and nights vnto mount Horeb. 9. Lamenting that he alone is left of the Prophets of God, 15. God commandeth him to returne to Damaſcus, and anoint Hazael King of Syria, Iehu King of Iſrael, and Eliſeus a Prophet: 18. and telleth him, there remaine ſeuen thouſand in Iſrael, which haue not bowed to Baal.

AND Achab told Iezabel al things that Elias had done, and how he had killed al the Prophets with the ſword. 2. And Iezabel ſent a meſſenger to Elias, ſaying: Theſe things doe the Gods to me, and theſe adde they, if this houre to morow I make not thy ſoule as the ſoule of one of them. 3. Elias therfore was afraid, and ryſing he went whither ſoeuer his wil caried him: and he came into Berſabee of Iuda, and leaft his ſeruant there, 4. and went forward into the deſert, one dayes iourney. And when he was come, and ſate vnder a iuniper tree, he deſi-

red for his ſoule to die, and ſayd: It ſufficeth me Lord, take my ſoul: for I am not better then my fathers. 5. And he caſt himſelf downe, & ſlept in the ſhadow of the iuniper tree: & behold an Angel of our Lord touched him, and ſayd to him: Ariſe, and eate. 6. He looked, and behol dat his head harth-baked bread, and a veſſel of water: he therfore did eate, & drinke, & he ſlept againe. 7. And the Angel of our Lord returned the ſecond time, & touched him, & ſaid to him: Ariſe, eate: for thou haſt yet a great way to goe. 8. Who when he was riſen, did eate & drinke, and walked in the ſtrength of that meat fourtie daies, & fourtie nights, vnto the mount of God, Horeb. 9. And when he was come thither, he taried in a caue, and behold the word of our Lord vnto him, and he ſaid to him: What doeſt thou here Elias? 10. But he anſwered: With zele haue I been zelous for our Lord the God of hoſts, becauſe the children of Iſrael haue forſaken thy couenant: thy altars haue they deſtroyed, and thy Prophets they haue ſlaine with the ſword, and (a) I alone am leaft, and they ſeeke my life to take it away. 11. And he ſaid to him: Come forth, and ſtand in the mount before our Lord: and behold our Lord paſſeth, and a great winde and ſtrong, ouerthrowing mountaynes and breaking rockes before our Lord: not in the wind is our Lord, and after the winde an earth quake: not in the earth quake is our Lord, 12. and after the earth quake fire: not in the fire is our Lord, & after the fire a whiſtling of a gentle winde. 13. Which when Elias had heard, he couered his face with his mantel, and comming forth ſtood in the doore of the caue, and behold a voyce vnto him, ſaying: What doeſt thou here Elias? 14. And he anſwered: With zele haue I been zelous for our Lord the God of hoſtes: becauſe the children of Iſrael haue forſaken thy couenant: thyne altars they haue deſtroyed, and thy Prophets they haue ſlaine with the ſword, and I alone am leaft, and they ſeeke my life to take it away. 15. And our Lord ſayd to him: Goe, and returne into thy way by the deſert of Damaſcus: and when thou art come thither thou (b) ſhalt anoint Hazael King ouer Syria, 16. and Iehu the ſonne of Namſi thou ſhalt anoynt King ouer Iſrael: and Eliſeus the ſonne of Saphat, which is of Abelmeula, thou ſhalt anoynt Prophet for thee. 17. And it ſhal be, whoſoeuer ſhal eſcape the ſword of Hazael, him Iehu ſhal kil: and whoſocuer ſhal eſcape the ſword of Iehu, him ſhal Eliſeus kil. 18. And I wil leaue me in Iſrael ſeuen thouſand men, whoſe knees haue not been bowed before Baal, and euerie mouth, that hath not adored him kiſſing his hands. 19. Elias therfore departing thence, found Eliſeus the ſonne of Saphat, ploughing with twelue yoke of oxen, and he was one of them that ploughed with twelue yoke of oxen: and when Elias came to him, he caſt his mantel vpon him. 20. Who forthwith leauing the oxen ranne after Elias, and ſaid: Let me kiſſe, I pray thee, my father, and my mother, and ſo I wil folow thee. And he ſayd to him: Goe, and returne: for that which was my part, I haue done to thee. 21. And returning from him, he tooke a

yoke

(a) Elias knew no other at that inſtant in the tenne tribes, that were not partakers in idolatrie; but there were in deede ſeuen thouſand (v. 18.) that bowed not their knees to Baal. And the whole Kingdom of Iuda obſerued true religion, where Aſa then reigned, and after him Ioſaphat: both good Kings, *chap.* 15. v. 11. 22. v. 43. 2. *Par.* 15. & 17.

(b) Elias prophecied that theſe two ſhould be Kings, and caſt his cloke ouer Elizeus. v. 19 Elizeus declared to Hazael that he ſhould be King, 4. *Reg* 8 an other Prophet annointed Iehu, 4. *Reg.* 9.

yoke of oxen, and killed them, and ſod the fleſh with the plough of the oxen, and gaue to the people, and they did eate: and ryſing vp he departed, and folowed Elias, and miniſtred to him.

CHAP. XX.

The Syrians threatning and beſieging Samaria, 13. God ſignifieth by a Prophet to Achab, that he ſhal haue the victorie, 20. which he obtaineth: 23. Alſo the ſecond yeare fighting in the champaine. 31. But ſauing the King of Syrians life, and making league with him, 35. one of the children of the Prophets being ſlaine, for not ſtryking when he was ſo commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.

MOREOVER Benadad the King of Syria, gathered together al his hoſt, and two and thirtie Kings with him, & horſes, & chariots: & going vp fought againſt Samaria, and beſieged it. 2. And ſending meſſengers to Achab the King of Iſrael into the citie, 3. he ſaid: Thus ſaith Benadad: Thy ſilner, and thy gold is mine: and thy wiues, and thy principal children be mine. 4. And the King of Iſrael anſwered: According to thy word my Lord King, I am thine, and al that is mine. 5. And the meſſengers returning, ſaid: Thus ſaith Benadad, which ſent vs vnto thee: Thy ſiluer, and thy gold, and thy wiues, and thy children thou ſhalt giue me. 6. To morow therfore this verie houre I wil ſend my ſeruants to thee, and they ſhal ſearch thy houſe, and the houſe of thy ſeruants: and al that pleaſeth them, they ſhal put in their hands, and take away. 7. And the King of Iſrael called al the ancients of the land, and ſaid: Marke, and ſee that he ſeeketh to intrap vs. for he ſent to me for my wiues, and children, and for the ſiluer and gold: and I ſaid not nay. 8. And al the ancients, and al the people ſaid to him: Heare not, neither agree vnto him. 9. He therfore anſwered the meſſengers of Benadad: Tel my Lord the King: Al things for the which thou didſt ſend to me thy ſeruant in the beginning I wil doe: but this thing I can not doe. 10. And the meſſengers returning made report vnto him, who ſent againe, and ſayd: Theſe things doe the Gods to me, and theſe adde they, if the duſt of Samaria ſhal ſuffice for the handfuls of al the people, that foloweth me. 11. And the King of Iſrael anſwering, ſayd: Tel him (a) Let not the girded glorie as the vngirded. 12. And it came to paſſe, when Benadad had heard this word, himſelf & the Kings dranke in pauilions, and he ſayd to his ſeruants: Beſette the citie, and they did beſette it. 13. And behold a Prophet comming to Achab the King of Iſrael, ſayd to him: Thus ſayth our Lord, Haſt thou in dede ſeen al this exceeding great multitude: behold, I wil deliuer thē into thy hād this day: that thou mayſt know, that I am the Lord. 14. And Achab ſaid: By whō?

(a) Thoſe that are girded & ſtrongly armed doe not wiſely in truſting their owne ſtrength, & contemning their aduerſaries: for by ſo doing they are often ouerthowne. And thoſe that diſtruſting themſelues truſt in God, one way or other alwaies preuaile. A neceſſarie leſſon, both in temporal and ſpiritual warfare.

And he ſaid to him: Thus ſaith our Lord: By the ſeruants of the Princes of the prouinces. And he ſaid: Who ſhal begin to fight? And he ſaid: Thou. 15. He therfore muſtered the ſeruants of the Princes of the prouinces, and he found the number of two hundred thirtie two: and he muſtered after them the people, al the children of Iſrael, ſeuen thouſand. 16. And they went forth at noone. But Benadad dranke al drunken in his tent, and two and thirtie Kings with him, which were come to ayde him. 17. The ſeruants therfore of the Princes of the prouinces iſſued forth in the forefront. Ben adad therfore ſent. Who told him, ſaying: Men are come forth out of Samaria. 18. And he ſaid: Whether they coime for peace, take them aliue: or els to fight, aliue take ye them. 19. The ſeruants therfore of the Princes of the prouinces iſſued forth, and the reſt of the armie folowed: 20. and euerie one ſtrucke the man that came againſt him: and the Syrians fled, and Iſrael purſued them. Benadad alſo the King of Syria fled on horſebacke with his horſemen. 21. Moreouer the King of Iſrael iſſuing forth ſtrucke the horſes and chariots, & he ſtrucke Syria with a great ſlaughter. 22. (And a Prophet cõming to the King of Iſrael, ſaid to him: Goe, & take courage, & know, & ſee what thou doeſt: for the yeare folowing the King of Syria wil come vp againſt thee.) 23. But the ſeruants of the King of Syria ſaid to him: The Gods of the mountaynes be their Gods, therfore haue they ouercome vs: but it is better that we fight againſt them in the champaine, and we ſhal ouercome them. 24. Thou therfore doe this word: Remoue al the Kings from thine armie, and put captaines for them: 25. and repaire the number of ſouldiers, that are ſlaine of thine, and horſes according to the old horſes, & chariots according to the chariots, which thou hadſt before: and we wil fight againſt them in the champaine, and thou ſhalt ſee that we ſhal ouercome them. He belieued their counſel, and did ſo. 26. Therfore after a yeare was paſſed, Benadad muſtered the Syrians, and went vp into Aphec, to fight againſt Iſrael. 27. Moreouer the children of Iſrael were muſtered, and taking victuals they went forth on the contrarie ſide, and camped againſt them, as it were two litle flocks of goats: but the Syrians filled the land. (28. And a man of God comming, ſaid to the King of Iſrael: Thus ſaith our Lord: Becauſe the Syrians haue ſaid: The Lord is God of the mountaines, and is not God of the Valleyes, I wil giue al this great multitude into thy hand, and (*b*) you ſhal know that I am the Lord.) 29. And ſeuen dayes did theſe and they direct their armies one againſt the other, and in the ſeuenth day was the battel fought, and the children of Iſrael ſtrucke of the Syrians an hundred thouſand footmen in one day. 30. And they that remained in Aphec, fled into the citie: and the wal fel vpon ſeuen and twentie thouſand men, that were leaft. Moreouer Benadad flying entred the citie, into a chamber that was within a chamber, 31. and his ſeruants ſaid to him: Behold, we haue heard that the Kings of the houſe of Iſrael are merciful: Let vs therfore put ſackcloths on our

(*b*) Manie victories and other benefits were beſtowed vpon Achab, to make him know God: but he contemning them al remained in his impietie, and finally was ſlaine *ch.* 22. *v.* 38.

loynes

loynes, and cords on our heads, and goe forth to the King of Iſrael: perhaps he wil ſaue our liues. 32. They girded their loines with ſackcloths, and put cords on their heads, and came to the King of Iſrael, and ſaid to him: Thy ſeruant Benadad ſaith: Let my ſoule liue, I beſeech thee. And he ſaid: If he be yet aliue, he is my brother. 33. Which the men tooke for good lucke: and in haſt caught the word of his mouth, and ſaid: Thy brother Benadad. And he ſaid to them: Goe and bring him to me. Benadad therfore came out to him, and he lifted him vp into his chariot. 34. Who ſaid to him: The cities which my father tooke from thy father, I wil render: doe thou make thee ſtreets in Damaſcus, as my father made in Samaria, and I confederate wil depart from thee. He therfore made a league, and dimiſſed him. 35. Then a certaine man of the children of the Prophets ſayd to his felow in the word of our Lord: Strike me. But he would not ſtrike. 39. To whom he ſaid: Becauſe thou wouldeſt not heare the word of our Lord, behold thou ſhalt depart from me, and a lion ſhal ſtrike thee. And when he was departed a litle from him, a lyon found him, and ſlew him. 37. But finding alſo an other man, he ſaid to him: Strike me. Who ſtrucke him, and wounded him. 38. The Prophet therfore went, and met the King in the way, and with ſprinkling of duſt changed his face and his eies. 39. And when the King paſſed by, he cried to the King, and ſaid: Thy ſeruant went forth to fight hand ſtrocks: and when a certaine man was fled, one brought him to me, and ſaid: Keep this man: who if he ſhal ſlip away, thy life ſhal be for his life, or thou ſhalt pay a talent of ſiluer. 40. And whiles I being troubled turned hither and thither, ſodainly he appeared not. And the King of Iſrael ſayd to him: This is thy iudgement, which thy ſelf haſt decreed. 41. But he forthwith wyped off the duſt from his face, and the King of Iſrael knew him, that he was of the Prophets. 42. Who ſayd to him: Thus ſayth our Lord (c) Becauſe thou haſt let goe out of thy hand a man worthie to die, thy life ſhal be for his life, and thy people for his people. 43. The King of Iſrael therfore returned into his houſe, contemning to heare, & raging came into Samaria.

c) Fooliſh pittie in ſparing a dangerous and common enimie is offenſiue to God, & ſeuerely puniſhed by his iuſtice.

CHAP. XXI.

Naboth for denying his vineyard to King Achab, is by Quen Iezabels commandment falſly accuſed, and ſtoned to death. 10. Achab haſtning to poſſeſſe the vineyard, Elias the Prophet threatneth him mane euils, 23. and no leſſe to Iezabel: both being obſtinate in ſinne. 27. Yet Achab for feare of punishment, doth external workes of penance, and therby eſcapeth part of the temporal plagues.

AND after theſe words, at that tyme Naboth the Iezrahelite had a vineyard, which was in Iezrahel, beſide the palace of Achab the King of Samaria. 2. Achab therfore ſpake to Naboth, ſaying: Giue me thy vineyard, that I may make me a garden of herbes, becauſe it is nigh, and ioyning to my houſe, and (*a*) I wil giue thee for it a better vineyard: or if thou thinke it more commodious for thee, the price of ſiluer, ſo much as it is worth. 3. To whom Naboth anſwered: Our Lord be merciful to me, that I giue not the inheritance of my fathers to thee. 4. Ac hab therfore came into his houſe with indignation and fretting vpon the word that Naboth the Iezrahelite had ſpoken to him, ſaying: I wil not giue thee the inheritance of my fathers. And caſting himſelf vpon his bed, he turned away his face to the wal, and did not eate bread. 5. And Iezabel his wife went in vnto him, and ſayd to him: What is this matter, whereupon thy ſoule is greeued? and why eateſt thou not bread? 6. Who anſwered her: I ſpake to Naboth the Iezrahelite, and ſayd to him: Giue me thy vineyard, taking money for it: or if it pleaſe thee, I wil giue thee a better vineyard for it. And he ſayd: I wil not giue thee my vineyard. 7. Iezabel therfore his wife ſayd to him: Thou art of great authoritie, and doeſt wel gouerne the Kingdome of Iſrael: Ariſe, and eate bread, and be of good cheer, I wil giue thee the vineyard of Naboth the Iezrahelite. 8. She therfore wrote letters in the name of Achab, and ſigned them with his ring, and ſent to the ancients, and the chiefe men that were in his citie, and dwelt with Naboth. 9. And this was the tenor of the letters: Proclame a faſt, and make Naboth ſit among the chiefe of the people, 10. and ſuborne two men the children of Belial agaynſt him, and let them beare falſe teſtimony: that he hath (*b*) bleſſed God and the King: and bring him forth, and ſtone him, and ſo let him die. 11. His citizens therfore the ancients and chiefe men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which ſhe ſent to them: 12 they proclaimed a faſt, and made Naboth ſitte among the chiefe of the people. 13. And two men the children of the diuel being brought forth, they

made

(*a*) If no ſubiect were Lord of anie land, but only at the Kings pleaſure & Kings were proper Lords of al the lands in their Kingdomes, then Achab might haue taken Naboths vinyard; eſpecially giuing him a better, or money for it. Neither was it a vaine ſcruple in Naboth, to conſerue his anceſters inheritance. For both his denial is here iuſtified, and Achabs extortion condemned. S. *Ambroſe li. 3. of fic. c. 9.* counteth Naboth a Martyr. *See Annot. 1. Reg. 8.*

(*b*) To auoid horrour of blaſphemie holie ſcripture often vſeth the terme *bleſſing* for *curſing*.

made them ſitte agaynſt him:but they,as deuelish men, gaue teſtimonie agaynſt him before the multitude : Naboth hath bleſſed God and the King : for the which thing they brought him forth without the citie,and killed him with ſtones. 14. And they ſent to Iezabel, ſaying : Naboth is ſtoned , and is dead. 15. And it came to paſſe, when Iezabel had heard that Naboth was ſtoned,and dead,ſhe ſpake to Achab : Ariſe, and poſſeſſe the vineyard of Naboth the Iezrahelite , who would not agree vnto thee , and giue it taking money : for Naboth liueth not, but is dead. 16. Which when Achab had heard , to wit, that Naboth was dead , he aroſe, and went downe into the vineyard of Naboth the Iezrahelite,to poſſeſſe it. 17. The word of our Lord therfore came to Elias the Thesbite, ſaying : 18. Ariſe , and goe downe to meet Achab the King of Iſrael , who is in Samaria : behold he goeth downe to the vineyard of Naboth, to poſſeſſe it : 19. and thou ſhalt ſpeake to him, ſaying : Thus ſayth our Lord : Thou haſt ſlayne,moreouer alſo thou haſt poſſeſt.And after theſe words thou ſhalt adde : Thus ſayth our Lord : In this place, wherein the dogs haue licked the bloud of Naboth , they * ſhal licke thy bloud alſo. 20. And Achab ſayd to Elias: Haſt thou found me thyne enemie? Who ſayd : I haue found thee , for that thou art ſold to doe euil in the ſight of our Lord. 21. Behold I wil bring euil vpon thee, and wil cut downe thy poſteritie , and wil kil of Achab him that piſſeth agaynſt the wal , and the i cloſed , and the laſt in Iſrael. 22. And I wil make thy houſe , as the houſe of Ieroboam the ſonne of Nabad , and as the houſe of Baaſa the ſonne of Ahias : becauſe thou haſt done to prouoke me to anger , and haſt made Iſrael to ſinne. 23. But of Iezabel alſo our Lord ſpake , ſaying : The dogs ſhal eate Iezabel in the field of Iezrahel. 24. If Achab die in the citie , the dogs ſhal eate him : but if he die in the field , the foules of the ayre ſhal eate him. 25. Therfore there was not ſuch an other as Achab, who (c) was ſold to doe euil in the ſight of our Lord : for his wife Iezabel ſet him on , 26. and he became abominable , in ſo much that he folowed the idols , which the Amorrheites had made , whom our Lord conſumed before the face of the children of Iſrael. 27. Therfore when Achab had heard theſe words , he rent his garments , and couered his fleſh with haircloth, and faſted,and ſlept in ſackcloth , and walked caſting downe his head. 28. And the word of our Lord came to Elias the Theſbite , ſaying : 29. Haſt thou not ſeen Achab humbled before me? therfore , becauſe he hath humbled himſelf for my ſake , I wil not bring in the euil in his dayes , but in his ſonnes daies wil I bring the euil vpon his houſe.

* *chap. 22. v. 38.*

c) So addicted to wickednes, as if he had ſolde himſelfe to the diuel for ſome temporal profite, or pleaſure: *In your iniquities you are ſolde. Iſaiæ 50. S. Aug. q. 102. ex vtro. teſt. S. Greg. ho. 10. in Ezech.*

CHAP.

CHAP. XXII.

Achab King of Iſrael conſulting and believing falſe Prophets rather then Micheas a true Prophet, accompanied with Ioſaphat King of Iuda, reſolveth to fight againſt the Syrians for Ramoth Galaad. 26. Committeth Micheas to priſon, 29. proceedeth to the warre, 34. is ſlaine, and Ochozias ſucceedeth. 41. Ioſaphat refuſeth to traffike longer with Ochozias, dieth, & his ſonne Ioram reigneth. 52. Ochozias foloweth the euil ſteps of his parent.

THERE paſſed therfore three yeares without warre between Syria and Iſrael. 2. And in the third yeare, Ioſaphat the King of Iuda went downe to the King of Iſrael. 3. (And the King of Iſrael ſayd to his ſeruants: are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the King of Syria?) 4. And he ſayd to Ioſaphat: Wilt thou come with me to fight into Ramoth Galaad? 5. And Ioſaphat ſayd to the King of Iſrael: As I am, ſo thou alſo: my people and thy people are one: and my horſemen thy horſmen. And Ioſaphat ſayd to the King of Iſrael: Aske, I beſeech thee, this day the word of our Lord. 6. The King of Iſrael therfore aſſembled the Prophets, about foure hundred men, and he ſayd to them: Shal I goe into Ramoth Galaad to fight, or ſitte ſtil? Who anſwered: Goe vp, and our Lord wil giue it into the Kings hand. 7. And Ioſaphat ſayd: (*a*) Is there not here ſome Prophet of our Lord, that we may aske by him? 8. And the King of Iſrael ſayd to Ioſaphat: There is one man leaft, by whom we may aske our Lord: but I hate him, becauſe he doeth not Prophecie vnto me good, but euil, Micheas the ſonne of Iemla. To whom Ioſaphat ſayd: Speake not ſo, o King. 9. The King of Iſrael therfore called a certaine eunuch, and ſayd to him: Make haſt, and bring hither Micheas the ſonne of Iemla. 10. And the King of Iſrael, and Ioſaphat the King of Iuda ſate each in his throne clothed with royal attyre, in a court beſide the doore of the gate of Samaria, & all the Prophets prophecied before them. 11. And Sedecias the ſonne of Chanaana made him ſelf (*b*) hornes of yron, and ſayd: Thus ſayth our Lord: With theſe ſhalt thou ſtrike Syria, til thou deſtroy it. 12. And al the Prophets in like manner prophecied, ſaying: Aſcend into Ramoth Galaad, and goe proſperouſly, & our Lord wil deliuer into the Kings hands. 13. But the meſſenger, that went to cal Micheas, ſpake to him, ſaying: Behold the words of the Prophets with one mouth preach good things to the King: let thy word therfore be like to theirs, and ſpeake good things. 14. To whom Micheas ſayd: Our Lord liueth, whatſoeuer our Lord ſhal tel me, that wil I ſpeake. He therfore came to the

(*a*) The godlie King Ioſaphat iuſtly ſuſpecting the ſchiſmatical falſe Prophets, aduiſed the other King to cõſult a true Prophet of God.

(*b*) Falſe Prophets imitate true Prophets in ſome exteriour things, to make their Prophecies ſeeme more authentical. Such hornes appeared in a prophetical viſion to Zacharie the Prophet. *Zach.* 1. *v.* 18.

King, and the King, ſayd to him: Micheas, ſhal we goe into Ramoth Galaad to fight, or ſit ſtil? To whom he anſwered: (c) Aſcend, and goe proſperouſly, and our Lord wil deliuer it into the Kings hands. 16. But the King ſayd to him: I adiure thee agayne and agayne, that thou ſpeake not to me but that which is true in the name of our Lord. 17. And he ſayd: I ſaw al Iſrael diſperſed in the mountaynes, as ſheep not hauing a ſhepheard, and our Lord ſayd: Theſe haue no maiſter, let euerie man retutne into his houſe in peace. (18. Therfore the King of Iſrael ſayd to Ioſaphat: Did I not tel thee, that he doth not Prophecie me good, but alwaies euil?) 19. But he adding, ſayd: Therfore heare the word of our Lord: I ſaw our Lord ſitting vpon his throne, and al the hoſte of heauen aſſiſting him on the right hand and on the left: 20. and our Lord ſayd: Who ſhal deceiue Achab the King of Iſrael, that he may goe vp, and fal in Ramoth Galaad? And one ſayd theſe manner of words, and an other otherwiſe. 21. And there came forth a ſpirit, and ſtood before our Lord, and ſayd: I wil deceiue him. To whom our Lord ſpake: Wherein? 22. And he ſayd: I wil goe forth, and be a lying ſpirit in the mouth of al his Prophets. And our Lord ſayd: Thou ſhalt deceiue, and ſhalt preuayle: (d) goe forth, and doe ſo. 23. Now therfore behold our Lord hath giuen the ſpirit of lying in the mouth of al thy Prophets, that are here, and our Lord hath ſpoken euil agaynſt thee. 24. And Sedecias the ſonne of Chanaana came, and ſmote Micheas on the cheeke, and ſayd: Hath the Spirit of our Lord leaft me, and hath it ſpoken to thee? 25. And Micheas ſayd: Thou ſhalt ſee in that day, when thou ſhalt enter into thy chamber, (e) within the chamber to be hid. 26. And the King of Iſrael ſayd: Take Micheas, & let him tarie with Amon the gouernour of the citie, and with Ioab the ſonne of Ameleeh, 27. and tel them: Thus ſayth the King: Caſt this man into priſon, and feed him with bread of tribulation, and water of diſtreſſe, til I returne in peace. 28. And Micheas ſayd: If thou returne in peace, our Lord hath not ſpoken in me. And he ſayd: Heare al ye peoples. 29. Therfore the King of Iſrael went vp, and Ioſaphat the King of Iuda into Ramoth Galaad. 30. The King of Iſrael therfore ſayd to Ioſaphat: Take armour, and goe into the battel, and put on thyne owne garments. Moreouer the King of Iſrael changed his habite, and went into the battel. 31. And the King of Syria had commanded the Princes of his chariots thirtie and two, ſaying: You ſhal not fight agaynſt any leſſer, or greater, but againſt the King of Iſrael onlie. 32. When therfore the Princes of the chariots had ſeen Ioſaphat, they ſuſpected that he was the King of Iſrael, & making a violent aſſault they fought agaynſt him: and Ioſaphat cried out. 33. And the Princes of the chariots perceiued that he was not the King of Iſrael, and they ceaſed from him. 34. And a certaine man bent his bow, directing the arrow at al aduenture, and (f) by chance he ſtrucke the King of Iſrael between the lungs and the ſtomacke. But he ſayd to his cochere: Turne thy hand, and

(c) The Prophet giueth not this for a reſolute anſwer, but ſeeing the King wil goe, he prayeth he may goe proſperouſly. And the King conceiueth no otherwiſe of his anſwer, and therfore vrgeth him to anſwer reſolutely in the next words: *I adiure thee &c.*

(d) The coherence of the text ſheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Auguſtin *li. 2. q. vlt. ad Simpli.* S. Greg. *li. 1. c. 21. Moral.* and other fathers explicate this and like places.

(e) When this falſe Prophet heard that the King was ſlaine he hid himſelf, fearing the Kings ſonnes, that they would kil him. *Ioſephus li. 8. c. 14. Antiq*

(f) It happened by chance in reſpect of the archers inten-

tion, but otherwiſe by Gods prouidence directing his hand. So Achabs craftie perſwading Ioſaphat to put on his kinglie attyre (v. 30.) himſelf fighting in vulgar armour, ſaued him not from iuſt reuenge.

carrie me out of the armie, becauſe I am grieuouſly wounded. 35. The battel therfore was fought that day, and the King of Iſrael ſtood in his chariot againſt the Syrians, and he died in the euening: and the bloud of the wound ranne into the middes of the chariot, 36. and the herauld ſounded in al the armie before the ſunne ſet, ſaying: Euerie man returne into his citie, and into his countrie. 37. And the King died, and was carried into Samaria: and they buried the King in Samaria, 38. & washed his chariot in the poole of Samaria, and the dogs licked his bloud, and they washed the raynes of the bridle, according to the word of our Lord which he had ſpoken. 39. But the reſt of the words of Achab, and al that he did, and the houſe of yuorie that he built, and of al the cities that he built, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael? 40. Achab therfore ſlept with his fathers, and Ochozias his ſonne reigned for him. 41. But Ioſaphat the ſonne of Aſa began to reigne ouer Iuda the fourth yeare of Achab the King of Iſrael. 42. Fiue and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Ieruſalem: the name of his mother was Azuba the daughter of Salai. 43. And he walked in al the way of Aſa his father, and he declined not from it: and he did that which was right in the ſight of our Lord. 44. But yet he tooke not away the excelſes: for as yet the people did ſacrifice, and burnt incenſe in the excelſes. 45. And Ioſaphat had peace with the King of Iſrael. 46. But the reſt of the words of Ioſaphat, and his works, which he did, and his battels, are not theſe things written in the Book of the words of the daies of the Kings of Iuda? 47. Yea and the remnant of the effeminate, which remayned in the daies of Aſa his father, he tooke out of the land. 48. Neither was there then a King appoynted in Edom. 49. But King Ioſaphat had made nauies on the ſea, which ſhould ſaile into Ophir for gold: and they could not goe, becauſe they were broken in Aſiongaber. 50. Then ſayd Ochozias the ſonne of Achab to Ioſaphat: Let my ſeruants goe with thy ſeruants in the ſhips. And Ioſaphat would not. 51. And Ioſaphat ſlept with his fathers, and was buried with them in the Citie of Dauid his father: and Ioram his ſonne reigned for him. 52. And Ochozias the ſonne of Achab began to reigne ouer Iſrael in Samaria, in the ſeuenteenth yeare of Ioſaphat the King of Iuda, and he reigned ouer Iſrael two yeares. 53. And he did euil in the ſight of our Lord, and walked in the way of his father and his mother, and in the way of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne. 54. He ſerued alſo Baal, and adored him, and prouoked our Lord the God of Iſrael, according to al things which his father had done.

THE

THE ARGVMENT OF THE FOVRTH BOOK OF KINGS.

THIS *fourth Book proſecuteth the hiſtorie of the two Kindomes of Iuda & Iſrael, to the ſeueral captiuities of thē both. Shewing manie ſpecial vertues and heroical actes of good Kings, Prophets, and other godlie perſons; and diuers crimes of the wicked. For in Iuda were ſome good Kings, highly commended; ſome euil, whom God ſpared in this world for Dauids ſake. So that in both ſorts King Dauids ſeede continued in his throne, and royal ſtate (firſt in the twelue tribes, afterward in two) nere foure hundred fourſcore yeares. And after the captiuitie (as wil appeare in the age enſuing) it was conſerued in honour and eſtimation, til Chriſt our Sauiour. But in the Kingdome of Iſrael (or ten tribes) which ſtood about two hundred fiftie yeares, was great change, by rayſing and extirpating royal families. Al their Kings were bad, yet partly were ſet vp by God himſelf, partly ſuffered to reigne; and in both Kingdomes were true and falſe Prophets, God vſing the miniſterie of al, to his owne glorie, the good of his Church, and punishment of others, and ſometimes of themſelues. So this Booke may be diuided into two parts. In the ſeuentеen former chapters, are recorded ioyntly and mixtly the principal things done in both Kingdomes, til the captiuitie of the ten tribes. The other eight chapters conteine other things done in Iuda, vntil their captiuitie in Babylon.*

The Kingdom of Iuda conſerued in Dauids ſeede.

Many royal families begun and deſtroyed, in the Kingdom of Iſrael.

This booke diuided into two parts.

THE FOVRTH BOOK OF KINGS, ACCORDING TO THE HEBREWES, THE SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Israel consulting Beelzebub for his sicknes, is blamed by Elias, and foretold, that he shal die. 9. Fire from heauen deuoureth two Capitaines with each of them fiftie men. 13. The third by his more modestie escapeth the like danger: 15. with him Elias commeth to the King. 17. The same King dieth, and his brother Ioram succeedeth.

The first part. Of things done in both Kingdomes, with the declination and ruine of Israel.

AND Moab moued warre agaynst Israel, after that Achab was dead. 2. And Ochozias fel through the stanchions of his vpper chamber which he had in Samaria, and was sicke: and he sent messengers, saying to them: Goe, consult Beelzebub the God of Accaron, whether I may liue of this my infirmitie. 3. And an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and goe vp to meete the messengers of the King of Samaria, and thou shalt say to thē: What is there not a God in Israel, that ye goe to consult Beelzebub the God of Accaron? 4. Wherfore thus saith our Lord: From the bed on which thou art ascended, thou shalt not goe downe, but dying thou shalt die. And Elias went away. 5. And the messengers returned to Ochozias. Who said to them: Why are you returned? 6. But they answered him: A man met vs, and sayd to vs: Goe, and returne to the King that sent you, and you shal say to him: Thus saith our Lord: Dost thou therfore send to consult Beelzebub the God of Accaron, becaus

there

there was no God in Iſrael ? Therfore from the bed, which thou art vpon,thou ſhalt not goe downe, but dying thou ſhalt dye. 7. Who ſaid to them : What ſhape and habite had that man, which mette you, and ſpake theſe words? 8. But they ſaid : A hairie man , and girded about his raines with a girdle of lether:Who ſaid:(a) It is Elias the Thesbite. 9. And he ſent vnto him a captaine of fiftie men , and the fiftie that were vnder him.Who went vp and ſayd to him ſitting in the top of the mount:Man of God; the King hath commanded that thou come downe. 10. And Elias anſwering , ſayd to the captaine of fiftie men : If I be a man of God, (b) let fyre come downe from heauen, and deuour thee, and thy fiftie. Fyre therfore came downe from heauen , and deuoured him and the fiftie men that were with him. 11. And he ſent againe vnto him an other captaine of fiftie men,and his fiftie with him. Who ſpake to him:Man of God, thus ſaith the King : Make haſt, come downe. 12. Elias anſwering ſaid : If I be a man of God , let fyre come downe from heauen,and deuour thee,and thy fiftie.Fyre therfore came downe from heauen,& deuoured him,& his fiftie.13. Agayne he ſent a third captaine of fiftie men , and the fiftie that were with him. Who when he was come,bowed his knees toward Elias, and prayed him and ſayd:Man of God deſpiſe not my life and the liues of thy ſeruants that are with me. 14. Behold fyre came downe from heauen, and hath deuoured the two firſt captaynes of fiftie men , and the fifties,that were with them : but now I beſeech thee that thou haue mercie on my life. 15.And an Angel of our Lord ſpake to Elias,ſaying : Goe downe with him,feare not. He therfore aroſe,and went downe with him to the King, 16. and ſpake to him:Thus ſaith our Lord : Becauſe thou haſt ſent meſſengers to conſulte Beelzebub the God of Accaron, as though there were not a God in Iſrael , of whom thou mighteſt aske the word , therfore from the bed which thou art aſcended vpon , thou ſhalt not deſcend , but dying thou ſhalt die.17.He died therfore according to the word of our Lord which Elias ſpake, and Ioram his brother reigned for him, in the ſecond yeare of Ioram the ſonne of Ioſaphat the King of Iuda : for he had no ſonne. 18. But the reſt of the words of Ochozias , which he wrought , are not theſe written in the Booke of the words of the daies of the Kings of Iſrael?

(a) Elias was knowen by his much haire , and diſtinct habite, from ordinary men.

(b) In zele of iuſtice Elias procured fire from heauen to burne theſe proud captaines and their men , as he procured fire to burne the holocauſt , and then ſlew the falſe Prophets. *3. Reg. 18. apud. Ang li. 2.c.20. de mirabil. S. Script.*

CHAP. II.

Eliſeus wil not part from Elias. 7. Fiftie diſciples folow them to Iordan. 8. The water is diuided by Elias cloke, and they two paſſe the drie chanel. 9. Elias is aſſumpted in a firtie chariot, and his double ſpirit is giuen to Eliſeus, 13. who returning by like miraculous meanes ouer Iordan, the diſciples receiue and honour him as their religious Superiour. 16. They ſeeke Elias, but find him not. 19. Eliſeus amendeth the waters by caſting in ſalt. 23. Boyes are torne by beares for mocking Eliſeus.

(a) Whither Elias was carried being taken vp into the ayre, is vncertain: but certaine that he yet liueth, and muſt dye. As S. *Auguſtin teacheth li. 9. c. 6. de Gen. ad lit. See Annot. in Gen. 6. & Apocalip. 11.*

AND it came to paſſe, when our Lord would take (a) vp Elias by a hurle winde into * heauen, Elias and Eliſeus went from Galgal. 2. And Elias ſayd to Eliſeus: Sit here, becauſe our Lord hath ſent me as far as Bethel. To whom Eliſeus ſayd: Our Lord liueth, and thy ſoule liueth, I wil not leaue thee. And when he was come downe to Bethel, 3. the children of the Prophets, that were in Bethel, went forth to Eliſeus, and ſayd to him: Doeſt thou know, that this day our Lord wil take thy maiſter from thee? Who anſwered: I alſo know it: hold your peace. 4. And Elias ſayd to Eliſeus: Sit here, becauſe our Lord hath ſent me into Iericho. And he ſayd: Our Lord liueth, and thy ſoule liueth, I wil not leaue thee. And when they were come to Iericho, 5. the children of the Prophets, that were in Iericho, came to Eliſeus, and ſayd to him: Doeſt thou know that this day our Lord wil take away thy maiſter from thee? And he ſayd: I alſo know it, hold your peace. 6. And Elias ſayd to him: Sit here, becauſe our Lord hath ſent me as farre as Iordan. Who ſayd: Our Lord liueth, and thy ſoule liueth, I wil not leaue thee: They went therfore both together, 7. and fiftie men of the children of the Prophets folowed them, who alſo ſtood ouer agaynſt them, farre off: but they two ſtood vpon Iordan. 8. And Elias tooke his mantel, and folded it together, and ſmote the waters, which were diuided into two parts, and they both paſſed ouer by the drie land. 9. And when they were ouer, Elias ſayd to Eliſeus: Aske what thou wilt haue me to doe for thee, before I be taken from thee. And Eliſeus ſayd: I beſeech thee that in me may be (b) thy double ſpirit. 10. Who anſwered: Thou haſt asked a hard thing: Neuertheleſſe if thou ſee me when I ſhal be taken from thee, thou ſhalt haue that thou haſt asked: but if thou ſee me not, thou ſhalt not haue it. 11. And when they went forward, and going talked together, behold a fyrie chariote, and fyrie horſes parted them two aſunder: and Elias aſcended by a hurle wind into heauen. 12. And Eliſeus ſaw him, and cried: My father, my father, the chariot of Iſrael and the guider therof. And he ſaw him no more: and he tooke his garments, and rent them in two pieces. 13. And he tooke

* ayre or lower heauen.

(b) He deſired not the double ſpirite of his maſter, but the double ſpirit of prophecying, and of working miracles, which Elias had, v. 15.

vp the mantel of Elias, that was fallen to him: and returning he ſtood vpon the banke of Iordan, 14. and with the mantel of Elias, that fel downe to him, he ſmote the waters, and they were not diuided. And he ſayd: Where is the God of Elias, now alſo? and he ſmote the waters, and they were diuided this way and that way, and Eliſeus paſſed ouer. 15. And the children of the Prophets, that were in Iericho, ouer agaynſt him ſeeing him, ſayd: The ſpirit of Elias hath reſted vpon Eliſeus. And comming to meete him, (c) adored him flat to the ground, 16. and they ſayd to him: Behold, there are with thy ſeruants fiftie ſtrong men, that can goe, and ſeeke thy maiſter, leſt perhaps the ſpirit of our Lord hath taken him, and caſt him vpon one of the mountaines, or into one of the valleyes. Who ſayd: Send not. 17. And they forced him, til he agreed, and ſayd: Send. And they ſent fiftie men. Who when they had ſought three daies, found not. 18. And they returned to him: but he dwelt in Iericho, & he ſayd to them: Did I not ſay to you: Send not? 19. The men alſo of the citie ſayd to Eliſeus: Behold the habitation of this citie is verie good, as thy ſelfe my Lord perceiueſt: but the waters are very il, and the ground barren. 20. But he ſayd: Fetch me a new veſſel, and put ſalt into it. Which whē they had brought, 21. going out to the fountayne of the waters, he caſt ſalt into it, and ſayd: Thus ſayth our Lord: I haue amended theſe waters, and death ſhal no more be in them, not barrenneſſe. 22. The waters therfore were amended vntil this day, according to the word of Eliſeus, which he ſpake. 23. And frō thence he went vp into Bethel: & whē he went vp by the way, litle laddes came forth out of the citie, and mocked him, ſaying: Come vp baldhead, come vp baldhead. 24. Who when he had looked backe, he ſaw them, and curſed them in the name of our Lord: and two beares came forth out of the foreſt, and tore of them two & fourtie boyes. 25. And from thence he went into the mount of Carmel. and from thence he turned into Samaria.

c) They adored him for his holines, and becauſe God had giuen him the ſpirit of ſo great a Prophet, not for wordlie, but ſpirituall excellencie, and therfore not with ciuil but religious honour.

CHAP. III.

Ioram King of Iſrael accompanied with the Kings of Iuda & Edom, fighteth againſt the King of Moab, for not paying tribute according to their league. 9. Wanting waters 16. Eliſeus procureth ſufficient without raine: and prophecieth victorie. 21. The King of Moab deceiued by a viſion is ouerthrowne in the fielde. 26. Then being beſieged immolateth his firſt begotten ſonne: and the Iſraelites leaue the ſiege.

AND Ioram the ſonne of Achab reigned ouer Iſrael in Samaria the eighteenth yeare of Ioſaphat the King of Iuda. And he reigned twelue yeares. 2. And he did euil before our Lord, but not as his father and mother: for he tooke away

the

the ſtatues of Baal, which his father had made. 3. Neuertheles in the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne, he ſtucke faſt, and departed not from them. 4. Moreouer Meſa the King of Moab, nouriſhed manie ſheepe, & he payed to the King of Iſrael an hundred thouſand lambs, and an hundred thouſand rammes with their fleeces. 5. And when Achab was dead, he brake the league, which he had made with the King of Iſrael. 6. Therfore King Ioram went forth that day out of Samaria, and muſtered al Iſrael. 7. And he ſent to Ioſaphat the King of Iuda, ſaying: The King of Moab is reuolted from me, come with me againſt him to battel. Who anſwered: I wil come vp: he that is mine, is thine: my people, thy people, & my horſes thy horſes. 8. And he ſaid: What way ſhal we goe vp? but he anſwered: By the deſert of Idumea. 9. Therfore the King of Iſrael, and the King of Iuda, and the King of Edom went forward, and compaſſed ſeuen daies iourney, neither was there water for the armie, and the beaſts that folowed them. 10. And the King of Iſrael ſaid: Alas alas alas, our Lord hath gathered vs three Kings together, that he might deliuer vs into the hands of Moab. 11. And Ioſaphat ſaid: Is there not here a Prophet of our Lord, that we may beſeech our Lord by him? And one of the ſeruants of the King of Iſrael anſwered: Here is Eliſeus the ſonne of Saphat, which powred water vpon the hãds of Elias. 12. And Ioſaphat ſaid: The word of our Lord is with him. And the King of Iſrael went downe to him, and Ioſaphat the King of Iuda, and the King of Edom. 13. And Eliſeus ſaid to the King of Iſrael: What is to me and thee? goe to the Prophets of thy father, and thy mother. And the King of Iſrael ſaid to him: Why hath our Lord gathered together theſe three Kings, that he might deliuer thẽ into the hands of Moab? 14. And Eliſeus ſaid to him: The Lord of hoſtes liueth, in whoſe ſight I ſtand, If I did not reuerence the face of Ioſaphat the King of Iuda, I would not certes haue harkned to thee, nor looked on thee. 15. But now bring me hither a plaier on inſtruments. And when the player ſang, the hand of our Lord came vpon him, & he ſaid: 16. Thus ſaith our Lord: Make the chanel of this torrent diches and diches. 17. For thus ſaith our Lord: You ſhal not ſee winde, nor raine: and this chanel ſhal be filled with waters, & you ſhal drinke, and your families, & your beaſts. 18. And this is a ſmal thing in the ſight of our Lord: moreouer he wil deliuer alſo Moab into your hands. 19. And you ſhal ſtrike euerie fenſed citie, and euerie principal citie, and (a) ſhal cut downe al fruitful trees, and ſhal ſtop vp al fountaines of waters, and euerie goodlie field you ſhal couer with ſtones. 20. It came to paſſe therfore in the morning, when they vſed to offer the ſacrifice, and behold, water came by the way of Edom, and the ground was filled with waters. 21. But al the Moabites hearing that the Kings were come vp to fight againſt them, they called together al that were girded with a belt vpon them, and they ſtood in the borders. 22. And ryſing early in the morning, and the ſunne being now riſen ouer-againſt the waters, the

(a) It was forbid Deut. 10. to cut downe fruit trees in the land of Chanaan, which the Iſraelite ſhould poſſeſſe but the land of Moab perteyned not to them, and ſo it was not prohibited to annoy that countrie vpon iuſt offence.

Moabites

Moabites ſaw the waters ouer againſt them red, as it were bloud, 23. and ſaid: It is the bloud of the ſwords: the Kings haue fought among themſelues, and are ſlaine one of an other: now goe on forward to the prey, Moab. 24. And they went forward into the campe of Iſrael: Moreouer Iſrael ryſing vp, ſtrucke Moab: but they fled before them. They therfore that had ouercome, came and ſtrucke Moab, 25. and deſtroyed the cities: and euerie principal field they filled euerie man caſting ſtones: and they ſtopt vp al the fountaines of waters: and cut downe al trees that bare fruit, ſo that there remained onlie brike wals: and the citie was beſet of the ſlingers, and for a great part therof was ſtrucken. 26. Which when the King of Moab had ſeen, to wit, that the enemies had preuayled, he tooke with him ſeuen hundred men that drew ſword, to breake in vpon the King of Edom: & they could not. 27. And taking his firſt begotten ſonne, that ſhould haue reigned for him, he offered him an holocauſt vpon the wal: and there was great indignation in Iſrael, and forthwith they retyred from him, and returned into their countrie.

CHAP. IIII.

Eliſeus ſo multiplieth a poore widowes oyle, that she payeth her debts, and liueth of the reſt. 8. By his prayers a Sunamite woman hath a ſonne. 18. Which dying he rayſeth to life. 38. He taketh away the bitternes of coloquintida, which by chance was put in the potte, 42. and feedeth manie with few loaues.

AND a certayne woman of the wiues of the Prophets cried to Eliſeus, ſaying: Thy ſeruant my huſband is dead, and thou knoweſt that thy ſeruant was one that feared God, and behold the creditour is come to take away my two ſonnes to ſerue him. 2. To whom Eliſeus ſayd: What wilt thou that I doe for thee? Tel me, what haſt thou in thy houſe? But ſhe anſwered: I thy handmaid haue nothing in my houſe, but a litle oyle, to anoynt me withal. 3. To whom he ſayd: Goe, borrow of al thy neighbours emptie veſſels not a few. 4. And goe in, and ſhut thy doore, when thou art within, thou and thy ſonnes: and powre therof into al theſe veſſels: and when they ſhal be ful, thou ſhalt take them away. 5. The woman therfore went, and ſhut the doore vpon her, and vpon her ſonnes: they brought her veſſels, and ſhe powred in. 6 And when the veſſels were ful, ſhe ſayd to her ſonne: Bring me yet a veſſel. And he anſwered: I haue none. And the oile ſtood. 7. And ſhe came, and told the man of God. And he ſaid: Goe, ſel the oyle, and pay thy creditour: and thou and thy ſonnes liue of the reſt:

The Epiſtle on Tuſeday in the third weeke of Lent.

8. And there came a certaine day, and Eliſeus paſſed by Sunam: and there was there a great woman, which held him to eate bread: and when he paſſed often that way, he turned in to her to eate bread. 9. Who ſayd to her huſband: I perceiue that this is a holie man of God, which paſſeth by vs often. 10. Let vs therfore make him a litle chamber, and ſet him a litle bed in it, and a table, and a ſtoole, and a candleſticke, that when he commeth to vs he may tarie there. 11. There came therfore a certaine day, and comming he turned in to the chamber, and reſted there. 12. And he ſayd to Giezi his ſeruant: Cal this Sunamite. Who when he had called her, and ſhe ſtoode before him, 13. he ſayd to his ſeruant: Speake to her: Behold thou haſt diligently miniſtred to vs in al things, what wilt thou that I doe for thee? haſt thou any buſines, and wilt thou that I ſpeake to the King, or the general of the warfare? Who anſwered: I dwel in the middes of myne owne people. 14. And he ſayd: What wil ſhe then that I doe for her? And Giezi ſayd: Aske not: for ſhe hath no ſõne, & her huſband is old. 15. He therfore commanded him to cal her: who when ſhe was called, and ſtood before the doore, 16. he ſayd to her: At this tyme, this ſelf ſame houre, if life accompanie, thou ſhalt haue a ſonne in thy wombe. But ſhe anſwered: Doe not I beſeech thee my Lord, man of God, doe not lie to thy handmayd. 17. And the woman conceiued, and brought forth a ſonne in that time, and in the ſelf-ſame houre, that Eliſeus had ſayd. 18. And the childe grew. And vpon a certaine day, when going forth he went to his father, vnto the reapers, 19. he ſayd to his father: My head aketh, my head aketh. But he ſaid to his ſeruant, take him, and bring him to his mother, 20. who when he had taken him, and brought him to his mother, ſhe ſet him vpon her knees vntil noone, and he dyed. 21. And ſhe went vp, and laid him vpon the bed of the man of God, and ſhut the doore: and going forth, 22. called her huſband, and ſayd: Send with me, I beſeech thee, one of the ſeruants, & an aſſe, that I may runne to the man of God, and returne. 23. Who ſayd to her: For what cauſe doeſt thou goe to him? The Calends be not to day, nor the Sabbath. Who anſwered: I wil goe. 24. And ſhe ſadled the aſſe, and commanded her ſeruant: driue, and make haſt, make no ſtay in going. And doe that which I command thee. 25. She therfore went forward, and came to the man of God into mount Carmel: and when the man of God ſaw her ouer againſt him, he ſaid to Giezi his ſeruant: Behold that Sunamite. 26. Goe therfore to meet her, & ſay to her: Is al wel about thee & about thy huſband, and about thy ſonne? Who anſwered: Wel. 27. And when ſhe was come to the man of God into the mount, ſhe caught his feet: and Giezi came to remoue her. And the man of God ſaid: Let her alone, for her ſoule is in anguiſh, and our Lord hath hid it from me, & hath not told me. 28. Who ſaid to him: Did I aske a ſonne of my Lord? Did I not ſay to thee: Mocke me not? 29. And he ſaid to Giezi: Girde thy loynes, and take my ſtaffe in thy hand, & goe. If a man

The Epiſtle on Thurſday in the 4. week of Lent.

meet

meet thee, ſalute him not: and if any man ſalute thee, anſwer him not: and thou ſhalt put my ſtaffe vpon the face of the childe. 30. Moreouer the mother of the childe ſaid: Our Lord liueth, and thy ſoule liueth, I wil not leaue thee. He aroſe therfore, and folowed her. 31. But Giezi was gone before them, and had put the ſtaffe vpon the face of the childe, and there was not voice, nor ſenſe: and he returned to meet him, and told him, ſaying: (a) The childe is not riſen. 32. Eliſeus therfore went into the houſe, and behold the childe lay dead on his bed: 33. and going in he ſhut the doore vpon him, and vpon the childe, and prayed to our Lord. 34. And he went vp, and lay vpon the childe, and he put his mouth vpon his mouth, and his eies vpon his eies, & his hands vpon his hands: and he bowed himſelf ouer him, and the childs fleſh was warmed. 35. But he returning, walked vp and downe in the houſe, once hither and thither: and he went vp, and lay vpon him: and the childe gaped ſeuen tymes, and opened his eies. 36. And he called Giezi, and ſaid to him: Cal this Sunamite. Who being called, went in vnto him: Who ſaid: Take thy ſonne. 37. She came and fel at his feet, and adored vpon the ground: and tooke her ſonne, and went out, 38. and Eliſeus returned into Galgal. And there was a famine in the land, and the children of the Prophets dwelt before him; and he ſayd to one of his ſeruants: Set on a great pot, and ſeeth broth for the children of the Prophets. 39. And one went out into the field to gather wilde herbs: and he found as it were a wilde vine, and gathered of it the colocynthides of the field, and filled his mantel, and returning cut it into the pot of broth, for he knew not what it was. 40. They therfore powred it to their felowes to eate: and when they had taſted of the broth, they cried, ſaying: Death is in the pot, man of God. And they could not eate. 41. But he ſayd: Bring meale, and when they had brought it, he caſt it into the pot, and ſaid: powre in for the multitude, that they may eate. And there was no more anie biterneſſe in the pot. 42. And a certaine man came from Baalſaliſa bringing to the man of God loaues of the firſt fruits, twentie barley loaues, and new wheate in his ſcrip. But he ſaid: Giue to the people, that they may eate. 43. And his ſeruant anſwered him: How much is this, that I ſhould ſet it before an hundred men? Agayne he ſayd: Giue to the people, that they may eate: for thus ſaith our Lord: They ſhal eate, and there ſhal be leaft. 44. He therfore ſet it before them: who did eate, and there was leaft according to the word of our Lord.

a) God ſent his law by his ſeruant, and it auailed not to mankinde dead in ſinnes. But he cõming and accommodating himſelf to our infirmitie, participating our death we are quickned. So S. Auguſtin myſtically applieth this figuratiue miracle to Chriſt and his Church. *li.* 12. *c.* 35. *cont. Faſt. Manich.* and manie like things of the old Teſtament he ſheweth to be figures of the new.

CHAP. V.

Naaman the general captaine of Syria is clenſed of deproſie, by waſhing himſelf as Eliſeus appointeth him ſeuen times in Iordan: 15. profeſſeth his belief in one God promiſing to ſerue him. 20. Giezi taketh guifts of Naaman, 25. and is ſtricken with leproſie.

The Epiſtle on Munday in the 3. week of Lent.

NAAMAN the General of the warfare of the King of Syria, was a great man with his Lord, & honourable: for by him our Lord gaue health to Syria: and he was a valiant man and rich, but a leper. 2. Moreouer out of Syria there were come forth robbers, and had led away captiue out of the Land of Iſrael a litle girle, which wayted vpō the wife of Naamā. 3. Who ſaid to her miſtreſſe: I would my Lord had been with the Prophet, that is in Samaria: ſurely he would haue cured him from the leproſie, which he hath. 4. Naaman therfore went in to his Lord, and told him ſaying: Thus and thus hath the wench of the Land of Iſrael ſpoken. 5. And the King of Syria ſaid to him: Goe, & I wil ſend letters to the King of Iſrael. Who whē he was ſet forward, & had taken with him ten talents of ſiluer, & ſix thouſand pieces of gold, & ten change of raymēt. 6. he brought the letters to the King of Iſrael, in theſe words: When thou ſhalt receiue this letter, know that I haue ſent to thee Naaman my ſeruāt, that thou mayeſt cure him of his leproſie. 7. And when the King of Iſrael had read the letters, he rent his garments, & ſaid: Am I God, that I can kil, and giue life, becauſe this man hath ſent to me, that I ſhould cure a man of his leproſie? marke, and ſee that he ſeeketh occaſiōs againſt me. 8. Which when Eliſeus the man of God had heard, to wit, that the King of Iſrael had rent his garments, he ſent to him, ſaying: Why haſt thou rent thy garments? let him come to me, & let him know that there is a Prophet in Iſrael 9. Naaman therfore came with horſes & chariots: & ſtood at the doore of the houſe of Eliſeus: 10. and Eliſeus ſēt a meſſēger to him, ſaying: Goe & be waſhed ſeuē times in Iordan, and thy fleſh ſhal receiue health, & thou ſhalt be cleane. 11. Naamā being angrie departed, ſaying: I thought he would come out to me, and ſtanding would inuocate the name of the Lord his God, and touch with his hand the place of the leproſie, and cure me. 12. What are not Abana and Pharphar, the riuers of Damaſcus, better then al the waters of Iſrael, that I may be waſhed in them, and be made cleane? Therfore when he had turned himſelf, & went away with indignation, 13. his ſeruants came vnto him, & ſpake to him: Father, & if the Prophet had ſayd a great thing to thee, certes, thou ſhouldeſt haue done it: how

much

much more wheras now he ſayd vnto thee: Be waſhed, and thou ſhalt be cleane? 14. He went downe, and waſhed in Iordan ſeuen times according to the word of the man of God, and his fleſh was reſtored, as the fleſh of a litle child, and he was made cleane. 15. And returning to the man of God with al this trayne, he came, and ſtood before him, & ſayd: In very deed I know that there is no other God in al the earth, but only in Iſrael. I beſeech thee therfore to take a benediction of thy ſeruant. 16. But he anſwered: Our Lord liueth, before whom I ſtand, I wil not take it. And when he would haue forced him, he did in no wiſe agree. 17. And Naaman ſayd: As thou wilt, but I beſeech thee: graunt vnto me thy ſeruant, that I may take of (*a*) the earth the burden of two mules: for thy ſeruant wil no more make holocauſt or victime to ſtrange Gods, but to the Lord. 18. But this onlie is it, for which thou ſhalt beſeech the Lord for thy ſeruant: When my maiſter ſhal goe into the temple of Remmon, to adore, and he leaning vpon my hand, if I ſhal adore in the temple of Rémmon, he adoring in the ſame place, that the Lord pardon me thy ſeruant for this thing. 19. Who ſayd to him: " Goe in peace. He therfore went from him in the ſpring time of the earth. 20. And (*b*) Giezi the ſeruant of the man of God ſayd: My maiſter hath ſpared Naaman this Syrian, that he tooke not of him the things which he brought: Our Lord liueth, I wil runne after him, and wil take ſome thing of him. 21. And Giezi folowed at the backe of Naaman: whom when he ſaw running toward him, the lept downe from his chariot to meet him, and ſaid: Are al things wel? 22. And he ſayd: Wel. my maiſter hath ſent me to thee, ſaying: Euen now there are come to me two yong men from mount Ephraim, of the children of the Prophets: giue them a talent of ſiluer, and two change of rayment. 23. And Naaman ſayd: It is better that thou take two talentes. And he forced him, and bound the two talents of ſiluer in two bags, and the double rayment, and layd it vpon two of his ſeruants, who alſo caried it before him. 24. And when he was come now in the euening, he tooke it out of their hand, and layd it vp in the houſe, and dimiſſed the men, and they departed. 25. And himſelf going in ſtood before his maiſter. And Eliſeus ſaid: From whence commeſt thou Giezi? Who anſwered: Thy ſeruant hath not gone any whither. 26. But he ſayd: Was not my hart preſent, when the man returned out of his chariote to meet thee? Now therfore thou haſt receiued ſiluer, and taken rayment, to bye oliuets, and vineyards, and ſheep, and oxen, and ſeruants, and handmaids. 27. But the leproſie alſo of Naaman ſhal cleaue to thee, and to thy ſeed, for euer. And he went out from him a leper as it were ſnow.

a) In reſpect of Gods ſpecial electing and ſanctifyng the land of Chanaan, by his true religion, Naamā rightly eſteemed that earth fitter for an altar then the earth of his owne countrie.

b) Giezi prefigured Iudas the falſe Apoſtle of Chriſt, and al thoſe that buy or ſel ſpiritual things for money, who by their auarice loſe Gods grace, and gaine infamie in this world, and eternal damnation in the next. *S. Aug. ſer. 108. de tempore.*

ANNOTATIONS.

CHAP. V.

19. *Goe in peace.*] Schiſmatikes, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholikes, goe ſometimes to Proteſtants common prayers, or ſermons, draw an excuſe of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and ſerue his King in the temple, when he adored an Idol. But whoſoeuer wil duly conſider this example, ſhal find great difference in reſpect of the times, places, perſons, and of the very doubts propoſed, betweene this mans caſe and ours. For before Chriſts Ghoſpel was promulgate, neither al Articles of faith were ſo expreſly taught, nor the external profeſſion therof ſo ſtrictly commanded, as now they are in time of more grace, which giueth more ayde to mans weaknes, wherin alſo more perfection is required, and therfore our Sauiour exacteth of al *to confeſſe him*, and his Religion, *before men: els he wil denie them before his Father.* Mat. 10. Likewiſe in the place, where this Nobleman dwelt, his preſence in the temple, and ſeruice to the King, could not be accounted a reuolt from true religion, which was neuer profeſſed there, nor be ſcandalous to anie man, being al Infidels: but in a chriſtian countrie, where al beare the name of Chriſtians, eſpecially where men are at controuerſie about the true Chriſtian religion, al that frequent, or repaire to the ſame aſſemblies, for publike ſeruice of God, are reputed to be of the ſame religion; or els diſſemblers, as it were to haue no care of religion, knowing God, and not glorifying him as God, and reuolting from the truth which they had learned. The difference alſo of perſons is great. For this Nobleman hauing before his conuerſion ſerued his King, in the office of ſuſtayning him, when he bowed to the Idol, if he ſhould haue refuſed to doe the ſame, it would rather haue been ſuppoſed that he diſdained his Maiſter, or ſhewed diſloyaltie, then thought, that he refrayned for religion: wheras in our caſe, verie few doe ſuch temporal ſeruice, about the King in the church: and ſuch as doe carrie the ſword, ſcepter, or the like, are accounted of that religion, which is there practiſed; except they manifeſt the contrarie, as this man did, and our men commonly doe not. Yea if anie doe ſay they are Catholikes, and yet goe to the Proteſtants church, they are counted of that rank S. Paul ſpeaketh of, which *confeſſe they know God, but denie him in their deedes.* Tit. 2. And thoſe which refuſe ſuch an office, can not be iudged diſloyal, becauſe it is ſufficiently knowne, that Catholikes refuſe of mere conſcience. An other moſt eſpecial difference is in the things demanded. This Syrian promiſing expreſly before the Prophet, and his owne great trayne, that he would neuer againe ſerue falſe Gods, and that he would ſerue the onlie true God, and for that purpoſe caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himſelf, deſired not to doe anie thing, wherby he might ſeeme to ſerue an Idol: but that when the King leaning vpon him ſhould adore Remmon, he might bow with his maiſter, not adoring the Idol, for he reſolued & promiſed the contrarie, but adoring God Almightie, in whō now he beleiued. And this the Prophet approued, in that time, place, and perſon to be lawful. But thoſe that now in England goe to Proteſtants ſeruice, or ſermons, doe neither publikly renounce al hereſies, nor profeſſe to frequent Maſſe, the true Sacrifice of the Chriſtian Church, nor auouch the erecting of an Altar, but goe to Church, to ſhew themſelues obedient to the

The caſe of going to hereticall ſeruice, and Naamans going to the temple of an idol differ in diuers reſpects.

Difference of times.

Of places.

Of perſons.

Rom. 1. 2. Pet. 1.

The things demanded differ much.

D. Eriſtons Motiue. 21.

Perſonal preſence at hereticall ſeruice in England, a di-

Parlament

Parlament law, which abandoned the true Diuine Seruice, and in place therof appointed and commanded al to be present at a new forme of common prayer, thereby making it a distinctiue signe of conformitie, and participation in that religion, which these dissemblers in their consciences know to be false. distinctiue signe of conformity to heresie.

This example therfore doth in no sort warrant their going to the heretical Church: but contrariwise admonisheth al to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superiour. and if he should say: Goe in peace, then might they pleade an excuse, but he sayth: None can goe without incurring grieuous sinne, and eternal damnation. he case being so much different from Naamans It is indeed more like to that of Eleazarus, and other Machabees, who were commanded *by eating swines flesh, to depart from the law of God, and their fathers.* Which by no meanes was lawful to doe, nor to make shew of doing it, but rather to dye, as they did most gloriously. A case very like to ours

2. Machab. 6. 7.

CHAP. VI.

Eliseus maketh iron to swimme vpon the water: 8. leadeth the King of Syria his men (sent to apprehend him) blindly into Samaria. 20. Where their eyes beeing opened, they are curteously entertained, and freely dismissed. 24. The Syrians besiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the King commandeth to kil Eliseus.

AND the children of the Prophets sayd to Eliseus: Behold the place, wherin we dwel before thee is streite for vs. 2. Let vs goe as far as Iordan, and take out of the wood euerie man some timber, that we may build there a place to dwel in. Who said: Goe. 3. And one of them sayd: Come therfore thou also with thy seruants. He answered: I wil come. 4. And he went with them. And when they were come to Iordan they cut wood. 5. And it chanced, that when one had cut downe timber, the head of the axe fel into the water: and he cried out, and said: Alas alas alas my Lord, this same also I (*a*) did borow. 6. And the man of God sayd: where fel it? and he shewed him the place: he therfore cut off a piece of wood, and cast it thither: and the yron did swimme, 7. and he said: Take it vp. Who stretched forth his hand, & tooke it. 8. And the King of Syria fought against Israel, & tooke counsel with his seruants, saying: In that and that place let vs lay embushmēts. 9. Therfore the man of God sent to the King of Israel, saying: Beware thou passe not into such a place: because the Syrians are there in embushments. 10. The King of Israel therfore sent to the place, which the man of God had told him, and preuented him, and looked wel to himself there not once or twise. 11. And the hart of the King of Syria was troubled for this thing. And calling together his seruants, he sayd: Why doe you not tel me who is the betraier of me to the King of Israel? 12. And one of his seruants sayd: Not so my Lord King, but Eliseus the Prophet, which is in

(*a*) His grief was great, because he had not meanes to recompence the losse to the owner.

Israel,

Iſrael, telleth the King of Iſrael al words, whatſoeuer thou malt ſpeak in thy priuy chamber. 13. And he ſayd to them: Goe, and ſee where he is: that I may ſend, and take him. And they told him, ſaying: Behold in Dothan. 14. He therfore ſent thither horſes and chariots, and the force of his armie: who when they were come in the night, they beſet the citie. 15. And the ſeruant of the man of God riſing early, went out, and ſaw an armie round about the citie, and horſes and chariots: & he told him, ſaying: Alas alas alas my Lord, what ſhal we doe. 16. But he anſwered: Feare not: for there are more with vs then with them. 17. And when Eliſeus had prayed, he ſayd: Lord open the eies of this man, that he may ſee. And our Lord opened the eies of the ſeruant, and (b) he beheld: and loe the mountaine ful of horſes, and of firie chariots round about Eliſeus. 18. But the enemies went downe to him: moreouer Eliſeus prayed to our Lord, ſaying: Strike, I beſeech thee, this people with blindeneſſe. And our Lord ſmote them, that they ſaw not, according to the word of Eliſeus. 19. And Eliſeus ſayd to them: This is not the way, neither is this the citie: folow me, and I wil ſhew you the man, whom you ſeeke. He therfore led them into Samaria: 20. and when they were entred into Samaria, Eliſeus ſaid: Lord open the eies of theſe men, that they may ſee. And our Lord opened their eies, and they ſaw themſelues to be in the middes of Samaria. 21. And the King of Iſrael ſaid to Eliſeus, when he had ſeen them: Shal I ſtrike them, my father? 22. And he ſaid: Thou ſhalt no ſtrike them: for thou didſt not take them with thy ſword, and thy bow, that thou mayſt ſtrike thē: but (c) ſet bread & water before them, that they may eate & drinke, and goe to their maiſter. 23. And a great preparation of meates was ſet before them, and they did eate and drinke, and he diſmiſſed them, and they went away to their maiſter, & the robbers of Syria came no more into the Land of Iſrael. 24. And it came to paſſe after theſe things, Benadad the King of Syria gathered together al his armie, & went vp, and beſieged Samaria. 25. And there was a great famine in Samaria: and ſo long it was beſieged, til the head of an aſſe was ſold for foure ſcore ſiluer pieces, & the fourth part of a cabe of pigeons dung, for fiue ſiluer pieces. 26. And when the King of Iſrael paſſed by the wal, a certayne woman cried out to him, ſaying: Saue me my Lord King. 27. Who ſayd: No, our Lord ſaue thee: how can I ſaue thee? of the floore, or of the preſſe? And the King ſay to her: What ayleth thee? Who anſwered: 28. This woman ſayd to me: Giue thy ſonne, that we may eate him to day, and my ſonne we wil eate to morrow: 29. We therfore boyled my ſonne, and did eate him. And I ſayd to her the next day: Giue thy ſonne, that we may eate him. Who hath hid her ſonne. 30. Which when the King had heard, he rent his garments, and paſſed by the wal. And al the people ſaw the haire-cloth, which he ware next vpon his fleſh. 31. And the King ſayd: Theſe things doe God to me, and theſe adde he, if the head of Eliſeus the ſonne of Saphat ſhal ſtand vpon him

(b) A huſbandman, in yorkſhire called Ketle had the guift to ſee euil ſpirits, wherby he often detected & hindred their bad purpoſes. *Neubrig. li. 1. c. 21. Rer. Anglic.*

(c) By bread & water is vnderſtood ordinarie meat and drinke. *v. 23.*

this

this day. 32. But Eliſeus ſate in his houſe, & the anciẽts ſate with him. He therfore ſent a man before: & before that meſſenger came, he ſaid to the ancients: Doe you know that this murderers ſonne hath ſent to cut off my head? See therfore, when the meſſenger ſhal come, ſhut the doore, and ſuffer him not to enter in: for behold the ſound of his Maſters feet in behind him. 33. Whiles he was yet ſpeaking to them, the meſſenger appeared, which came to him. And he ſaid: Behold, this ſo great euil is of our Lord: what ſhal I looke for more of our Lord?

CHAP. VII.

Eliſeus Prophecieth plentie of corne the next day, and death to a chief man that wil not beleue it. 3. Foure Lepers going to yeald themſelues to the Syrians, 6. who by Gods prouidence are frighted and fled away, 9. bring newes therof to Samaria, 12. which by trial is found true. 16. And ſo there is plentie of corne, and the incredulous nobleman is trod to death with preſſe of multitude in the gate, as the Prophet foretold.

AND Eliſeus ſayd: Heare ye the word of our Lord: Thus ſayth our Lord: At this time to morow a buſhel of floure ſhal be at one ſtater, and two buſhels of barley at one ſtater, in the gate of Samaria. 2. One of the Dukes, vpon whoſe hand the King leaned, anſwering the man of God, ſayd: If our Lord ſhal make ſludgates in heauen, (a) can that poſſibly be which thou ſpeakeſt? Who ſayd: Thou ſhalt ſee it with thine eies, and ſhalt not eate therof. 3. There were therfore foure men lepers, beſide the entrance of the gate: who ſayd one to an other: What meane we to be here til we die? 4. Whether we enter into the citie, we ſhal die for famine: or whether we tarie here, die we muſt: come therfore, & let vs runne away to the campe of Syria. If they ſpare vs, we ſhal liue: but if they wil kil vs, we ſhal die neuertheleſſe. 5. They aroſe therfore in the euening, to come to the cãpe of Syria. And when they were come to the beginning of the campe of Syria, they found no man there. 6. For our Lord had made them in the cãpe of Syria to heare the ſound of chariots, & horſes, & of a verie great armie: & they ſayd one to an other: Behold the King of Iſrael hath for wages hyred againſt vs the Kings of the Hetheites, & of the Ægyptians, & they are come vpon vs. 7. They aroſe therfore, & fled in the darke, & leaft their tentes, and their horſes and aſſes in the campe, and fled deſirous to ſaue their liues only. 8. Therfore when theſe lepers were come to the beginning of the campe, they entred into one tabernacle, and did eate and drinke: and they tooke thence ſiluer, and gold, and rayment, and went, and hid it: againe they returned to an other

(a) Diſcourſe of mans reaſon can not reach to the power of God, who can doe al that he wil, and wil doe al that he ſaith: therfore the incredulous are iuſtly puniſhed. v. 20.

tabernacle, and from thence likewiſe taking away they hid it. 9. And they ſaid one to an other: We doe not wel: for this is a day of good tydings. If we ſhal hold our peace, and wil not tel vntil morning, we ſhal be blamed of a hainous offence: Come, let vs goe, and make report in the Kings court. 10. And when they were come to the gate of the citie, they told them ſaying: We went to the campe of Syria, and found no man there, but horſes, and aſſes tyed, and the tents pitched. 11. The porters therfore went, and told it to the King within his palace. 12. Who aroſe in the night, and ſayd to his ſeruants: I tel you what the Syrians haue done to vs: They know that we ſuffer great famine, and therfore they are gone out of the campe and lie hid in the fields, ſaying: When they ſhal come forth out of the citie, we wil take them aliue, and then we may enter into the citie. 13. But one of his ſeruants anſwered: Let vs take fiue horſes that are remaining in the citie (becauſe they onlie are in the whole multitude of Iſrael for the other are conſumed) and ſending, we may trie. 14. They brought therfore two horſes, and the King ſent into the campe of the Syrians, ſaying, Goe ye, and ſee. 15. Who went after them as far as Iordan: and behold al the way was ful of rayment, and veſſels, which the Syrians had caſt away, when they were amaſed, and the meſſengers returning told the King. 16. And the people going forth ſpoyled the campe of Syria: & a buſhel of floure became at one ſtater, and two buſhels of barley at one ſtater, according to the word of our Lord. 17. Moreouer the King appoynted that Duke on whoſe hand he leaned, to ſtand at the gate: whom the multitude trode in the entrance of the gate, and he died, according as the man of God had ſpoken, when the King came downe to him. 18. And it came to paſſe according to the word of the man of God, which he ſpake to the King, when he ſayd: Two buſhels of barley ſhal be at one ſtater, and a buſhel of floure at one ſtater, this verie tyme to morow in the gate of Samaria: 19. when that Duke anſwered the man of God, and ſayd: Although our Lord would make ſludgates in the heauen, can this be done which thou ſpeakeſt? And he ſaid to him: Thou ſhalt ſee with thine eies, and ſhalt not eate therof. 20. It chanced therfore to him as it was foretold, and the people trode him in the gate, and he died.

CHAP.

CHAP. VIII.

After ſeuen yeares famine foretold by Eliſeus, the Sunamite woman returning home, recouereth her landes and reuenewes. 7. Eliſeus foreſheweth the death of Benadad King of Syria, and cruel reigne of Hazael. 16. Ioram reigning in Iuda, the Idumeans reuolt from him: alſo Lobna. 23. He dieth, and his ſonne Ochozias ſucceedeth.

AND Eliſeus ſpake to the woman, whoſe ſonne he reſtored to life, ſaying: Ariſe, goe thou and thy houſe, and ſoiourne wherſoeuer thou ſhalt finde: for our Lord hath called a famine, and it ſhal come vpon the land ſeuen yeares. 2. Who aroſe, and did according to the word of the man of God: and going with her houſhold, ſhe ſoiourned in the land of the Philiſthiims many dayes. 3. And when the ſeuen yeares were ended, the woman returned out of the Land of the Philiſthiims: and ſhe went forth to ſpeake to the King for her houſe, and for her lands. 4. And the King ſpake with Giezi the ſeruant of the man of God, ſaying: Tel me al the meruelous things that Eliſeus hath done. 5. And when he had told the King how he had rayſed a dead man, the woman appeared, whoſe ſonne he had reuiued, crying to the King for her houſe and her lands. And Giezi ſayd: My Lord King, this is the woman, and this is her ſonne, whom Eliſeus rayſed. 6. And the King asked the woman: who told him. And the King gaue her an eunuch, ſaying: Reſtore her al things that are hers, and al the reuenewes of the lands, from the day that ſhe leaft the land vntil this preſent. 7. Eliſeus alſo came to Damaſcus, & Benadad the King of Syria was ſicke: & they told him, ſaying: The man of God commeth hither. 8. And the King ſayd to Hazael: Take with thee preſents, & goe to meete the man of God, & conſult the Lord by him, ſaying: Can I eſcape of this myne infirmitie? 9. Hazael therfore went to meete him, hauing with him preſents, & al good things of Damaſcus, the lodes of fourtie camels. And when he ſtood before him, he ſayd: Thy ſonne Benadad the King of Syria hath ſent me to thee, ſaying: Can I recouer of this mine infirmitie? 10. And Eliſeus ſayd to him: Goe, tel him: (a) Thou ſhalt be healed: but our Lord hath ſhewed me that dying he ſhal die. 11. And he ſtood with him, and was troubled ſo far that he blushed: and the man of God wept. 12. To whom Hazael ſaid: Why doeth my Lord weep? But he ſayd: Becauſe I know what euils thou wilt doe to the childrē of Iſrael. Their fēſed cities thou wilt burne with fyre, and their yongmen thou wilt kil with the ſword, & their litle ones thou wilt daſh in pieces, and women with childe thou wilt diuide. 13. And Hazael ſayd: What am I thy ſeruant a dog, that I ſhould doe this great

(a) This was true in ſome ſenſe, ſickneſs ending when death came.

great thing? And Eliſeus ſayd: Our Lord hath ſhewed me that thou ſhalt be King of Syria. 14. Who when he was departed from Eliſeus, came to his maſter, who ſayd to him: What ſayd Eliſeus to thee? But he anſwered: He told me: Thou ſhalt recouer health. 15. And when the next day was come, he tooke a couerlette, and powred water theron, and ſpred it vpon his face: who being dead, Hazael reigned for him. 16. In the fifth yeare of Ioram the ſonne of Achab the King of Iſrael, and of Ioſaphat the King of Iuda, reigned Ioram the ſonne of Ioſaphat the King of Iuda. 17. He was two and thirtie yeares old when he began to reigne, and he reigned eight yeares in Ieruſalem. 18. And he walked in the waies of the Kings of Iſrael, as the houſe of Achab had walked: for (b) the daughter of Achab was his wife: and he did that which is euil in the ſight of our Lord. 19. But our Lord would not deſtroy Iuda, for Dauid his ſeruant, as he had promiſed him, to giue him a lampe to him, & to his children alwaies. 20. In his daies reuolted Edom, from being vnder Iuda, and made to it-ſelf a King. 21. And Ioram came to Seira, and al the chariots with him: and he aroſe in the night, and ſtruck the Idumeans, that had beſet him, and the captaynes of the chariots, and the people fled into their tabernacles. 22. Edom therfore reuolted from being vnder Iuda, vntil this day. Then Lobna alſo reuolted at that time. 23. But the reſt of the words of Ioram, and al that he did, are not theſe things written in the Book of the words of the Kings of Iuda? 24. And Ioram ſlept with his fathers, and was buried with them in the Citie of Dauid, and Ochozias his ſonne reigned for him. 25. In the twelfth yeare of Ioram the ſonne of Achab the King of Iſrael, reigned Ochozias the ſonne of Ioram the King of Iuda. 26. Two and twentie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ieruſalem: the name of his mother was Athalia the daughter of Amri the King of Iſrael. 27. And he walked in the waies of the houſe of Achab: & he did that which is euil before our Lord, as the houſe of Achab: for he was the ſonne in law of the houſe of Achab. 28. He went alſo with Ioram the ſonne of Achab, to fight agaynſt Hazael the King of Syria in Ramoth Galaad, and the Syrians wounded Ioram. 29. Who returned to be cured in Iezrahel: becauſe the Syrians wounded him in Ramoth fighting agaynſt Hazael the King of Syria. Moreouer Ochozias the ſonne of Ioram the King of Iuda went downe to viſite Ioram the ſonne of Achab into Iezrael, becauſe he was ſicke there.

(b) Athalia v 26. is called the daughter of Amri. Wherfore it ſeemeth that either ſhe was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

CHAP. IX.

Iehu is annointed King of Iſrael, 7. to deſtroy the houſe of Achab and Iezabel. 14. He preſently killeth Ioram King of Iſrael. 27. Likwiſe Ochozias King of Iuda. 30. Alſo Iezabel, who is eaten by dogges.

AND Eliſeus the Prophet called one of the children of the Prophets, and ſayd to him: Girde thy loynes, and take this litle boxe of oyle in thy hand, and goe into Ramoth Galaad. 2. And when thou ſhalt come thither, thou ſhalt ſee Iehu the ſonne of Ioſaphat the ſonne of Namſi: and going in thou ſhalt rayſe him out of the middes of his brethren, and ſhalt bring him into an inner chamber. 3. And holding the litle boxe of oyle, thou ſhalt powre vpon his head, and ſhalt ſay: Thus ſayth our Lord: I haue anoynted thee King ouer Iſrael. And thou ſhalt open the doore, and fly, and ſhalt not ſtay there. 4. The yongman therfore the childe of a Prophet went into Ramoth Galaad, 5. and entred in thither: and behold the captaynes of the armie ſate, and he ſayd: I haue a word to thee o Prince: And Iehu ſayd: to whom of vs al? But he ſayd: To thee o Prince. 6. And he aroſe, and went into the chāber: but he powred oyle vpon his head, and ſayd: Thus ſayth our Lord the God of Iſrael: I haue anoynted thee King ouer the people of the Lord of Iſrael, 7. and thou ſhalt ſtrike the houſe of Achab thy maſter, and I wil reuenge the bloud of my ſeruants the Prophets, and the bloud of al the ſeruants of the Lord of the hand of Iezabel. 8. And I wil deſtroy al the houſe of Achab, and kil of Achab him that piſſeth againſt a wal, and the ſhut vp, and the meaneſt in Iſrael. 9. And I wil make the houſe of Achab as the houſe of Ieroboam the ſonne of Nabat, and as the houſe of Baaſa the ſonne of Ahias. 10. Iezabel alſo the dogges ſhal eate in the field of Iezrahel, neither ſhal there be ame to burie her. And he opened the doore, & fled. 11. And Iehu went forth to his maſters ſeruants. Who ſaid to him: Are al things wel? Why came this madde man to thee? Who ſayd to them: You know the man, and what he ſpake. 12. But they anſwered: It is falſe, but rather doe thou tel vs. Who ſayd to them: Thus and thus he ſpake to me: and he ſayd: Thus ſayth our Lord, I haue anoynted thee King ouer Iſrael. 13. They therfore made haſt, and euerie man taking his mantel layd it vnder his feet after the ſimilitude of a iudgement ſeat, and they ſounded the trumpet, & ſayd: Iehu hath the Kingdom. 14. Iehu therfore the ſonne of Ioſaphat the ſonne of Namſi conſpired againſt Ioram: Moreouer Ioram had beſieged Ramoth Galaad, he and al Iſrael againſt Hazael the King of Syria: 15. and was returned to be cured in Iezrael of the wounds, for the Syrians had wounded him, fighting

againſt Hazael the King of Syria. And Iehu ſayd: If it pleaſe you, let no man goe forth fugitiue out of the citie, leſt he goe, and tel in Iezrahel. 16. And he mounted, and went into Iezrahel: for Ioram was ſicke there, and Ochozias the King of Iuda was come downe to viſite Ioram. 17. The watchman therfore, that ſtood vpon the toure of Iezrahel, ſaw the troupe of Iehu comming, & ſaid: I ſee a troupe. And Ioram ſaid: Take a Chariote, and ſend to meete them, and let him that goeth ſay: Are al things wel? 18. He went therfore, that was gotten vp into the chariote, to meet him, and ſayd: Thus ſaith the King: Are al things peaceable? And Iehu ſayd: What haſt thou to doe with peace? paſſe, and folow me. The watchman alſo told, ſaying: The meſſenger came to them, & returneth not. 19. He ſent alſo the ſecond chariote of horſes: and he came to them, & ſaid: Thus ſayth the King: Is there peace? And Iehu ſayd: What haſt thou to doe with peace? paſſe, & folow me. 20. And the watchman told, ſaying: He is come as far as they, & returneth not: and it is the pace as it were the pace of Iehu the ſonne of Namſi, for he goeth amayne. 21. And Ioram ſayd: Make readie the chariote. And they made readie his chariote, and Ioram the King of Iſrael went forth, and Ochozias the King of Iuda, each in their chariots, and they went forth to meet Iehu, and found him in the field of Naboth the Iezrahelite. 22. And when Ioram had ſeen Iehu, he ſayd: Is there peace Iehu? But he anſwered: What peace? The fornications of Iezabel thy mother, and her manie ſorceries are in their vigour. 23. And Ioram turned his hand, and flying ſayd to Ochozias: Treaſon Ochozias. 24. Moreouer Iehu bent his bow with his hand, and ſtrucke Ioram between the ſhoulders: and the arrow went out through his hart, & immediately he fel in his chariote. 25. And Iehu ſayd to captaine Badacer: Take him, throw him forth in the field of Naboth the Iezrahelite: for I remember when I and thou ſitting in a chariote did folow Achab this mans father, that our Lord lifted vp this burden vpon him, ſaying: 26. If not for the bloud of Naboth, and (a) for the bloud of his children, which I ſaw yeſterday, ſayth our Lord, I requite thee not in this field ſayth our Lord. Now therfore take him, & throw him into the field according to the word of our Lord. 27. But Ochozias the King of Iuda ſeeing this, fled by the way of the houſe of the garden. & Iehu purſued him, and ſaid: This man alſo ſtrike ye in his chariote. And they ſtrucke him in the going vp of Gauer, which is beſide Ieblaam: who fled into Mageddo, and died there. 28. And his ſeruants layd him vpon his chariote, and caried him into Ieruſalem: and they buried him there in his ſepulchre with his fathers in the Citie of Dauid. 29. In the eleuenth yeare of Ioram the ſonne of Achab, reigned Ochozias ouer Iuda, 30. and Iehu came into Iezrahel. Moreouer Iezabel hearing of his entrance, paynted her face with ſtibicke ſtone, and decked her head, & beheld through the window 31. Iehu comming at the gate, and ſayd: Can there be peace to Zambri, that killed his maſter? 31. And Iehu lifted vp his face to the window, and ſayd: What is ſhe? And

(a) When Naboth was falſly accuſed & vniuſtly ſtoned to death, as if he had blaſphemed God, and curſed the King, for his pretended crimes, his ſonnes were alſo ſlaine, and his lands and goods confiſcate: which appeareth by the Kings preſent going to poſſeſſe the vineyard. 3. *Reg.* 21.

two

two or three eunuchs bowed themselues to him. 33. But he sayd to them: Cast her downe headlong, and they threw her downe and the wal was sprinkled with the bloud, and the hoofes of the horses trode her. 34. And when he was entred in to eate and to drinke, he sayd: Goe, and see that cursed women, and burie her: because she is a Kings daughter. 35. And when they went to burie her, they found nothing but the skul, and the feet, and the extreme parts of the hands. 36. And returning they told him. And Iehu sayd: It is the word of our Lord, which he spake by his seruant Elias the Thesbite, saying: In the field of Iezrahel shal the dogs eate the flesh of Iezabel, 37. and the flesh of Iezabel shal be as dung vpon the face of the earth in the field of Iezrahel, so that they which passe by shal say: Is this that same Iazebel?

CHAP. X.

The Samaritans fearing the force of Iehu, choose no other King, but offer him their seruice: 6. and by his commandment kil the late Kings seuentie sonnes. 12. Fourtie two brothers of Ochazias late King of Iuda are slaine. 15. Iehu making league with Ionadab, vtterly destroyeth Achabs house. 18. By a stratagem killeth al the worshippers of Baal, 26. burneth his statua, & turneth his temple into a iakes: 28. but maintaineth Ieroboams golden calues. 31. The Assyrians afflict Israel. 34. Iehu dieth, and his sonne Ioachaz reigneth.

AND Achab had seuentie sonnes in Samaria: Iehu therfore wrote letters, and sent into Samaria to the chiefe of the citie, and to the ancients, & to them that brought vp Achabs children, saying: 2. As soone as you shal receiue these letters, ye that haue your masters sõnes, & chariots, & horses, & fenced cities, & armour, 3. choose the better, & him that shal please you of your masters sõnes, & set him vpon his fathers throne, & fight for the house of your Lord. 4. They were sore afrayd, and said: Behold two Kings could not stand before him, & how shal we be able to resist? 5. The ouerseers therfore of the house, and the rulers of the citie, & the ancients, & the tutors sent to Iehu, saying: We are thy seruants, whatsoeuer thou shalt command we wil doe, neither wil we make vs a King: Doe thou whatsoeuer pleaseth thee. 6. And he wrote letters to them againe the second tyme, saying: If you be mine, and obey me, take the heads of your masters sonnes, and come to me this verie houre to morow into Iezrahel. Moreouer the Kings sonnes, seuentie men were brought vp with the chiefe of the citie. 7. And when the letters were come to them, they tooke the Kings sonnes, and slew seuentie men, and put their heads in baskets, and sent them to him into Iezrahel. 8. And a messenger

came,

came, and told him, saying: They haue brought the heads of the Kings sonnes. Who answered: Lay them in two heaps by the entrance of the gate vntil morning. 9. And when it was light he went forth, and standing sayd to al the people: You are iust: If I haue conspired against my maister, and haue slayne him, who hath strucken al these? 10. See therfore now there hath not fallen of the words of our Lord on the ground, which our Lord spake vpon the house of Achab, and our Lord hath done that which he spake in the hand of his seruant Elias. 11. Iehu therfore smote al that were leaft of the house of Achab in Iezrahel, and al his nobles, and familiars, and Priests, til there remayned no relikes of him. 12. And he arose, and came into Samaria: and when he was come to the cabbin of the shepheards in the way, 13. he found the brethren of Ochozias the King of Iuda, and he sayd to them: What are you? Who answered: We are the brethren of Ochozias, and are come downe to salute the Kings sonnes, & the Queens sonnes. 14. Who said: Take thē aliue. Whom whē they had taken aliue, they killed them in a cesterne beside the cabbin, two and fourtie men, & he leaft not any of them. 15. And when he was gone thence, he found (*a*) Ionadab the sonne of Rechab comming to meete him, and he blessed him. And he sayd to him: Is thy hart right as my hart with thy hart? And Ionabab sayd: It is. If it be so, quoth he, giue me thy hand. Who gaue him his hād. But he lifted him vp to him into the chariot, 16. and sayd to him: Come with me, and see my zele for our Lord. And being set in his chariot, 17. he brought him into Samaria. And he strucke al that were leaft of Achab in Samaria, til there was not one, according to the word of our Lord, which he spake by Elias. 18. Iehu therfore assēbled al the people, & said to thē: Achab worshipped Baal a litle, but (*b*) I wil worship him more. 19. Now therfore cal to me al the Prophets of Baal, and al his seruants, and al his Priests: let there be none but that he come, for I haue a great sacrifice to Baal: He that shal be wanting, shal not liue. Moreouer Iehu did this craftily, that he might destroy the worshippers of Baal. 20. And he sayd: Sanctifie a solemne day to Baal. And he called 21. and sent into al the borders of Israel, and al the seruants of Baal came: there was leaft not one that came not. And they entred into the temple of Baal: and the house of Baal was filled, from one end to the other. 22. And he sayd to them that were ouer the garments: Bring forth garments for al the seruants of Baal. And they brought them forth garments. 23. And Iehu going in, and Ionadab the sonne of Rechab into the temple of Baal, sayd to the worshippers of Baal: Search, and see lest perhaps there be any with you of the seruants of the Lord, but that there be the seruants of Baal onlie. 24. They therfore went in to make victimes and holocausts: but Iehu had prepared him without fourescore men, and sayd to them: Whosoeuer shal escape of these men, whom I wil bring into your hands, his life shal be for the life of him. 25. And it came to passe, when the holocaust was ended, Iehu cōmanded

his

(*a*) This Ionadab instituted a peculiar rule of religious abstinence: which his posterity duly obserued. *Ierem* 35.

(*b*) Iehu sinned in feyning, and causing others to sacrifice to Baal, his zele wanting both discretion and equitie: for *euil must not be done that good may come therof.* Rom. 3.

his ſouldiers and captaynes: Goe in, and ſtrike them, let none eſcape. And the ſouldiers and captaynes ſtruck them in the edge of the ſword, and caſt them forth: and they went into the citie of the temple of Baal, 26, and brought forth the ſtatue out of Baals temple, and burnt it, 27. and brake it in pieces. They deſtroyed alſo the temple of Baal, & made a iakes for it vntil this day. 28. Iehu therfore deſtroyed Baal out of Iſrael: 29. but yet from the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne, he departed not, neither forſooke he the golden calues, that were in Bethel, and Dan. 30. And our Lord ſayd to Iehu: (c) Becauſe thou haſt diligently done that which was right, and that pleaſed in mine eies, and haſt done al things that were in my hart, againſt the houſe of Achab: thy children ſhal ſit vpon the throne of Iſrael to the fourth generation. 31. Moreouer Iehu obſerued not to walke in the law of our Lord the God of Iſrael in al his hart: for he departed not from the ſinnes of Ieroboam, who had made Iſrael to ſinne. 32. In thoſe daies our Lord began to be wearie of Iſrael: and Hazael ſmote them in al the coſts of Iſrael, 33. from Iordan againſt the Eaſt quarter, al the land of Galaad, & Gad, & Ruben, & Manaſſes, from Aroer, which is vpon the Torrent Arnon, and Galaad, and Baſan. 34. But the reſt of the words of Iehu, and al that he did, and his ſtrength, are not theſe things writen in the Book of the words of the dayes of the Kings of Iſrael? 35. And Iehu ſlept with his fathers, and they buried him in Samaria: and Ioachaz his ſonne reigned for him. 36. And the dayes which Iehu reigned ouer Iſrael be eight and twentie yeares, in Samaria.

(c) *Moral good workes* done in ſtate of mortal ſinne not meriting eternal life, are often tewarded temporally. *S. Aug. contra mend. c. 2.*

CHAP. XI.

Athalia killing al the Kings progenie (except Ioas, who is ſaued by his aunt) vſurpeth the Kingdome. 4. But the ſeuenth yeare Ioiada the high Prieſt crowneth Ioas King. 13. cauſeth Athalia to be ſlaine, 17. and maketh couenant between God, the King, and the people.

BVT Athalia the mother of Ochozias ſeeing her ſonne dead, aroſe, and (a) ſlew al the Kings ſeede. 2. But Ioſaba King Iorams daughter, the ſiſter of Ochozias, taking Ioas the ſonne of Ochozias, ſtole him out of the middes of the Kings children, that were ſlaine, and his nurce out of the bed chamber: and hid him from the face of Athalia, that he ſhould not be ſlaine. 3. And he was with her ſixe yeares ſecretly in the houſe of our Lord. Moreouer Athalia reigned ouer the land. 4. And in the ſeuenth yeare (b) Ioiada ſent and taking the centurions and the ſouldiers brought them in to

(a) Ambition cauſe of much crueltie.

(b) Our Sauiour calleth this high Prieſt Zacharias; which ſignifieth *bleſſed of our Lord*, for the iuſtice which he did towards Athalia and Ioas. *S. Hierom. li. 4 in Matth. c. 23.*

him into the temple of our Lord, and made a couenant with them: and adiuring them in the houſe of our Lord, ſhewed them the Kings ſonne: 5. and commanded them, ſaying: This is the thing, which you muſt doe. 6. Let the third part of you goe in on the Sabbath, and keep the watch of the Kings houſe. And let a third part be at the gate Sur: and let a third part be at the gate behind the dwelling of the ſhildebearers: and you ſhal keep the watch of the houſe of Meſſa. 7. But let two parts of you al that goe forth on the Sabbath, keep the watch of the houſe of our Lord about the King. 8. And you ſhal gard him round about, hauing weapons in your hands: and if anie man ſhal enter the precinct of the temple, let him be ſlaine: and you ſhal be with the King comming in and going out. 9. And the centurions did according to al things, that Ioiada the Prieſt had commanded them: and euerie one taking their men, that went in on the Sabbath, with them that went out in the Sabbath, came to Ioiada the Prieſt. 10. Who gaue them the ſpeares, and the weapons of King Dauid, which were in the houſe of our Lord. 11. And they ſtood euerie one hauing their weapons in their hand, on the right ſide of the temple, vnto the leaft ſide of the altar and of the temple, about the King. 12. And he brought forth the Kings ſonne, and put vpon him the diademe, and the couenant: and they made him King, and anoynted him: and cleapping with the hand, ſayd: God ſaue the King. 13. And Athalia heard the voice of people running: and ſhe going into the multitudes into the temple of our Lord, 14. ſaw the King ſtanding vpon the tribunal ſeat according to the manner, and the ſingers, and trumpets neere him, and al the people of the land reioycing, and ſounding the trumpets: and ſhe rent her garments, and cried: A conſpiracie, a conſpiracie. 15. But Ioiada commanded the centurions, that were ouer the armie, and ſayd to them: Lead her forth without the precinct of the temple, and whoſoeuer ſhal folow her, let him be ſtrucken with the ſword. For the Prieſt had ſayd: Let her (c) not be ſlaine in the temple of our Lord. 16. And they layd hands on her: and threw her by the way of the entrance of the horſes, beſide the palace, and ſhe was ſlaine there. 17. Ioiada therfore made a couenant between our Lord, and the King, and between the people, that it ſhould be the people of our Lord, and between the King and the people. 18. And al the people of the land entred into the temple of Baal, and deſtroyed his altars, and his images they brake in pieces ſtoutly: Mathan alſo the Prieſt of Baal they ſlew before the altar. And the Prieſt ſet gards in the houſe of our Lord. 19. And he tooke the centurions, and the legions of Cerethi and Phelethi, and al the people of the land, and they brought the King from the houſe of our Lord: and they came by the way of the gate of the ſhildebearers into the palace, and he ſat vpon the throne of the Kings. 20. And al the people of the land reioyced, and the citie was quiet: but Athalia was ſlaine with the ſword in the Kings houſe. 21. And Ioas was ſeuen yeares old, when he began to reigne.

(c) Great reſpect is to be had of holy places. Wherof cõmeth the priuiledge of Sanctuaries.

CHAP.

CHAP. XII.

Ioas willeth the Prieſts to repaire what needeth in the temple, receiuing al the money offered there. 6. Which they not performing, the high Prieſt prouideth that al is amended, 16. the Prieſts receiuing only the money due to themſelues. 17. Hezael King of Syria taking Geth, and threatning Ieruſalem is pacified with money. 19. Ioas is traitarouſly ſlaine by his ſeruants, and his ſonne Amaſias reigneth.

IN the ſeuenth yeare of Iehu reigned Ioas: and he reigned fourtie yeares in Ieruſalem. The name of his mother was Sebia of Berſabee. 2. And Ioas did right before our Lord al the daies, that Ioiada the Prieſt taught him. 3. But yet the excelſes he tooke not away: for the people immolated and burnt incenſe in the excelſes. 4. And Ioas ſayd to the Prieſts: Al the money of the ſanctified things, which is brought into the temple of our Lord by the paſſengers, which is offered for the (*a*) price of a ſoule, and which of their owne accord, and of their owne free hart they bring into the temple of our Lord: 5. let the Prieſts take it according to their order, and maynteine reparations of the houſe, if they ſhal ſee any thing that needeth reparation. 6. Therfore vntil the three and twentith yeare of King Ioas, the Prieſts did not make reparations of the temple. 7. And King Ioas called Ioiada the high Prieſt and the Prieſts, ſaying to them: Why make you not the reparations of the temple? Take you therfore money no more according to your order, but render it to the reparation of the temple. 8. And the Prieſts were prohibited to take money anie more of the people, and to make the reparations of the temple. 9. And Ioiada the high Prieſt tooke * a treaſurie, and opened a hole in the top, & ſet it by the altar at the right hand of thē that goe into the houſe of our Lord, and the Prieſts that kept the doores did caſt into it al the money, that was brought to the temple of our Lord. 10. And when they ſaw that there was very much money in the treaſurie, the Kings ſcribe, and the high Prieſt went vp, and powred it out, and counted the money, that was found in the houſe of our Lord: 11. and they gaue it according to number and meaſure into their hand, which did ouerſee the maſons of the houſe of our Lord: who beſtowed it on carpenters, and on maſons, ſuch as wrought in the houſe of our Lord, 12. and made reparations: and on them that hewed ſtones, and that they ſhould bye trees, and ſtones, that were hewed, ſo that the reparation of the houſe of our Lord was accompliſhed in al things, which had need of coſt to vphold the houſe. 13. But yet there

(*a*) That is, the ordinarie oblation for ech particular perſon. *Exod.* 30.

* *a cheſt or almes boxe.*

were not made of the ſame money the water pots of the temple of our Lord, and the fleſhhooks, and cenſars, and trumpets, and euerie veſſel of gold and ſiluer, of the money that was brought into the temple of our Lord. 14. For it was giuen them that did the worke, that the temple of our Lord might be repayred: 15. and there was no account made with thoſe men that receiued the money to diſtribute it to the crafts men, but vpon their fidelitie they beſtowed it. 16. But the money for offence, & the money for ſinnes, they brought not into the temple of our Lord, becauſe it was the Prieſts. 17. Then Hazael the King of Syria went vp, & fought agaynſt Geth, and tooke it: and directed his face to goe vp to Ieruſalem. 18. For which cauſe Ioas the King of Iuda tooke al the ſanctified things, which Ioſaphat, and Ioram, and Ochozias his fathers the Kings of Iuda had (*b*) conſecrated, and which himſelf had offered: and al the ſiluer, that could be found in the treaſures of the temple of our Lord, and in the Kings palace: and ſent it to Hazael the King of Syria, and he retyred from Ieruſalem. 19. But the reſt of the words of Ioas, and al that he did, are not theſe things writen in the Booke of the words of the daies of the Kings of Iuda? 20. And his ſeruants aroſe, & conſpired among themſelues, and ſtruck Ioas in the houſe of Mello in the deſcent of Sella. 21. For Ioſachar the ſonne of Semaath, and Iozabad the ſonne of Somer his ſeruants, ſtruck him, and he died: and they buried him with his fathers in (*c*) the citie of Dauid, and Amaſias his ſonne reigned for him.

(*b*) Dedicated to holy vſe.

(*c*) He was buried in the citie but not in the ſepulcher of the Kings. 2. *Paral.* 24. for his impietie in the latter part of his life.

CHAP. XIII.

Ioachaz King of Iſrael is afflicted by the Syrians, 4. and deliuered. 6. Yet deſtroyeth not idolatrie: 8. dieth, and his ſonne Ioas foloweth his euil ſteps. 14. Eliſeus being ſicke willeth the King to ſhoote, 18. and to ſtrike the earth: who ſtriking thriſe, is told that he ſhal thriſe ſtrike the Syrians. 20. Eliſeus dieth, and a dead man is reuiued touching his bones. 22. Ioas recouereth that which the Syrians had taken from Iſrael.

IN the three and twentith yeare of Ioas the ſonne of Ochozias the King of Inda, reigned Ioachaz the ſonne of Iehu ouer Iſrael in Samaria, ſeuenteen yeares. 2. And he did euil before our Lord, and folowed the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne, and declined not from them. 3. And the furie of our Lord was wrath agaynſt Iſrael, and he deliuered them into the hand of Hazael the King of Syria, and into the hand of Benadad the ſonne of Hazael, alwaies. 4. But Ioachaz beſought the face of our Lord, and our Lord heard him: for he ſaw the diſtreſſe of Iſrael, that

them:5. and our Lord gaue a ſauiour to Iſrael,and they were deliuered out of the hand of the King of Syria : and the children of Iſrael dwelt in their tabernacles as yeſterday and the day before.6. But yet they departed not from the ſinnes of Ieroboam who made Iſrael to ſinne , but they walked in them: for the groue alſo remayned in Samaria. 7. And there were leaft to Ioachaz of the people but fiftie horſemen , and ten chariots , and ten thouſand footmen : for the King of Syria had ſlaine them , and had brought them as duſt by threſhing in the barne floore. 8.But the reſt of the words of Ioachaz,& al that he did,& his ſtrength, are not theſe things writen in the Booke of the words of the daies of the Kings of Iſrael ? 9. And Ioachaz ſlept with his fathers , and they buried him in Samaria : and Ioas his ſonne reigned for him. 10. In the ſeuen and thirtith yeare of Ioas the King of Iuda , reigned Ioas the ſonne of Ioachaz ouer Iſrael in Samaria ſixteen yeares , 11. and he did that which is euil in the ſight of our Lord , he declined not from al the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne , but he walked in them. 12. But the reſt of the words of Ioas, and al that he did , and his ſtrength , how he fought againſt Amaſias the King of Iuda , are not theſe things writen in the Booke of the words of the dayes of the Kings of Iſrael ? 13. And Ioas ſlept with his fathers : but Ieroboam ſate vpon his throne. Moreouer Ioas was buried in Samaria with the Kings of Iſrael. 14. And Eliſeus was ſicke of an infirmitie, wherof alſo he died : and Ioas the King of Iſrael went downe to him, and wept before him, and ſayd:My father, my father,the chariot of Iſrael and the garder therof. 15.And Eliſeus ſayd to him:fetch a bow and arrowes.And when he had brought him a bow and arrowes,16.he ſayd to the King of Iſrael : Put thy hand vpon the bow. And when he had put his hand, Eliſeus put his hands ouer the Kings hands,17. and ſayd: Open the eaſt window.And when he had opened it,Eliſeus ſayd : Shoot an arrow.And he ſhot. And Eliſeus ſayd:The arrow of the ſaluation of our Lord,and the arrow of ſaluation againſt Syria:and thou ſhalt ſtrike Syria in Aphec, til thou conſume it. 18. And he ſayd:Take vp the arrowes. Who when he had taken them againe,he ſayd to him : Strike the earth with a iauelin. And when he had ſtrucken three times , and ſtood ſtil,19.the man of God was angrie with him, & ſayd : (a) If thou hadſt ſtrucken fiue or ſix or ſeuen times,thou hadſt ſtrucken Syria euen to deſtruction : but now three times ſhalt thou ſtrike it. 20. Eliſeus therfore died, and they buried him. And the rouers of Moab came into the land the ſame yeare.21.And certaine perſõs burying a man,ſaw the rouers,& threw the bodie in the ſepulchre of Eliſeus.Which whẽ it had touched the bones of Eliſeus the man reuiued & ſtood vpon his feet. 22.Hazael therfore the King of Syria afflicted Iſrael al the daies of Ioachaz:23.and our Lord had mercie on them , and returned to them for his couenant, which he had with Abraham , and Iſaac , and Iacob : and he would not deſtroy them , nor vtterly caſt them away, vntil this preſent time.

(a) It was reuealed to the Prophet that ſo often as the King ſhould ſtrike the earth,ſo often he ſhould haue victories againſt the Syrians, but not how often he would ſtrike on the earth.

24. And Hazael the King of Syria died, and Benadad his ſonne reigned for him. 25. Moreouer Ioas the ſonne of Ioachaz, tooke the cities out of the hand of Benadad the ſonne of Hazael, which he had taken out of the hand of Ioachaz his father by the right of warre, three times did Ioas ſtrike him, and he deliuered the cities to Iſrael.

CHAP. XIIII.

Amaſias King of Iuda killeth thoſe that had ſlaine his father, 7. and ſtriketh Edom. 8. Prouoking Ioas King of Iſrael to warre, receiueth a contemptible anſwer: 11. prouoking againe is beaten in battle, and Ieruſalem is ranſact. 15. Ioas dieth, and his ſonne Ieroboam foloweth the bad ſteps of the firſt Ieroboam; yet recouereth manie places loſt before. and dying his ſonne Zacharias reigneth.

IN the ſecond yeare of Ioas the ſonne of Ioachaz the King of Iſrael reigned Amaſias the ſonne of Ioas the King of Iuda. 2. Fiue and twentie yeares old was he when he began to reigne: and nine & twentie yeares he reigned in Ieruſalem, the name of his mother was Ioadan of Ieruſalem. 3. And he did right before our Lord, but yet not as Dauid his father. He did according to al things, which Ioas his father did: 4. but this onlie that he tooke not away the excelſes: for yet the people immolated, and burnt incenſe in the excelſes. 5. And when he obtayned the Kingdom, he ſmote his ſeruants, which had ſlaine the King his father: 6. but their children that killed him, he did not put to death, according to that which is written in the booke of the law of Moyſes, as our Lord commanded, ſaying: The fathers ſhal not die for the children, neither ſhal the children die for the fathers: but euerie one ſhal die in his owne ſinne. 7. He ſmote Edom in the Vail of Salt pits ten thouſand, and tooke the rocke in battel, & called the name therof, Iectehel, vntil this preſent day. 8. Then Amaſias ſent meſſengers to Ioas the ſonne of Ioachas, the ſonne of Iehu the King of Iſrael, ſaying: Come (a) let vs ſee one an other. 9. And Ioas the King of Iſrael ſent agayne to Amaſias the King of Iuda ſaying: A thiſtle of Libanus ſent to a cedar tree, which is in Libanus, ſaying: Giue thy daughter to my ſonne to wife. And the beaſts of the foreſt, that are in Libanus, paſſed & trode the thiſtle. 10. Thou ſtriking haſt preuayled ouer Edom, and thy hart hath puffed thee vp: be content with the glorie, and ſit in thy houſe: Why prouokeſt thou euil, that thou mayſt fal & Iuda with thee? 11. And Amaſias agreed not. And Ioas the King of Iſrael went vp, and they ſaw

Deu. 21.

(a) Amongſt Kings being at variance, *Seing one an other* importeth as much as to fight a battle.

ech other, he & Amaſias the King of Iuda in Bethſames a towne of Iuda. 12. And Iuda was ſtruckē before Iſrael, & euerie mā fled into their tabernacles. 13. But Ioas the King of Iſrael did take Amaſias the King of Iuda the ſonne of Ioas, the ſonne of Ochozias, in Bethſames, & brought him into Ieruſalem: and he brake downe the wal of Ieruſalem, from the gate of Ephraim vnto the gate of the corner, foure hundred cubits. 14. And he tooke al the gold, and ſiluer, and al the veſſels, that were found in the houſe of our Lord, and in the Kings treaſures, and hoſtages, and returned into Samaria. 15. But the reſt of the words of Ioas which he did, and his ſtrength, wherwith he fought againſt Amaſias the King of Iuda, are not theſe things writen in the Book of the words of the daies of the Kings of Iſrael? 16. And Ioas ſlept with his fathers, and was buried in Samaria with the Kings of Iſrael: and Ieroboam his ſonne reigned for him. 17. And Amaſias the ſonne of Ioas the King of Iuda liued, after that Ioas the ſonne of Ioachaz the King of Iſrael was dead, fifeteen yeares. 18. But the reſt of the words of Amaſias, are not theſe things writen in the Book of the words of the daies of the Kings of Iuda? 19. And there was a conſpiracie made againſt him in Ieruſalem: but he fled into Lachis. And they ſent after him into Lachis, and killed him there. 20. And they caried him away vpon horſes, and he was buried in Ieruſalem with his fathers in the Citie of Dauid. 21. And al the people of Iuda tooke Azarias ſixteen yeares old, and made him King for his father Amaſias. 22. He built Ælath, and reſtored it to Iuda, after that the King ſlept with his fathers. 23. In the fifteenth yeare of Amaſias the ſonne of Ioas the King of Iuda, reigned Ieroboam the ſonne of Ioas the King of Iſrael in Samaria, one and fourtie yeares: 24. and he did that which is euil before our Lord. He departed not from al the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne. 25. He reſtored the borders of Iſrael from the entrance of Emath, vnto the Sea of the wilderneſſe, according to the word of our Lord the God of Iſrael, which he ſpake by his ſeruant Ionas the ſonne of Amathi, the Prophet, who was of Geth, which is in Opher. 26. For our Lord ſaw the affliction of Iſrael exceeding bitter, & that they were conſumed vnto the impriſoned & meaneſt perſons, and that there was none to helpe Iſrael. 27. Neither did our Lord determine that he would deſtroy the name of Iſrael from vnder heauen, but he ſaued them in the hand of Ieroboam the ſonne of Ioas. 28. But the reſt of the words of Ieroboam, and al that he did, and his ſtrength, wherwith he fought, and how he reſtored Damaſcus, and Emath to Iuda in Iſrael, are not theſe things writen in the Booke of the words of the daies of the Kings of Iſrael? 29. And Ieroboam ſlept with his fathers the Kings of Iſrael, and Zacharias his ſonne reigned for him.

CHAP.

CHAP. XV.

Azarias beginneth wel, 4. afterward (for offering incense on the altar, 2. Paralip. 26.) is stricken with leprosie, cast out of the temple, and from conuersation with the people, his sonne Ioathan ruling the Kingdome. 8. Sellum killeth Zacharias King of Israel and reigneth in his place. 14. After one month Manahem killeth Sellum and reigneth also wickedly. 19. Maketh league with the Syrians, 22. dieth, and his sonne Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assirians spoyle the countrie, and carie away manie captiues. 30. Osee killeth Phacee and reigneth. 32. In the meane time Ioathan reigning in Iuda is infested with enemies, 38. dieth, and his sonne Achaz reigneth.

IN the seuen and twentith yeare of Ieroboam the King of Israel reigned (*a*) Azarias the sonne of Amasias the King of Iuda. 2. He was sixteen yeares old, when he began to reigne, and two and fiftie yeares he reigned in Ierusalem: the name of his mother was Iechelia of Ierusalem. 3. And he did that which was liked before our Lord, according to al things that his father Amasias did. 4. But the excelses he destroyed not: as yet the people sacrificed, & burnt incense in the excelses. 5. And our Lord struck the King, and he was (*b*) a leper vntil the day of his death, & he dwelt in a free house a-part: but Ioathã the Kings sonne gouerned the palace, and iudged the people of the land. 6. But the rest of the words of Azarias, and al that he did, are not these things writen in the Book of the words of the daies of the Kings of Iuda? 7. And Azarias slept with his fathers: and they buried him with his ancestours (*c*) in the citie of Dauid, & Ioathan his sonne reigned for him. 8. In the eight and thirtith yeare of Azarias the King of Iuda, reigned Zacharias the sonne of Ieroboam ouer Israel in Samaria sixe months: 9. and he did that which is euil before our Lord, as his fathers had done: he departed not from the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne. 10. And Sellum the sonne of Iabes conspired against him: and smote him openly, killed him, and reigned for him. 11. But the rest of the words of Zacharias, are not these writen in the Book of the words of the dayes of the Kings of Israel? 12. This is the word of our Lord, which he spake to Iehu, saying: Thy children shal sit vnto the fourth generation vpon the throne of Israel. And so it came to passe. 13. Sellum the sonne of Iabes reigned the nine and thirtith yeare of Azarias the King of Iuda: and reigned one month in Samaria. 14. And Manahem the sonne of Gadi went vp from Thersa: and he came into Samaria,

(*a*) Otherwise called Ozias. 2. *Paral.* 26. *Mat.* 1.

(*b*) This punishment was inflicted vpon him for his presumption to offer incense on the altar, 2. *Paral* 26.

(*c*) He was buried honorably *in the citie of Dauid*, that is, neere to the wals, but in the field, because he was a leper euen to his death 2. *Paral.* 26.

and ſmote Sellum the ſonne of Iabes in Samaria, and ſlew him, and reigned for him. 15. But the reſt of the words of Sellum, and his conſpiracie, wherwith he wrought treaſon, are not theſe things written in the Book of the words of the dayes of the Kings of Iſrael? 16. Then Manahem ſtrucke Thapſa and al that were in it and the borders therof from Therſa, for they would not open vnto him: and he ſlew al women therof that were withchild, and ripped them. 17. In the nine and thirtith yeare of Azarias the King of Iuda, reigned Manahem the ſonne of Gadi ouer Iſrael ten yeares in Samaria. 18. And he did that which was euil before our Lord: he departed not from the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne al his dayes. 19. Phul alſo the King of the Aſſyrians came into the land, and Manahem gaue to Phul a thouſand talents of ſiluer, that he ſhould ayde him, and eſtablish his Kingdome. 20. And Manahem put a taxe of ſiluer vpon Iſrael, on them that were mightie and riche to giue the King of the Aſſyrians, fiftie ſicles of ſiluer euerie man: and the King of the Aſſyrians returned, and taried not in the land. 21. But the reſt of the words of Manahem, and al that he did, are not theſe things writen in the Book of the words of the daies of the Kings of Iſrael? 22. And Manahem ſlept with his fathers: and Phaceia his ſonne reigned for him. 23. In the fiftith yeare of Azarias the King of Iuda reigned Phaceia the ſonne of Manahem ouer Iſrael in Samaria two yeares: 24. and he did that which was euil before our Lord: he departed not from the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne. 25. And Phacee the ſonne of Romelia, his captaine conſpired againſt him, and ſtrucke him in Samaria, in the towre of the Kings houſe beſide Argob and beſide Arie, and with him fiftie men of the children of the Galaadites, and he ſlew him, and reigned for him. 26. But the reſt of the words of Phaceia and al that he did, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael. 27. In the two and fiftith yeare of Azarias the King of Iuda reigned Phacee the ſonne of Romelia ouer Iſrael in Samaria twentie yeares. 28. And he did that which was euil before our Lord: he departed not from the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne. 29. In the daies of Phacee the King of Iſrael came Theglathphalaſar the King of Aſſur, and (d) tooke Aion, and Abel, the houſe of Maachat & Ianoe, and Cedes, and Aſor, and Galaad, and Galilee, and al the land of Nepthali: and tranſported them vnto the Aſſyrians. 30. And Oſee the ſonne of Ela conſpited, and lay in wayte againſt Phacee the ſonne of Romelia, and ſtrucke him, and ſlew him: and he reigned for him the twentith yeare of Ioatham the ſonne of (e) Ozias. 31. But the reſt of the words of Phacee, and al that he did, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael? 32. In the ſecond yeare of Phacee the ſonne of Romelia the King of Iſrael, reigned Ioatham the ſonne of Ozias the King of Iuda. 33. Fiue and twentie yeares

(d) Some men of Rubē, Gad, Manaſſes, and Nepthali, were caried captiues into Aſſyria.

(e) Otherwiſe called Azarias, v. 1.

old was he when he began to reigne, and sixtene yeares he reigned in Ierusalem: the name of his mother was Ierusa, the daughter of Sadoc. 34. And he did that which was liked before our Lord: according to al things, which Ozias his father had done, did he worke. 35. Howbeit the excelses to tooke not away: as yet the people immolated, and burnt incense in the excelses: he built the higheſt gate of the house of our Lord. 36. But the reſt of the words of Ioatham, and al that he did, are not theſe things writen in the Book of the words of the daies of the Kings of Iuda? 37. In thoſe dayes our Lord began to send into Iuda Rasin the King of Syria, and Phacee the sonne of Romelia. 39. And Ioatham slept with his fathers, and was buried with them in the citie of Dauid his father, and Achaz his sonne reigned for him.

CHAP. XVI.

Achaz King of Iuda beſides other idolatrie, ſacrificeth his owne ſonne to idoles. 5. The Kings of Iſrael and Syria beſiegeing Ieruſalem, the Aſſyrians are hyred to relieue it. 10. Achaz cauſeth Vrias to make an altar like to one in Damaſcus, 14. in place of Gods altar: 17. remoueth diuers other things perteyning to diuine ſeruice, 19. dieth, and his ſonne Ezechias reigneth.

IN the seuentinth yeare of Phacee the sonne of Romelia reigned Achaz the sonne of Ioatham King of Iuda. 2. Twentie yeares old was Achaz when he began to reigne, and he reigned sixteen yeares in Ierusalem: he did not that which was pleasing in the sight of our Lord his God, as Dauid his father. 3. But he walked in the way of the Kings of Israel: moreouer also he consecrated his sonne, making him passe through fire according to the idols of the Gentils: which our Lord destroyed before the children of Israel. 4. He immolated also victimes, and burnt incense in the excelses, and on the hils, and vnder euery tree ful of green leaues. 5. Then went vp Rasin the King of Syria, & Phacee the sonne of Romelia the King of Israel into Ierusalem to fight: and when they besieged Achaz, they were not able to ouercome him. 6. At that time Rasin the King of Syria restored Aila to Syria, and threw out the Iewes out of Aila: and the Idumeians came into Aila, and dwelt there vnto this day. 7. And Achaz sent messengers to Theglathphalasar the King of the Assyrians, saying: I am thy seruant, and thy sonne: come vp, and saue me out of the hand of the King of Syria, and from the hand of the King of Israel, which are risen together against me. 8. And when he had gathered together the siluer and gold, that could be found in the house of our Lord, & in the Kings treasures, he sent guifts to the King of the Assyrians. 9. Who also agreed to his wil: for the King of the

Assyrians

Assyrians went vp into Damascus, and wasted it: and he transferred the inhabitants therof to Cyrene, but Rasin he slew. 10. And King Achaz went forth to meet Theglathphalasar the King of the Assyrians into Damascus, and when he had seen the altar of Damascus, King Achaz sent to Vrias the Priest a paterne of it, and a similitude according to al the work therof. 11. And Vrias the Priest built an altar, according to al things, which King Achaz had commanded, from Damascus. so did the Priest Vrias, whilest King Achaz came from Damascus. 12. And when the King was come from Damascus, he saw the altar and worthipped it: and went vp and immolated holocausts, and his sacrifice, 13. & offered libaments, & powred the bloud of the pacifikes, which he had offered vpon the altar. 14. Moreouer the altar of brasse that was before our Lord, he remoued from the face of the temple, and from the place of the altar, and from the place of the temple of our Lord: and he set it at the side of the altar toward the North. 15. King Achaz also commanded Vrias the Priest, saying: Vpon the greater altar offer the morning holocaust, and the euening sacrifice, and the Kings holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libaments: and al the bloud of the holocaust, and al the bloud of the victime thou shalt powre out vpon it: but the altar of brasse shal be prepared readie at my pleasure. 16. Vrias therfore the Priest did according to al things, which King Achaz had commanded him. 17. And King Achaz tooke the engrauen feete, and the lauatorie that was vpon them: and he tooke downe the * sea from the oxen of brasse, that held it vp, and put it vpon the pauement paued with stone. 18. The * Musach also of the Sabbath, which he had built in the temple: and the entrie of the King outward he turned into the temple of our Lord, because of the King of the Assyrians. 19. But the rest of the words of Achaz, which he did, are not these writen in the Book of the words of the dayes of the Kings of Iuda? 20. And Achaz slept with his fathers, and was buried with them in the citie of Dauid, and Ezechias his sonne reigned for him.

* the great vessel.
* the place where the King offered.

CHAP. XVII.

Salmanazar King of the Assyrians maketh Osee King of Israel tributarie, and perceiuing his endeauour to be deliuered therof, imprisoneth him; after three yeares siege taketh Samaria, and carieth the people captiue into Assiria. 7. All which God permitteth for diuers great sinnes here recited. 25. The new inhabitants of the countrie not knowing God, are deuoured by lions. Wherupon a true Priest is sent to instruct them: 29. but they leauing the rites of true religion doe mixe the same with idolatrie.

IN the twelfth yeare of Achaz King of Iuda, reigned Osee the sonne of Ela in Samaria ouer Israel nine yeares. 2. And he did euil before our Lord: but not as the Kings of Israel, that had been before him. 3. Against him came vp Salmanasar King of the Assyrians, and Osee was made seruant to him, and payd him tributes. 4. And when the King of the Assyrians had found, that Osee endeauoring to rebel had sent messengers to Sua the King of Ægypt, that he might not pay ttibutes to the King of the Assyrians, as euery yeare he was accustomed, he besieged him, and cast him bound into prison. 5. And he ranged through al the land: and going vp to Samaria, he besieged it three yeares. 6. And in the ninth yeare of Osee, the King of Assyrians tooke Samaria, and transferred Israel vnto the Assyrians: and he put them in Hala, & in Habor beside the riuer of Gozan, in the cities of the Medes. 7. For it came to passe, when the children of Israel had sinned to our Lord their God, which brought them out of the land of Ægypt, & out of the hād of Pharao the King of Ægypt, they worshipped strange Gods. 8. And they walked according to the rite of the Gentiles, which our Lord had consumed in the sight of the children of Israel, & of the Kings of Israel: because they had done in like manner. 9. And the children of Israel offended our Lord their God with words not right: & built thē excelses in al their cities from the Towre of watchmē vnto the fensed citie. 10. And they made thē statues & groues on euerie high hil, & vnder euerie thicke wooddie tree: 11. & burnt there incense vpon the altars after the māner of the Gētiles, which our Lord remoued frō their face: & they did wicked things, prouoking our Lord. 12. And they worshipped the filths, wherof our Lord commanded them that they should not doe this thing. 13. And our Lord testified in Israel and in Iuda by the hand of al the Prophets & Seers, saying: Returne from your most wicked wayes, and keep my precepts and ceremonies, according to al the law which I commanded your fathers: and as I haue sent to you in the hand of my seruants the Prophets. 14. Who heard not, but hardned

their

their neck according to the necke of their fathers, who would not obey our Lord their God. 15. And they caſt away his ordinances, and the couenant that he made with their fathers, and the teſtifications, wherwith he conteſted them: and they folowed vanities, and did vaynly: and they folowed the Gentils, that were round about them, concerning which our Lord had commanded them, that they ſhould not doe as they did. 16. And they forſooke al the precepts of our Lord their God: and made to themſelues two molten calues, and groues, and adored al the hoſte of heauen: and they ſerued Baal, 17. and conſecrated their ſonnes, and their daughters through fyre: and they gaue themſelues to deuinations, and ſoothſayings: and they deliuered vp themſelues to doe euil before our Lord, (a) that they might prouoke him. 18. And our Lord was wrath with Iſrael vehemently, and tooke them away from his ſight, and there remayned but the tribe of Iuda onlie. 19. But neither Iuda it ſelf kept the commandements of our Lord their God: but walked in the errours of Iſrael, which it had wrought. 20. And our Lord reiected al the ſeed of Iſrael, and afflicted them, and deliuered them into the hand of the ſpoylers, til he threw them away from his face: 21. euen now from that time, when Iſrael was rent from the houſe of Dauid, and made Ieroboam the ſonne of Nabat their King: for Ieroboam ſeparated Iſrael from our Lord, and made them ſinne a great ſinne. 22. And the children of Iſrael walked in al the ſinnes of Ieroboam, which he had done: and they departed not from them, 23. vntil our Lord tooke away Iſrael from his face, as he had ſpoken in the hand of al his ſeruants the Prophets: and Iſrael was tranſported out of their land vnto the Aſſyrians, vntil this day. 24. And the King of the Aſſyrians brought from Babylon, and from Cutha, and from Auah, and from Emath, and from Sepharuaim: and placed them in the cities of Samaria for the children of Iſrael: who poſſeſſed Samaria, and dwelt in the cities therof. 25. And when they began to dwel there, they feared not our Lord: and our Lord ſent lions vpon them, which killed them. 26. And it was told the King of the Aſſyrians, and ſayd: The nations, which thou haſt transferred, and made to dwel in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath ſent lions vpon them: and behold they kil them, for that they know not the rite of the God of the land. 27. And the King of the Aſſyrians commanded, ſaying: Bring thither one of the Prieſts, which you brought thence captiue, and let him goe, and dwel with them: and let him teach them the ordinances of the God of the land. 28. Therfore when one of thoſe Prieſts, which were led captiue from Samaria, was come, he dwelt in Bethel, and taught them how they ſhould worship our Lord. 29. And euerie Nation framed their owne God, and put them in the high temples, which the Samaritanes had made, Nation and Nation in their cities, where they dwelt. 30. For the men of Babylon made Soccothbenoth: and the Cutheites made Nergel: and the men

a) That is, conſequently they did prouoke him, *ai.* 3. *Reg.* 14. v. 9.

of Emath made Asima. 31. Moreouer the Heueites made Nebahaz and Tharthac. And they that were of Sepharuaim burnt their children in fyre, to Adramelech, and Anamelech the Gods of Sepharuaim, 32. and neuetheles they (b) worshipped our Lord. And they made to themselues of the vilest persons Priests of the excelses, and they placed them in the high temples. 33. And when they worshipped our Lord, they serued also their owne Gods according to the custome of the Nations out of the which they were transported to Samaria: 34. vntil this present day they folow the old manner: they feare not our Lord, neither keep they his ceremonies, and iudgements, and law, and the commandment, which our Lord commanded the children of Iacob, whom he surnamed Israel: 35. and he had made a couenant with them, and had commanded them, saying: Feare not strange Gods, and adore them not, neither worship them, and immolate not to them. 36. But the Lord your God, which brought you out of the Land of Ægypt in great strength, and a stretched out arme, him feare ye, and him adore, and to him doe ye immolate. 37. The ceremonies also, and iudgements, and law, and the commandment, that he wrote you, keep ye, that you may doe them alwaies: and feare not strange Gods. 38. And the couenant, that he made with you, forget not: neither doe ye worship strange Gods, 39. but feare our Lord your God, and he wil deliuer you out of the hand of al your enemies. 40. But they heard not, but did according to their old custome. These Nations therfore were fearing our Lord, but neuertheless seruing their idols also: for both their children and nephewes, as their fathers did, so doe they vntil this present day.

(b) Not truly worshipped but made shew to worshippe. For true worship of God admitteth not worship of any false God. v. 34.

CHAP. XVIII.

Ezechias destroyeth al places of idolatrie in Iuda, breaking also the brasen serpent, made by Moyses, because the people offered incense to it. 9. The captiuitie of the ten tribes is repeated. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They neuertheles send forces against Ierusalem, reproch the King, blaspheme God, and terrifie the people.

The second part. Actes of other Kings til the captiuitie of Iuda.

IN the third yeare of Osee the sonne of Ela King of Israel, reigned Ezechias the sonne of Achaz King of Iuda. 2. Fiue and twentie yeares old was he when he began to reigne: and he reigned nine and twentie yeares in Ierusalem: the name of his mother was Abi the daughter of Zacharias. 3. And he did that which was good before our Lord, according to al things which Dauid his father had done. 4. He destroyed the excelses, and brake the statues in pieces, and cut downe the groues, and brake the brasen serpent, which

Moyſes had made: for vntil that time the children of Iſrael (a) burnt incenſe to it: and he called the name therof * Nohestan. 5. He truſted in our Lord the God of Iſrael: therfore after him there was not the like to him in al the Kings of Iuda, yea neither among them that were before him: 6. and he cleaued to our Lord, and departed not from his ſteps, and he did his commandments, which our Lord commanded Moyſes. 7. Wherfore our Lord alſo was with him, and in al things, to the which he proceeded, he behaued himſelfe wiſely. He rebelled alſo agaynſt the King of the Aſſyrians, and ſerued him not. 8. He ſtruck the Philiſthians as farre as Gaza, and al the borders, from the Towre of watchmen vnto the fenſed citie. 9. In the fourth yeare of King Ezechias, which was the ſeuenth yeare of Oſee the ſonne of Ela the King of Iſrael, came vp Salmanaſar the King of the Aſſyrians into Samaria, and aſſaulted it, 10. and tooke it. For after three yeares, in the ſixt yeare of Ezechias, that is, the ninth yeare of Oſee the King of Iſrael, Samaria was taken: 11. and the King of the Aſſyrians tranſported Iſrael vnto the Aſſyrians, and placed them in Hala, and in Habor, riuers of Gozan in the cities of the Medes: 12. becauſe they heard not the voice of our Lord their God, but tranſgreſſed his couenant: al things, that Moyſes the ſeruant of our Lord commanded, they heard not, neither did they it. 13. In the fourteenth yeare of King Ezechias, came vp Sennacherib the King of Aſſyrians to al the fenſed cities of Iuda: and tooke them. 14. Then ſent Ezechias the King of Iuda meſſengers to the King of the Aſſyrians into Lachis, ſaying: I haue ſinned, retyre from me: and al that thou ſhalt put vpon me, I wil beare. Therfore the King of the Aſſyrians put a taxe vpon Ezechias the King of Iuda, three hundred talents of ſiluer, and thirtie talents of gold. 15. And Ezechias gaue al the ſiluer that was found in the houſe of our Lord, and in the Kings treaſures. 16. At that time Ezechias brake the doores of the temple of our Lord, and the plates of gold, which he had faſtened on them, and gaue them to the King of the Aſſyrians. 17. But the King of the Aſſyrians ſent Tharthan, and Rabſaris, and Rabſaces from Lachis to King Ezechias, with a ſtrong power to Ieruſalem: who when they were come vp they came to Ieruſalem, and ſtood beſide the conduite of the vpper poole, which is in the way of the fullers field. 18. And they called the King: and there went out to them Eliacim the ſonne of Helcias gouernour of the houſe and Sobna the Scribe and Ioahe the ſonne of Aſaph, the * regiſter. 19. And Rabſaces ſayd to them: Speake to Ezechias: Thus ſayth the great King, the King of Aſſyrians: What is this confidence, that thou doeſt ſtay vpon? 20. Perhaps thou haſt taken counſel to prepare thy ſelfe to battle. Wherin haſt thou confidence, that thou dareſt to rebel? 21. Doſt thou hope in Ægypt, a ſtaffe of reed & brokē, vpō which if a man leane, broken into ſplinters it wil enter into his hand, & pearce it: ſo is Pharao the King of Ægypt, to al that haue cōfidence in him. 22. But if you wil ſay to me: We haue confidence in our Lord God: is not this

* a peece of braſſe.

* or recorder.

(a) This image of a ſerpent not only when it wrought miraculous health, but alſo long after was worthily reſerued in memorie of the benefite: but when the people offered ſacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it. And to ſhew that there was no deitie in it, called it *Nohestan*, that is a peece of braſſe. And ſo in the Catholike Church when any holy Relike or Image is abuſed, it is taken away, or the errour otherwiſe corrected. *See S. Aug. l. 10. c. 8. ciuit. Ser. 14. de verb. Apoſt. & 101. de temp.*

this he, whoſe excelſes and altars Ezechias hath taken away: & he commanded Iuda and Ieruſalem: Before this altar ſhal you adore in Ieruſalem? 23. Now therfore paſſe to my Lord the King of the Aſſyrians, & I wil giue you two thouſand horſes, and ſee whether you be able to haue riders for them. 24. And how can you reſiſt before one Prince of the leaſt ſeruants of my Lord? Haſt thou confidence in Ægypt for the chariots and horſemen? 25. Why am I come vp without the wil of the Lord to deſtroye it? The Lord ſayd to me: Goe vp to this land, (*b*) and deſtroy it. 26. And Eliacim the ſonne of Helcias, and Sobna, and Ioahe ſayd to Rabſaces: We pray thee that thou ſpeake to vs thy ſeruants in Siryake: for we vnderſtand this tongue: and ſpeake not to vs in the Iewes language, the people hearing it, which is vpon the wal. 27. And Rabſaces anſwered them, ſaying: What did my Lord ſend me to thee, that I ſhould ſpeake theſe words, & not rather to the men that ſit vpon the wal, that they may eate their owne dung, and drinke their vrine with you? 28. Rabſaces therfore ſtood, and cryed out with a lowd voyce in the Iewes language, & ſayd: Heare ye the words of the great King, the King of the Aſſyrians. 29. Thus ſayth the King: Let not Ezechias ſeduce you: for he ſhal not be able to deliuer you out my hand. 30. Neither let him giue you confidence vpon the Lord, ſaying: Our Lord deliuering wil deliuer vs, and this citie ſhal not be giuen into the hand of the King of the Aſſyrians. 31. Doe not heare Ezechias. For thus ſayth the King of the Aſſyrians: Doe with me that which is profitable for you, and come forth to me: & euery man ſhal eate of his vineyard, & of his figge tree: and you ſhal drinke waters of your owne ceſternes, 32. til I come, & tranſport you into a land, that is like to your land, into a fruitful land, and plentiful of wine, a land of bread and of vineyards, a land of oliuets & of oyle and honie, and you ſhal liue, and ſhal not die. Heare not Ezechias, who deceiueth you, ſaying: Our Lord wil deliuer vs. 33. (*c*) Did the Gods of Nations deliuer their land from the hand the King of Aſſyrians? 34. Where is the God of Emath & Arphad? Where is the God of Sepharuaim, of Ana, and Aua? did they deliuer Samaria out of my hand? 35. What are they among al the Gods of nations, which haue deliuered their countrey out of my hand, that the Lord can deliuer Ieruſalem out of my hand? 36. The people therfore held their peace, and did not anſwer him any thing: for they had receiued the Kings commandement that they ſhould not anſwer him. 37. And Eliacim the ſonne of Helcias, gouernour of the houſe, and Sobna the ſcribe, and Ioahe the ſonne of Aſaph regiſter came to Ezechias, their garments rent, and told him the words of Rabſaces.

(*a*) He falſly addeth of his owne that *he ſhould deſtroy it.* For Iſaias prophecied the contrarie, that the Aſſyrians campe ſhould be deſtroyed. *Iſaie.* 37. and ſo it came to paſſe. *ch.* 19. *v.* 35. 2. *Paral.* 32.

(*c*) Paganes and Heretikes are fooliſh & impudent to cõpare their falſe Gods and phancies with God almighty and Catholike Religion.

CHAP. XIX.

Ezechias in affliction requeſteth the prayers of Iſaias the Prophet. 6. Who aſſureth him of Gods helpe. 8. The King of the Aſſyrians ſtil threatneth and blaſphemeth. 15. Ezechias praieth, 20. and God hearing the prayers of the one, and blaſphemies of the other, 28. promiſeth to protect Ieruſalem. 35. An Angel in one night killeth an hundred fourſcore and fiue thouſand of the Aſſyrians campe, their King returneth to Niniue, is there ſlaine by two of his owne ſonnes, and an other ſonne reigneth in his place.

WHICH things when Ezechias the King had heard he rent his garments, and was couered with ſackcloth, and entred into the houſe of our Lord. 2. And he ſent Eliacim the gouernour of the houſe, and Sobna the ſcribe, & the ancients of the Prieſts couered with ſackcloths, to Iſaias the Prophet the ſonne of Amos. 3. Who ſayd to him: Thus ſaith Ezechias: This day is a day of tribulation, and rebuke, and of blaſphemie: the children are come to the birth, and the woman in trauel hath not ſtrength. 4. If perhaps our Lord thy God wil heare al the words of Rabſaces, whom the King of the Aſſyrians his maſter hath ſent to vpbrayd the liuing God, and reproue with words, which our Lord thy God hath heard: and make thou prayer for the remnants that are found. 5. The ſeruants therfore of King Ezechias came to Iſaie. 6. And Iſaie ſayd to them: Thus ſhal you ſay to your maſter: Thus ſayth our Lord: Feare not for the words, which thou haſt heard, with which the ſeruants of the King of the Aſſyrians haue blaſphemed me. 7. Behold I wil ſend into him a ſpirit, and he ſhal here a meſſage, and ſhal returne into his country, and I wil ouerthrow him with the ſword in his country. 8. Rabſaces therfore returned, and found the King of Aſſyrians expugning Lobna: for he heard that he was departed from Lachis. 9. And when he had heard of Tharaca the King of Æthiopia, ſaying: Behold, he is come forth to fight againſt thee: and went againſt him, he ſent meſſengers to Ezechias, ſaying: 10. Say this to Ezechias the King of Iuda: Let not thy God ſeduce thee, in whom thou haſt confidence: neither ſay thou: Ieruſalem ſhal not be deliuered into the hands of the King of the Aſſyrians. 11. For thou thy ſelf haſt heard what the Kings of the Aſſyrians haue done to al the countries, how they haue ſpoyled them, canſt thou therfore onlie be deliuered? 12. Why, haue the Gods of the Natiõs deliuered al thoſe, whom my fathers haue deſtroyed, to witte, Gozan, and Haran, and Reſeph, and the children of Eden, which were in Thelaſſar? 13. Where is the King of Emath, and

the King of Arphad, and the King of the citie of Sepharuaim, of Ana and Aua? 14. Therfore when Ezechias had receiued the letters of the hand of meſſengers, and had read them, he went vp into the houſe of our Lord, and layd them open (a) before our Lord, 15. and prayd in his ſight, ſaying: Lord God of Iſrael, which ſitteſt vpon the cherubins, thou art the only God of al the Kings of the earth: thou madeſt heauen and earth: 16. Incline thine eare, and heare: open Lord thine eies, and ſee: and heare al the words of Sennacherib, who hath ſent to vpbrayd vnto vs the liuing God. 17. In verie deed Lord, the Kings of the Aſſyrians haue deſtroyed Nations, and the countries of al. 18. And they haue caſt their Gods into fire: for they were not Gods, but the works of mens hands of wood and ſtone, and they deſtroyed them. 19. Now therfore, O Lord our God, ſaue vs from his hand, that al the Kingdomes of the earth may know, that thou art the Lord the onlie God. 20. And Iſaie the ſonne of Amos ſent to Ezechias, ſaying: Thus ſaith our Lord the God of Iſrael: That which thou haſt beſought me concerning Sennacherib the King of the Aſſyrians, I haue heard. 21. This is the word that our Lord hath ſpoken of him: The (b) virgin daughter of Sion hath diſpiſed thee, & ſcorned thee: Behind thy backe hath the daughter of Ieruſalem wagged her head. 22. Whom haſt thou vpbrayded, & whom haſt thou blaſphemed? againſt whom haſt thou exalted thy voice, and lifted vp thine eies in high? againſt the holie one of Iſrael. 23. By the hand of thy ſeruants thou haſt vpbrayded our Lord, and haſt ſayd: In the multitude of my chariots haue I climed the height of mountaynes in the toppe of Libanus, and haue cut downe high cedars therof, and the choſen firre-trees of it. And I haue entred into the borders therof, & the forreſt of the (c) carmel therof 24. haue I cut downe. And I haue drunke ſtrange waters, and haue dried vp with the ſteps of my feet al the waters incloſed. 25. Why, haſt thou not heard what I haue done from the beginning? From ancient daies I haue made that thing, and now I haue brought it to effect: and fenſed cities ſhal be into ruine of litle hilles bickering together. 26. And they that ſit in them, weake of hand, they haue trembled & are confounded, they became as the graſſe of the field, and the green herbe of the rootes of houſes, which withered before it came to ripeneſſe. 27. Thy habitation, and thy going out, and thy comming in, and thy way I haue knowen before, and thy furie againſt me. 28. Thou haſt been madde againſt me, and thy pride hath aſcended into myne eares: I therefore wil put a ring in thy noſtrels, and a bitte in thy lips, and wil bring thee back into the way, by the which thou cameſt. 29. And to thee Ezechias this ſhal be a ſigne: Eate this yeare what thou ſhalt find: and in the ſecond yeare, the things that grow of themſelues: moreouer in the third yeare ſoe ye and reape: plant ye vineyards, and eate the fruit of them. 30. And whatſoeuer ſhal be leaft of the houſe of Iuda, ſhal take root downeward, and beare fruit vpward. 31. For out of Ieruſalem there ſhal remnants goe forth, and that

which

(a) Before the Arke and Propitiatorie, ſeem; the ſpecial place of prayer.

(b) Though manie in the Kingdome of Iuda fel to idolatrie, yet in reſpect of the reſt publikely profeſſing true faith and religion the Church is ſtil called a virgin, and deſpiceth idolaters, blaſphemers, & falſe Gods.

(c) A pleaſant hill in the forreſt.

which is to be ſaued from the mount of Sion: the zeale of the Lord of hoſts ſhal doe this. 32. Wherfore thus ſayth our Lord of the King of the Aſſyrians: He ſhal not enter into this citie, nor ſhoot arrow into it, neither ſhal ſhield occupie it, nor munition compaſſe it. 33. By the way, that he came, he ſhal returne: and into this citie he ſhal not enter, ſayth our Lord. 34. And I wil protect this citie, and wil ſaue it for my ſelf, and for Dauid my ſeruant. 35. It came to paſſe therfore in that night, an Angel of our Lord came, and ſtruck in the campe of the Aſſyrians an hundred eightie fiue thouſand. And when he was riſen early, he ſaw al the bodies of the dead, 36. and Sennacherib the King of the Aſſyrians departing went away, and taried in Niniue. 37. And when he adored in the temple of Neſroch his God, Adramelech and Saraſar his ſonnes ſtruck him with the ſword, and they fled into the land of the Armenians, and Aſarhaddon his ſonne reigned for him.

CHAP. XX.

Ezechias being ſick is told by Iſaias that he ſhal die: but praying to God obtayneth fifteen yeares longer liue, 8. and in confirmation therof receiueth a ſigne in Achaz dial, returning back ten lines. 12. To the Aſſyrians bringing him preſents, he ſheweth al his treaſures. 16. Which Iſaias reproouing Prophecieth the captiuitie of Iuda. 20. Ezechias dieth, and his ſonne Manaſſes reigneth.

IN thoſe dayes Ezechias was ſick euen to death: & Iſaie the ſonne of Amos the Prophet came and ſayd to him: Thus ſayth our Lord God: Take order with thy houſe, for thou ſhalt die, and ſhalt not liue. 2. Who turned his face to the wal, and prayed our Lord, ſaying: 3. I beſeech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is liked before thee. Ezechias therfore wept with great weeping. 4. And before Iſaie was gone out of the middes of the court, the word of our Lord came to him, ſaying: 5. Returne, and tel Ezechias the Prince of my people: Thus ſayth our Lord the God of Dauid thy father: I haue heard thy prayer, and ſeen thy teares: and behold I haue healed thee, the third day thou ſhalt goe vp to the temple of the Lord. 6. And I wil adde to thy daies fifteen yeares: yea & out of the hand of the King of Aſſyrians I wil deliuer thee, and this citie, and I wil protect this citie for my ſake, and for Dauid my ſeruant. 7. And Iſaie ſaid: Fetch me a bunch of figges. Which when they had brought, and had layd it vpon his ſore, he was cured. 8. And Ezechias had ſayd to Iſaie: What ſigne ſhal there be, that our Lord wil heale me, and that I mai

goe vp the third day to the temple of our Lord? 9. To whom Isaie sayd: This shal be the signe from our Lord, that our Lord wil doe the word, which he hath spoken: Wilt thou that the shadow goe forward ten lines, or that it goe backe so many degrees. 10. And Ezechias said: It is an easie matter for the shadow to goe forward ten lines, neither wil I that this be done, but that it returne back ten degrees. 11. Isaie therfore the Prophet inuocated our Lord, & brought backe the shadow by (a) the lines, by the which it was now gone downe in the dial of Achaz, backward ten degrees. 12. In that time Berodach Baladan, the sonne of Baladan, the King of the Babylonians sent letters & guifts to Ezechias: for he had heard that Ezechias had been sicke. 13. And Ezechias reioyced in their comming, and he shewed them the house of aromatical spices, and gold and siluer, and diuerse precious odours, oyntements also, and the house of his vessels, and al that he had in his treasures. There was not any thing which Ezechias shewed them not in his house, and in al his power. 14. And Isaie the Prophet came to King Ezechias, and sayd to him: What sayd these men? or from whence came they to thee? To whom Ezechias said: From a far countrie they came to me out of Babylon. 15. But he answered: What saw they in thy house? Ezechias sayd: They saw al things whatsoeuer are in my house: there is nothing that I haue not shewed them in my treasures. 16. Isaie therfore said to Ezechias, heare the word of our Lord: 17. Behold the daies shal come, and al things shal be taken away, that are in thy house, and that thy fathers haue layd vp vntil this day, into Babylon: there shal not anie thing remayne, sayth our Lord. 18. Yea of the children also that come forth of thee, whom thou shalt beget shal be taken away, and they shal be eunuches in the palace of the King of Babylon. 19. Ezechias said to Isaie: The word of our Lord which thou hast spoken is good: be there peace and truth in my daies. 20. But the rest of the words of Ezechias, and al his strength, and how he made a poole, & a conduite, & brought waters into the citie, are not these things writen in the Book of the words of the daies of the Kings of Iuda? 21. And Ezechias slept with his fathers, and Manasses his sonne reigned for him.

(a) If these ten lines importe so manie houres, then the dial going forwards againe, by like degrees, this day was increased by twētie houres, & so was longer then that in which Iosue procured stay of the sunne the space of one day, to witte of twelue houres, *Iosue.* 10. as S. Dyonise thinketh, *Epist. ad Policarp. See Glossa ord. in Iosue.*

CHAP.

CHAP. XXI.

For the enormious impietie of Manasses, 10. *God threatneth destruction of the Kingdom.* 16. *He spilleth innocent bloud*, 18. *dieth*, *and his sonne Amon reigneth also wickedly*, 23. *is slaine by his seruants*, *and his sonne Iosias reigneth.*

TWelue yeares old was Manasses, when he began to reigne, & he reigned fiue and fiftie yeares in Ierusalem: the name of his mother was Haphsiba. 2. And he did euil in the sight of our Lord, according to the idols of the Nations, which our Lord destroyed from the face of the children of Israel: 3. And he was turned, and built the excelses, which Ezechias his father had destroyed: and he set vp altars to Baal, and made groues, as Achab the King of Israel had done: and he adored al the host of heauen, and worshipped it. 4. And he built altars in the house of our Lord, of the which our Lord said: In Ierusalem I wil put my name. 5. And he built altars to al the host of heauen in the two courts of the temple of our Lord. 6. And he made his sonne passe through fyre: and he vsed southsaying, and obserued diuinations, and made pythons, and multiplied inchanters, to doe euil before our Lord, & to prouoke him. 7. He set also the idol of the groue, which he had made in the temple of our Lord: concerning the which our Lord spake to Dauid, and to Salomon his sonne: In this temple, & in Ierusalem, which I haue chosen out of al the tribes of Israel, I wil put my name for euer. 8. And I wil no more make the foote of Israel to be moued out of the land, which I gaue to their fathers: yet so if in worke they shal keep al things that I haue commanded them, & al the law which my seruant Moyses commanded them. 9. But they heard not: but were seduced by Manasses, to doe euil (*a*) aboue the Nations, which our Lord destroyed before the face of the children of Israel. 10. And our Lord spake in the hand of his seruants the Prophets, saying: 11. Because Manasses the King of Iuda hath done these most wicked abominations, passing al things that the Amorrheites did before him, and hath made Iuda also to sinne in his filths: 12. therfore thus sayth our Lord the God of Israel: Behold I wil bring in euils vpon Ierusalem and Iuda: that whosoeuer shal heare it, both his eares shal tingle. 13. And I wil stretch out vpon Ierusalem the corde of Samaria, and the weight of the house of Achab: and I wil wipe out Ierusalem, as tables are wont to be wiped out, and wyping out I wil turne it, and draw often the pencil vpon the face therof. 14. (*b*) But I wil leaue remnants of mine inheritance, and wil deliuer them into the hands of their enemies: and they shal be vnto waste, and vnto spoile to

(*a*) the Ieuves sinned more grieuously reuolting from the Law of God, and contemning the admonitions of holie Prophets, then the nations that had neither law nor Prophets to instruct them.

(*b*) God stil preserued some in true religion, though they also suffered tribulations with the wicked, for the general sinnes of the King and people. *Psal.* 88. *v.* 35. Yea this King Manasses in captiuitie became vertuous and recouered his Kingdom. 2. *Paralip.* 33.

al their aduerſaries: 15. becauſe they haue done euil before me, and haue continued prouoking me, from the day that their fathers came out of Ægypt, vntil this day. 16. Moreouer Manaſſes ſhed alſo innocent bloud exceeding much, til he filled Ieruſalem euen to the mouth: beſide his ſinnes, wherin he made Iuda to ſinne, to doe euil before our Lord. 17. But the reſt of the wordes of Manaſſes, and al that he did, and his ſinne, which he ſinned, are not theſe things written in the Booke of the wordes of the dayes of the Kings of Iuda? 18. And Manaſſes ſlept with his fathers, and was buried in the garden of his houſe, in the garden of Oza: and Amon his ſonne reigned for him. 19. Two and twentie yeares old was Amon when he began to reigne: two yeares alſo he reigned in Ieruſalem: the name of his mother was Meſſalemeth the daughter of Ieteba. 20. And he did euil in the ſight of our Lord, as Manaſſes his father had done. 21. And he walked in al the way, by the which his father had walked: and he ſerued the filthes, which his father had ſerued, and he adored them, 22. and forſooke our Lord the God of his fathers, and walked not in the way of our Lord. 23. And his ſeruants lay in wayte agaynſt him, and ſlewe the King in his houſe. 24. But the people of the land ſtrucke al them, that had conſpired agaynſt King Amon: and made Ioſias his ſonne their King for him. 25. But the reſt of the wordes of Amon which he did, are not theſe writen in the Booke of the wordes of the dayes of the Kings of Iuda? 26. And they buried him in his ſepulchre, in the garden of Oza: and Ioſias his ſonne reigned for him.

CHAP. XXII.

Ioſias repayreth the temple, and Diuine ſeruice. 8. The booke of law is found, 11. wherupon they conſult our Lord, 15. and are foretold that much euil ſhal fal vpon them, 18. but the good King ſhal dye in peace.

EIGHT yeares old was Ioſias when he began to reigne, he reigned one & thirtie yeares in Ieruſalem: the name of his mother was Idida, the daughter of Hadaia of Beſecath. 2. And he did that which was liked before our Lord, and walked in al the waies of Dauid his father: he declined not to the right hand, or to the left. 3. And in the eighteenth yeare of King Ioſias, the King ſent Saphan the ſonne of Aſlia, the ſonne of Meſſulam, the ſcribe of the temple of our Lord, ſaying to him: 4. Goe to Helcias the high Prieſt, that the money may be gathered into a ſumme, which hath been brought into the temple of our Lord, which the porters of the temple haue gathered of the people, 5. and let it be giuen to the

workemen

workemen by the ouerſeers of the houſe of our Lord, who alſo ſhal deſtribute it to them that worke in the temple of our Lord, to make the reparations of the temple: 6. that is, to the carpenters and maſons, and to them that mend broken places: and that timber may be bought, and ſtones out of the quarries, to repayre the temple of our Lord. 7. Yet let not the money which they receiue be accounted to them, but let them haue it in their power, and vpon their fidelitie. 8. And Helcias the high Prieſt ſayd to Saphan the ſcribe: I haue found the Booke of the law in the houſe of our Lord: and Helcias gaue the volume to Saphan, who alſo did reade it. 9. Saphan alſo the ſcribe came to the King, and reported vnto him that which he had commanded, and ſayd: Thy ſeruāts haue gathered into a ſumme the money, which is found in the houſe of our Lord: and they haue giuen it to be deſtributed to the workemen, by the ouerſeers of the workes of the temple of our Lord. 10. Saphan alſo the ſcribe told the King, ſaying: Helcias the Prieſt hath giuen me a Booke. Which when Saphan had read before King, 11. and the King had heard the words of the law of our Lord, he rent his garments. 12. And he willed Helcias the Prieſt, and Ahicam the ſonne of Saphan, and Achobor the ſonne of Micha, and Saphan the Scribe, and Aſaia the Kings ſeruant, ſaying: 13. Goe and conſult our Lord for me, and for the people, and for al Iuda, concerning the words of this volume, which is found: for the great wrath of our Lord is kindled againſt vs: becauſe our fathers haue not heard the words of this Booke, to doe al that is writen for vs. 14. Helcias therfore the Prieſt, and Ahicam, and Achobor, and Saphan, and Aſaia went to Holda a Propheteſſe, the wife of Sellum, the ſonne of Thecua, the ſonne of Araas keeper of the garmēts, who dwelt in Ieruſalem in the (a) ſecond: and they ſpake to her. 15. And ſhe anſwered them: Thus ſayth our Lord the God of Iſrael: Tel the man, that ſent you to me: 16. Thus ſayth our Lord: Behold, I wil bring euils vpon this place, and vpon the inhabitants therof, al the words of the law which the King of Iuda hath read: 17. becauſe they haue forſaken me, and haue ſacrificed to ſtrange Gods, prouoking me in al the works of their hands: and my indignation ſhal be kindled in this place, and ſhal not be quenched. 18. But to the King of Iuda, that ſent you to conſult our Lord, thus you ſhal ſay: Thus ſayth our Lord the God of Iſrael: For that thou haſt heard the words of the volume, 19. and thy hart is ſtrucken with feare, and thou art humbled before the Lord, hearing the words againſt this place, and the inhabitants therof, to witte, that they ſhould become a wonder and a curſe: and haſt rent thy garments, and wept before me, and I haue heard it, ſayth our Lord: 20. therfore I wil gather thee to thy fathers, and thou ſhalt be gathered to thy ſepulchre in peace, that thy eies may not ſee al the euils, which I wil bring in vpon this place.

(a) Within the ſecond wal, the citie hauing three wals. 3. *Reg.* 3.

CHAP.

CHAP. XXIII.

Iosias reading the law before the people, they al promise to serue God. 4. Al things belonging to Idolatrie are cast forth of the temple, 8. and other places of Iuda. 15. He also destroyeth the altar in Bethel (not remouing the bones of a Prophet) 19. and other altars in Samaria: killeth the false Priests. 21. And maketh a notorious great Pasch. 26 Yet God threatneth the captiuitie of Iuda for their sinnes. 29. Iosias is slaine in battle by the King of Ægypt: and his sonne Ioachaz reigneth. Who after three months is deposed by the King of Ægypt, and his brother Eliacim, henceforth called Ioakim, made King.

 ND they reported to the King that which she had sayd. Who sent: and al the ancients of Iuda and Ierusalem were assembled to him. 2. And the King went vp to the temple of our Lord, & al the men of Iuda, and al that dwelt in Ierusalem with him Priests and Prophets, and al the people from litle to great: and in hearing of al he read al the words of the Book of the couenant, which was found in the house of our Lord. 3. And the King stood vpon the step: and made a couenant with our Lord, to walke after our Lord, and keep his precepts, and testimonies, and ceremonies, with al their hart, and with al their soule, and to performe the words of this couenant, which were writen in that Book: and the people agreed to the couenant: 4. And the King willed Helcias the high Priest, and the Priests of the second order, and al the porters, that they should cast out of the temple of our Lord al the vessels that had been made to Baal, and in the groue, and to al the host of heauen: & he burnt them without Ierusalem in the Valley cedron, and caried the dust of them into Bethel. 5. And he destroyed the Southsayers, which the Kings of Iuda had appointed to sacrifice in the excelses in the cities of Iuda, and round about Ierusalem: and them that burnt incense to Baal, and to the Sunne, and to the Moone, and to the twelue signes, and to al the host of heauen. 6. And he caused the groue to be caried forth out of the house of our Lord without Ierusalem in the Valley cedron, and he burnt it there, and brought it into dust, and threw it vpon the sepulchres of the common people. 7. He destroyed also the litle houses of the effeminates, which were in the house of our Lord, for the which the women woue as it were litle houses of the groue. 8. And he gathered together al the Priests of the cities of Iuda: and he contaminated the excelses, where the Priests did sacrifice from Gabaa vnto Bersabee: and he destroyed the altars of the gates in the entrance of the doore of Iosue chief of the citie, which was on the left hand of the gate

of

of the citie. 9. Howbeit the Priests (a) of the excelses wēt not vp to the altar of our Lord in Ierusalem: but only they did eate azimes in the middes of their brethren. 10. He contaminated also Topheth, which is in the Valley of the sonne of Ennom: that no man should consecrate his sonne or daughter by fyre to Moloch. 11. He tooke away also the horses, which the Kings of Iuda had giuen to the Sunne, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Pharurim: and the chariots of the Sunne he burnt with fire. 12. The altars also that were vpon the roofes of the vpper chamber of Achaz, which the Kings of Iuda had made, and the altars which Manasses had made in the two courts of the temple of our Lord, the King destroyed: and he ranne from thence, and sprinkled the ashes of them into the Torrent cedron. 13. The excelses also that were in Ierusalem, on the right side of the Mount of offence, which Salomon the King of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the King destroyed. 14. And he brake in pieces the statues, and cut downe the groues: and he filled their places with the bones of dead men. 15. Moreouer the altar also, that was in Bethel, and the excelse, which Ieroboam the sonne of Nabat had made, who made Israel to sinne: and that altar, and excelse he destroyed, and burnt, and brake into powder, and the groue also he burnt. 16. And Iosias turning, saw there sepulchres, that were in the mount: and he sent & tooke the bones out of the sepulchres, and burnt them vpon the altar, & polluted it according to the word of our Lord, which the man of God spake, who had foretold these things. 17. And he sayd: What title is that, which I see? And the citizens of that citie answered: It is the sepulchre of the man of God, which came from Iuda, and foretold these things which thou hast done vpon the altar of Bethel. 18. And he sayd: Let him alone, let no man moue his bones. And his bones remayned vntouched with the bones of the Prophet, that came out of Samaria. 19. Moreouer al the temples of the excelses, which were in the cities of Samaria, which the Kings of Israel had made to prouoke our Lord, Iosias tooke away: and he did to them according to al the works, which he had done in Bethel. 20. And he slew al the Priests of the excelses, that were there vpon the altars: and he burnt mens bones vpon them: and turned into Ierusalem. 21. And he commanded al the people, saying: Make a Phase to our Lord your God, according as it is writen in the Book of this couenant. 22. For (b) there was not such a Phase made from the daies of the Iudges, which iudged Israel, and of al the daies of the Kings of Israel, and of the Kings of Iuda, 23. as in the eighteenth yeare of King Iosias this Phase was made to our Lord in Ierusalem. 24. Yea and the Pythons, and Southsayers, and the images of idols, and the filthes, and the abominations, that had been in the land of Iuda and Ierusalem, Iosias tooke away: that he might establish the

a) Because they had offered sacrifice to false Gods and in vnlawful places, they were suspended frō offering anie more sacrifice at al.

(b) Iosephus writeth that this godlie King gaue thirtie thousand lambes and kiddes to the poore people for their Pasch, & three thousand oxen for Holocausts. The Priests also and Leuites added more of their owne. li. 10. Antiq. c. 3.

words of the law, that were writen in the Book, which Helcias the Prieſt found in the temple of our Lord. 25. There was no King before him like to him, that returned to our Lord in al his hart, and in al his ſoule, and in al his powre according to al the law of Moyſes: neither after him did there ariſe the like to him. 26. But yet our Lord was not auerted from the wrath of his great furie, wherwith his furie was wrath againſt Iuda: for the prouocations, wherwith (c) Manaſſes had prouoked him. 27. Our Lord therfore ſayd: Iuda alſo wil I take away from my face, as I haue taken away Iſrael: and I wil reiect this citie, which I choſe Ieruſalem, and the houſe wherof I ſayd: My name ſhal be there. 28. But the reſt of the words of Ioſias, and al that he did, are not theſe things writen in the Book of the words of the daies of the Kings of Iuda? 29. In his daies came vp Pharao Nechao the King of Ægypt, againſt the King of Aſſyrians to the riuer Euphrates: and Ioſias the King went to meet him: and was ſlaine in Mageddo, when he had ſeen him. 30. And his ſeruants caried him dead from Mageddo: & they brought him into Ieruſalem, and buried him in his ſepulchre. And the people of the land tooke Ioachaz the ſonne of Ioſias: and they anoynted him, and made him King for his father. 31. Three and twentie yeares old was Ioachaz when he began to reigne, and he reigned three months in Ieruſalem: the name of his mother was Amital, the daughter of Ieremie of Lobna. 32. And he did euil before our Lord, according to al things which his fathers had done. 33. And Pharao Nechao bound him in Rebla, which is in the land Emath, that he ſhould not reigne in Ieruſalem: and he ſet a penaltie vpon the land, an hundred talents of ſiluer, and a talent of gold. 34. And Pharao Nechao made Eliacim King the ſonne of Ioſias, for Ioſias his father: and turned his name Ioakim. Moreouer he tooke Ioachaz and brought him into Ægypt, and he died there. 35. And Ioakim gaue the ſiluer and the gold to Pharao, when he had taxed the land vpon euerie man, that it might be payd according to the precept of Pharao: and he exacted of euerie man according to his abilitie, as wel ſiluer as gold of the people of the land: to giue vnto Pharao Nechao. 36. Fiue and twentie yeares old was Ioakim, when he began to reigne: and he reigned eleuen yeares in Ieruſalem: the name of his mother was zebida the daughter of Phadaia of Ruma. 37. And he did euil before our Lord according to al things, which his fathers had done.

(c) Albeit Manaſſes repented, and was reſtored to Gods fauour, & to his Kingdome 2. *Paral.* 3. Yet his ſinnes were temporally puniſhed, both in himſelf, and his poſteritie.

CHAP.

CHAP. XXIIII.

Ioakim ſerueth the King of Babylon three yeares. 2. Manie rouers infeſt his countrie. 5. He dieth, and his ſonne Ioachin reigneth. 10. The King of Babylon carieth King Ioachin, and al the chief perſones and treaſures into Babylon, 17. appointing Matthanias, whom he nameth Sedecias, King of Iuda. 20. Who reuolteth from the King of Babylon.

IN his daies came vp Nabuchodonoſor the King of Babylon, and Ioakim was made his ſeruant three yeares: and he rebelled agaynſt him againe. 2. And our Lord ſent in vpon him the rouers of the Chaldees, and the rouers of Syria, and the rouers of Moab, and the rouers of the children of Ammon: and he ſent them into Iuda, to deſtroy it, according to the word of our Lord, which he had ſpoken by his ſeruants the Prophets. 3. And this by the word of our Lord was done againſt Iuda, to take it away before him for al the ſinnes of Manaſſes which he did, 4. and for the innocent bloud, that he had ſhed, and filled Ieruſalem with the bloud of innocents: and for this thing God would not be made propitious. 5. But the reſt of the words of Ioakim, and al that he did, are not theſe things writen in the Book of the words of the daies of the Kings of Iuda? And Ioakim (*a*) ſlept with his fathers. 6. and Ioachin his ſonne reigned for him. 7. And the King of Ægypt added no more to come out of his countrie: for the King of Babylon had taken al that had been the Kings of Ægypt, from the riuer of Ægypt, vnto the riuer Euphrates. 8. Eighteen yeares old was Ioachin when he began to reigne, and he reigned three months in Ieruſalem: the name of his mother was Noheſta the daughter of Elnathan of Ieruſalem. 9. And he did euil before our Lord, according to al things which his father had done. 10. At that time came vp the ſeruants of Nabuchodonoſor the King of Babylon into Ieruſalem, & the citie was compaſſed with fortes. 11. And Nabuchodonoſor the King of Babylon came to the citie with his ſeruants to aſſault it. 12. And Ioachin the King of Iuda went forth to the King of Babylon, he and his mother, and his ſeruants, and his nobles, and his eunuches: and the King of Babylon receiued him the eight yeare of his reigne. 13. And he brought forth from thence al the treaſures of the houſe of our Lord, and the treaſures of the Kings houſe: & he cut in pieces al the golden veſſels, which Salomō the King of Iſrael had made in the temple of our Lord, according to the word of our Lord. 14. And he tranſported al Ieruſalē, & al the Princes, and al the ſtrong men of the armie, ten thouſand into captiuitie

(*a*) Not dying in peace, for he was ſlaine by Nabuchodonoſor, *Ioſephus li. 10. c. 8. Ant.* And his bodie was caſt out of the citie, according as Ieremie Prophecied. *c. 22. with the buriel of an aſſe ſhal he be buried, &c.*

and euerie artificer & inclofer: and nothing was left, fauing the poore ſorte of the people of the land. 15. He tranſported alſo Ioachin into Babylon, and the Kings mother, and the Kings wiues, and his eunuchs: and the iudges of the land he led into captiuitie from Ieruſalem into Babylon. 16. And al the ſtrong men, ſeuen thouſand, and the artificers, and inclofers a thouſand, al valiant men and warries: and the King of Babylon led them captiues into Babylon. 17. And he appointed Mathanias his vncle for him: and called his name Sedecias. 18. One and twentie yeares old was Sedecias when he began to reigne, and he reigned eleuen yeares in Ieruſalem: the name of his mother was Amital, the daughter of Ieremie of Lobna. 19. And he did euil before our Lord, according to al things which Ioakim had done. 20. For our Lord was wrath againſt Ieruſalem and againſt Iuda, til he caſt them away from his face: and Sedecias (*b*) reuolted from the King of Babylon.

(*b*) In this he grieuouſly offended hauing ſworne to ſerue him. And therfore Ezechiel c. 17. foretelleth the miſeriethat wil fal vpon him, *ſhal he that broke couenant eſcape? &c.*

CHAP. XXV.

Nabuchodonoſor King of Babylon beſieging Ieruſalem two yeares, the ſouldiers preſſed with famine flye away. King Sedecias alſo flyeth, 5. is taken and brought before Nabuchodonoſor. 7. Al his ſonnes are ſlaine in his ſight: his eyes are put out, and he is caried into Babylon: the Temple, the Kings palace, and other houſes burned: the wal deſtroyed, the people caried captiue 12. except poore husbandmen. 13. Al veſſels of braſſe, ſiluer, and gold, broken and tranſported. 18. Saraias high Prieſt, and other principal men are ſlaine. 22. Godolias made gouernour, 25. is ſlaine by Iſmael. 27. Ioachin is deliuered from priſon, and exalted by a new King of Babylon.

AND it came to paſſe in the ninth yeare of his reigne, the tenth month, the tenth day of the month, came Nabuchodonoſor the King of Babylon, himſelfe and al his armie vnto Ieruſalem, and they beſet it: and built rāpires round about it. 2. And the citie was ſhut vp & trenched about vntil the eleuenth yeare of King Sedecias, 3. the ninth day of the month: and there was a ſore famine in the citie, neither was there bread for the people of the land. 4. And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is between the double wal toward the Kings garden (moreouer the Chaldees beſieged the citie round about.) Sedecias therfore fled by the way, that leadeth to the chāpayne of the wildernes. 5. And the armie of the Chaldees purſued the King, and ouertooke him in the plaine of Iericho: and al the warriers, that were with him, were diſperſed, and forſooke him. 6. They therfore hauing taken the King, brought him to the King of Babylon into

Reblatha,

Reblatha, who ſpake iudgement with him. 7. And he ſlew the ſonnes of Sedecias before his face, and he (*a*) put out his eies, and bound him with cheynes, and (*b*) brought him into Babylon. 8. The fifth month, the ſeuenth day of the month, that is, the nineteenth yeare of the King of Babylon, came Nabuzardan the General of the armie, the ſeruant of the King of Babylon into Ieruſalem. 9. And he burnt the houſe of our Lord, the Kings houſe, and the houſes of Ieruſalem, and euerie houſe he burnt with fyre. 10. And al the armie of the Chaldees, which was with the General of the ſouldiers, deſtroyed the walles of Ieruſalem round about. 11. And Nabuzardan the General of the armie, tranſported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the King of Babylon, and the reſt of the common people. 12. And of the poore of the land he left dreſſers of vineyards and husbandmen. 13. And the braſen pillers, that were in the temple of our Lord, and the feet, and the ſea of braſſe, which was in the houſe of our Lord, the Chaldees brake, and tranſported al the braſſe into Babylon. 14. The pottes alſo of braſſe, and maſars, and forkes with three teeth, and cuppes, and litle mortars, and al the veſſels of braſſe, in the which they miniſtred, they tooke away. 15. Moreouer alſo the cenſars, and phials: thoſe that were of gold: and that were of ſiluer, the General of the warfare tooke, 16. that is, two pillers, one ſea, and the feete which Salomon had made in the temple of our Lord: there was (*c*) no weight of the braſſe of al the veſſels: 17. One piller had eighteen cubits in height: and the litle head of braſſe vpon it was three cubits in height: and the net, and the pomegranates vpon the litle head of the piller, al of braſſe: the ſecond alſo had the like adorning. 18. Alſo the general of the armie tooke Saraias the chiefe Prieſt, and Sophonias the ſecond Prieſt, and three porters. 19. And of the citie one Eunuch, which was captayne ouer the men of warre: and fiue men of them that wayted before the King, whom he found in the citie, and Sopher the captaine of the armie, who proued the yong ſouldiers of the people of the land: and threeſcore men of the common people, which were found in the citie. 20. Whom Nabuzardan the General of the armie taking, brought them to the King of Babylon into Reblatha. 21. And the King of Babylon ſtruck them, and ſlew them in Reblatha in the land of Emath: and Iuda was tranſported out of their land. 22. And he made Godolias the ſonne of Ahicam the ſonne of Saphan Gouernour ouer the people, that was left in the land of Iuda, which Nabuchodonoſor the King of Babylon had left. 23. Which when al the captaynes of the ſouldiers had heard, they and the men that were with them, to witte, that the King of Babylon had appoynted Godolias, there came to Godolias into Maſpha Iſmael the ſonne of Mathanias, and Iohanan the ſonne of Caree, and Saraia the ſonne of Thanehumeth a Netophathite, and Iezonias the ſonne of Maachathi, they and their fellowes. 24. And Godolias ſware to them and to their

(*a*) Certaine falſe Prophets perſuaded the King and the people not to beleeue the Prophets, which forewarned them of theſe calamites, becauſe (ſayd they) they contradict one an other, Ieremie ſaying (*ch.* 32. & 34.) *the eyes of Sedecias ſhould ſee the eyes of Nabuchodonoſor, and ſhould be led into Babylon*: and Ezechiel ſaying (*c.* 12. *v.* 13.) *that he ſhould not ſee Babylon.* (*b*) Both ſaying moſt truly: for he was caried thither after his eyes were put out. *Joſephus, li.* 10. *Antiq. c.* 10. (*c*) There was ſo exceeding much, that they wel could not, or did not weigh it.

companions, saying: Be not afrayd to serue the Chaldees: tarie in the countrie, and serue the King of Babylon, and it shal be wel with you. 25. But it came to passe in the seuenth month, there came Ismahel the sonne of Nathanias, the sonne of Elisama of the Kings seed, and ten men with him: and strucke Godolias, who also died: yea the Iewes also and the Chaldees, that were with him in Maspha. 26. And al the people rysing vp from litle to great, and the captaynes of the souldiers, came into Ægypt fearing the Chaldees. 27. But it came to passe in the seuen & thirtith yeare of the Transmigration of Ioachin the King of Iuda, in the twelfth month, the seuen and twentith day of the month: Euilmerodach the King of Babylon, in the yeare that he began to reigne, (*d*) lifted vp the head of Ioachin the King of Iuda out of prison. 28. And he spake vnto him curteously: and he sette his throne aboue the throne of the Kings, that were with him in Babylon. 29. And he changed his garments, which he had in the prison, and he did eate bread alwayes in his sight, al the dayes of his life. 30. A certayne prouision also he appointed for him without intermission, which was also giuen him of the King day by day, al the daies of his life.

(*d*) By Gods special prouidence King Ioachin (other wise called Iechonias 2. *Par.* 3 *&* *Mat.* 1.) is exalted, and set ouer al the Iewes: vnto whom others succede in like authoritie, and so is fulfilled the prophecie of Iacob *Gen.* 49. *The scepter shal not be taken from Iuda, nor a duke of his thigh til he come that is to be sent.*

THE ARGVMENT OF PARALIPOMENON.

The signification of the name, and the contents of this booke.

PARALIPOMENON, *that is*, A supplement of things omited, *called by the Hebrewes* Dibre haiamim, The words of the dayes, *or Chronicle, is an Abridgement, briefly shewing, besides diuers other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and offspring of the Patriarch Iacob, whose progenie God chose and made his peculiar people; and in that nation more particularly recounting the Actes of King Dauid, and other Kings of his line, til they were led captiue into Babylon.* A booke of such and so great importance (*sayth S. Hieron.*) as whosoeuer without it arrogateth the knowledge of Scriptures, may mocke himselfe. *The author is vncertaine, but probably it seemeth to be gathered by* Esdras, *out of other bookes and traditions, for the perfecting of the old Testament: and is vndoubtedly canonical Scripture. In hebrew it is al one booke, but being large, is with the Greekes and Latines parted into two. And the first booke may be diuided into three principal parts. The first nine chapters conteyne diuers genealogies, first by the only right line from Adam to Noe, then by diuers lines of Noes progenie, but most specially of Iacobs twelue sonnes. In the tenth chapter the reiection, and death of King Saul is repeated. The other nintein chapters are al of Dauid, to wit, of his election to be King, and inunction, his vertues, his faults also, and his special actes, concerning Gods seruice, gouernment of the people, and prouision made for building Gods Temple.*

Epist. ad Paulin.

Diuided into two bookes.

The first booke into three parts.

THE

THE FIRST BOOK OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

The genealogie of Adam in the right line to Noe, and his three ſonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abrahams generations by the line of Iſmael, 32. by the ſonnes of Cetura, 34. and by the line of Iſaac, and his ſonne Eſau; 43. with their Kings, 51. and dukes.

The firſt part. Genealogies partly of other progenies of Adam, but ſpecially of Iacobs iſſue.

ADAM, (*a*) Seth, Enos, 2. Cainan, Malaleel, Iared, 3. Henoch, Mathuſale, Lamech, 4. Noe, Sem, Cham, and Iapheth. 5. The ſonnes of Iapheth: Gomer, and Magog, & Madai, and Iauan, Thubal, Moſoch, Thiras. 6. Moreouer the ſonnes of Gomer: Aſcenez, and Riphath, and Thogorma. 7. And the ſonnes of Iauan: Eliſa and Tharſis, Cethim and Dodanim. 8. The ſonnes of Cham: Chus, and Meſraim, and Phut, and Chanaan. 9. And the ſonnes of Chus: Saba, and Heuila, Sabatha, and Regma, and Sabathaca. Moreouer the ſonnes of Regma: Saba, and Dadan. 10. And Chus begat Nemrod: this began to be mightie in the earth. 11. But Meſraim begat Ludim, and Anamim, and Laabim, and Nephtuim, 12. Phetruſim alſo, and Caſſuim: from whom came Philiſthiim, & Caphthorim. 13. But Chanaan begat Sidon his firſtborne, the Hetheite alſo, 14. and the Iebuſeite, and the Amorrheite, and the Gergeſeite, 15. & the Heueite, & the Araceite, & the Sineite. 16. The Aradium alſo, and the Samareite, & the Hamatheite. 17. The ſonnes of Sem: Aelam, and Aſſur, and Arphaxad, and Lud, and Aram, & Hus, and Hul,

(*a*) Adam had two other ſonnes before Seth, but Cains race was vtterly extinguiſhed by the flood, and Abel had no children.

and

and Gether, and Moſoch. 18. And Arphaxad begat Sale, who alſo begat Heber. 19. Moreouer to Heber were borne two ſonnes, the name of one was Phaleg, becauſe in his daies the earth was diuided; and the name of his brother Iectan. 20. And Iectan begat Elmodad, & Saleph, and Aſarmoth, and Iare, 21. Adoram alſo, and Vſal, and Decla, 22. Hebal alſo, and Abimael, and Saba, moreouer 23. alſo Ophir, and Heuila, and Iobab. Al theſe are the ſonnes of Iectan: 24. Sem, Arphaxad, Sale, 25. Heber, Phaleg, Ragau, 26. Serug, Nachor, Thare, 27. Abram, this is (b) Abraham. 28. And the ſonnes of Abraham, Iſaac and Iſmael. 29. And theſe are the generations of them. The firſt-begotten of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mabſam, 30. and Maſma, and Duma, Maſſa, Hadad, and Thema, 31. Ietur, Naphis, Cedma. theſe are the ſonnes of Iſmahel. 32. And the ſonnes of Cetura Abrahams concubine, which ſhe bare: Zamran, Iecſan, Madan, Madian, Iesboc, and Sue. Moreouer the ſonnes of Iecſan: Saba, and Dadan. And the ſonnes of Dadan: Aſſurim, and Latuſſim, and Laomim. 33. And the ſonnes of Madian: Epha, and Epher, and Henoch, and Abida, and Eldaa. Al theſe the ſonnes of Cetura. 34. And Abraham begat Iſaac: whoſe ſonnes were Eſau and Iſrael. 35. The ſonnes of Eſau: Eliphaz, Rahuel, Iehus, Ihelom, and Core. 36. The ſonnes of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec. 37. The ſonnes of Rahuel: Nahath, Zaza, Samma, Meza. 38. The ſonnes of Seir: Lotan, Sobal, Sebeon, Ana, Diſon, Eſer, Diſan. 39. The ſonnes of Lotan: Hori, Homam. And the ſiſter of Lotan was Thamna. 40. The ſonnes of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The ſonnes of Sebeon: Aia and Ana. The ſonnes of Ana: Diſon. 41. The ſonnes of Diſon: Hamram, and Eſcban, and Iethran, and Charan. 42. The ſonnes of Eſer: Balaan, and Zauan, and Iacan. The ſonnes of Diſan: Hus and Aran. 43. Theſe be the Kings, that reigned in the Land of Edom, before there was a King ouer the children of Iſrael: Bale the ſonne of Beor: and the name of his citie, Denaba. 44. And Bale died, and Iobab the ſonne of Zare of Boſra, reigned for him. 45. And when Iobab alſo was dead, Huſam of the Land of the Themanes reigned for him. 46. And Huſam alſo died, and Adad the ſonne of Badad reigned for him, who ſtrucke Madian in the Land of Moab: and the name of his citie was Auith. 47. And when Adad alſo was dead, Semla of Marceſca reigned for him. 48. But Semla alſo died, and there reigned for him Saul of Rohoboth, which is ſituate beſides the riuer. 49. Saul alſo being dead, Balanan, the ſonne of Achobor reigned for him. 50. But this alſo died, and Adad reigned for him: whoſe cities name was Phau, and his wife was called Mectabel the daughter of Matred, the daughter of Mezaab. 51. And Adad being dead, there began to be dukes in Edom for Kings: duke Thamna, duke Alua, duke Ietheth, 52. duke Oolibama, duke Ela, duke Phinon, 53. duke Cenez, duke Theman, duke Mabſar, 54. duke Magdiel, duke Hiram. theſe be the dukes of Edom.

(b) As before the right line of Adam to Noe, ſo here from his ſonne Sem to Abrã. For myſterie ſake God changed his name to Abraham. *Gen.17.*

ANNO-

ANNOTATIONS.

BECAVSE in diuers holie Scriptures, and especialy in these Books of Paralipomenon, manie difficulties occurre concerning diuers persons, and places; as also differences of numbers, and times; in reconciling wherof the holie Fathers and Doctours haue much laboured, making sometimes large commentaries to satisfie themselues, and other diligent searchers of the truth, and to remoue the obloquies of detractours from the authoritie of holie Scripture, whose learned explications of such obscurities if we should cite, it would be ouer-long, and contrarie to our purpose of brief Annotations; here once for often, we wil present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines doe reconcile such apparent contradictions.

Differences of names, numbers, & times, found in holie scriptures, make the hard to be vnderstood.

First, it is euident by sundrie examples, that manie persons, places, and some other things had diuers names, & so are sometimes called by one name, sometimes by another. Secōdly, which is more cōmon, manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. Thirdly, in genealogies and other histories, children are not alwaies called the sonnes, or daughters of their natural parentes, but sometimes of legal fathers, & sometimes also of those that adopted thē for their children and sometimes of their grandfathers, or former progenitours. Fourthly, sometime for mysterie sake an other number is expressed, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Euangelist counteth thrise fourteen generations from Abraham to our Sauiour, differing from the historie of the old Testament. Fifthly, euen in the historie it self, sometimes holie Scripture counteth only the greater numbers, ommitting the lesser, and in some other addeth also the odde numbers. Sixtly, the Scriptures speake often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synechdoche, Christ is said to haue been three daies dead, that is, one whole day & part of other two. And some King liuing or reigning so manie yeares and part of an other, and his successour reigning the other part, each part is countend to each of them for a whole yeare, and so a yeare is added, more then is in the precise number. Seuenthly, sometimes the sonnes reigned together with their fathers, as Ioathan reigned his father Ozias yet liuing. 4. Reg. 15. and so both their reignes are sometimes counted, sometimes their seueral yeares, as euerie one reigned alone. Eightly, the times of vacances, in the gouernment of the Iudges, reignes of Kings, and the like, are sometimes omitted in calculation, sometimes adioyned to the predecessour, or succeſſour. Ninthly, sometimes the holy Scripture mentioneth the only time that one liued or reigned wel, as it were blotting out the rest with oblition. So Saul is sayd to haue reigned two yeares (1. Reg. 13.) Who wel and euil reigned much longer. Tenthly, by errour in writing, words, names, and especially numbers may easely be changed, and can not easely be corrected. By these or other like meanes, al the holie Scriptures may be defended, though none ought to presume by his priuat spirit to vnderstand and expound al Scriptures; which are hard not only by reason of their profound sense, surpassing mans natural capacitie, but also for that in outward apparence, sometimes there seeme to be contradictions, but indeed neither are, nor can be vttered by the Holie Ghost, the Spirit of truth, Inditer of the whole sacred Bible. And therfore we must relie vpon Gods Spirit, speaking in his spouse the Church, commended vnto vs by those Scriptures, wherof we are sufficiently assured.

Diuers meanes to reconcile seeming contradictions in holie scriptures.

Luc. 3.

Mat. 1.

Not priuate but publicke spirit of the Church expounder of holie Scripture.

2. Pet 1. v. 20.

CHAP. II.

The names of Iſraels twelue ſonnes. 3. The genealogie of Iuda, firſt in the right line to Dauid, the ſeuenth ſonne of Iſai: 16. then other genealogies of the ſame Iuda.

(a) This Patriarch firſt called *Iacob* ſignifying *ſupplanter*, was afterward called *Iſrael*, that is, *Seeing God*, or *valient with God. Gen.* 35.

AND the children of (a) Iſrael: Ruben, Simeon, Leui, Iuda, Iſſachar, and Zabulon, 2. Dan, Ioſeph, Beniamin, Nephthali, Gad, and Aſer. 3. The ſonnes of Iuda: Her, Onan, and Sela, theſe three were borne to him of the Chananite the daughter of Sue. And Her the firſt-begotten of Iuda, was euil before our Lord, & he ſlew him. 4. And Thamar his daughter-in-law bare him Phares and Zara. 5. Therfore al the ſonnes of Iuda, were fiue. 6. And the ſonnes of Phares, Heſron and Hamul. 7. The ſonnes alſo of Zara: Zamri, & Ethan, and Eman, Chalcal alſo, and Dara, together fiue. 8. And the ſonnes of Charmi (b) Achar, who troubled Iſrael, and ſinned in the theft of the anathema. 9. The ſonnes of Ethan: Azarias. 10. And the ſonnes of Heſron that were borne to him: Ierameel, & Ram, & Calubi. 11. Moreouer Ram begat Aminadab, & Aminadab begat Nahaſſon, the Prince of the children of Iuda. 12. Nahaſſon alſo begat Salma, of whō was borne Booz. 13. But Booz begat Obed, who alſo begat Iſai. 14. And Iſai begat the firſt-begotten Eliab, the ſecond Abinadab, the third Simmaa, 15. the fourth, Nathanael, the fifth Raddai, 16. the ſixt Aſom, the ſeuenth Dauid. 17. Whoſe ſiſters were Saruia, & Abigail. The ſonnes of Saruia: Abiſai, Ioab, and Aſael, three. 18. And Abigail beare Amaſa, whoſe father was Icther the Iſmaelite. 19. But (c) Caleb the ſonne of Heſron tooke a wife named Azuba, of whom he begat Ierioth: and her ſonnes were Iaſer, and Sobab, and Ardon. 20. And when Azuba was dead, Caleb tooke to wife Ephratha: who bare him Hur. 21. Moreouer Hur begat Vri, and Vri begat Bezeleel. 22. After theſe things Heſron went in to the daughter of Machir the father of Galaad, & tooke her, when he was threeſcore yeares old: who bare him Segub. 23. But Segub alſo begat Iair, and poſſeſſed three and twentie cities in the Land of Galaad. 24. And he tooke Geſſur, and Aram, the townes of Iair, and Canath, and the villages therof, threeſcore cities, al theſe are (d) the ſonnes of Machir the father of Galaad. 25. And when Heſron was dead, Caleb went into Ephrata. Heſron alſo had to wife, Abia, who bare him Aſhur the father of Thecua. 26. And there were borne ſonnes to Ierameel, the firſt-begotten of Heſron, Ram his firſt-borne, and Buna, and Aram, and Aſom, and Achia. 27. Ierameel maried alſo an other wife, named Atara, which was the mother of Onam. 28. But the ſonnes alſo of Ram the firſt-begotten of Ierameel,

(b) Either this man had two names, or there is errour in the laſt letter, here, or *Ioſue* 7.

(c) Otherwiſe called Calubi. v. 9.

d By *ſonnes*, as often elſewhere, are vnderſtood nephewes & other offspring.

were

were Moos, Iamin, and Acar. 28. And Onam had ſonnes Semei, & Iada. And the ſonnes of Semei: Nadab, and Abiſur: 29. But the name of Abiſurs wife, was Abihail, who bare him Ahobban, & Molid. 30. And the ſonnes of Nadab were Saled, and Apphaim. And Saled died without children. 31. But the ſonne of Apphaim, Ieſi: which Ieſi begat Seſan. Moreouer Seſan begat Oholai. 32. And the ſonnes of Iada the brother of Semei: Iether, and Ionathan. But Iether alſo died without children. 33. Moreouer Ionathan begat Phaleth, and Ziza. Theſe were the ſonnes of Ierameel. 34. And Seſan had no ſonnes, but daughters: and a ſeruant an Ægyptian, named Ieraa. 35. And he gaue him his daughter to wife: who bare him Ethei. 36. And Ethei begat Nathan, and Nathan begat Zabad, 37. Zabad alſo begat Ophlal, and Ophlal begat Obed. 38. Obed begat Iehu, Iehu begat Azarias, 39. Azarias begat Helles, and Helles begat Elaſa, 40. Elaſa begat Siſamoi, Siſamoi begat Sellum, 41. Sellum begat Icamia, and Icamia begat Eliſama. 42. And the ſonnes of Caleb the brother of Ierameel: Meſa his firſt-begotten, he is the father of Ziph: & the ſonnes of Mareſa the father of Hebron. 43. Moreouer the ſonnes of Hebron, Core, and Thaphua, and Recem, and Samma. 44. And Samma begat Raham, the father of Iercaam, and Recem begat Sammai. 45. The ſonne of Sammai, Maon: and Maon the father of Bethſur. 46. And Epha the cõcubine of Caleb bare Haran, and Moſa, and Gezez. Moreouer Haran begat Gezez. 47. And the ſonnes of Iahaddai, Regom, and Ioathan, and Geſan, and Phalet, and Ephi, and Saaph. 48. The concubine of Caleb Maacha bare Saber, and Tharana. 49. And Saaph the father of Madmena begat Sue the father of Machbena, and the father of Gabaa. But the daughter of Caleb, was Achſa. 50. Theſe were the ſonnes of Caleb the ſonne of Hur the firſt-begotten of Ephrata, Sobal the father of Cariathiarim. 51. Salma the father of Bethlehem, Hariph the father of Bethgader. 52. And there were ſonnes of Sobal the father of Chariathiarim, he that ſaw the halfe of the * reſtings. 53. And of the kinred of Cariatharim, the Iethreites, and Aphutheites, and Sematheites, and Maſeretes. Out of theſe iſſued the Saraites, and Eſthaolites. 54. The ſonnes of Salma, Bethlehem, and Netophathi, the (e) Crownes of the houſe of Ioab, and the Halfe of the reſting of Sarai. 55. The kinreds alſo of the ſcribes dwelling in Iabes, ſinging and ſounding, and abyding in tabernacles. Theſe are the Cineites, which came from Heate of the father of the houſe of Rechab.

* *dwellings, or reſting places.*

e) Valient men by whoſe help Ioab got victories and triumphant crownes.

CHAP. III.

The ſonnes of King Dauid. 10. *The line of the Kings of Iuda from Salomon to Ioſias.* 15. *With diuers generations of the ſame Ioſias.*

BVT Dauid had theſe ſonnes, which were borne to him in Hebron: the firſt begotten Ammon of Achinoam the Ieſraelite, the ſecond Daniel of Abigail the Carmelite, 2. the third Abſaló the sône of Maacha the daughter of Tolmai the King of Geſſur, the fourth Adonias the ſonne of Aggith, 3. the fifth Saphatias of Abital, the ſixth Iethraham of Egla his wife. 4. Six ſonnes therfore were borne to him in Hebron, where he reigned ſeuen yeares and ſix moneths. And in Ieruſalem he reiged three and thirtie yeares. 5. Moreouer in Ieruſalem ſonnes were borne to him, Simmaa, and Sobab, and Nathan, and Salomon, foure of Bethſabee the daughter of Ammiel, 6. Iebaar alſo and Eliſama, 7. end Eliphaleth, and Noge, and Nepheg, and Iaphia, 8. moreouer Eliſanna, and Eliada, and Elipheleth, nine: 9. al theſe the ſonnes of Dauid, beſide the ſonnes of his concubines: and they had a ſiſter Thamar. 10. And the ſonne of Salomon, Roboam: whoſe ſonne Abia begat Aſa. Of this alſo was borne Ioſaphat, 11. the father of Ioram: which Ioram begat Ochozias, of whom roſe Ioas: 12. and his ſonne Amaſias begat Azarias. Moreouer Azarias the ſonne of Ioathan 13. begat Achaz, the father of Ezechias, of whom was borne Manaſſes. 14. But Manaſſes alſo begat Amon the father of Ioſias. 15. And the ſonnes of Ioſias were, the firſt begotten Iohanam, the ſecond (*a*) Ioakim, the third Sedecias, the fourth Sellum. 16. Of Ioakim was borne Iechonias, and Sedecias. 17. The ſonnes of Iechonias were Aſir, Salathiel, 18. Melchiram, Phadaia, Senneſer and Iecemia, Sama, and Nadabia. 19. Of Phadaia were borne Zorobabel and Semei. Zerobabel begat Moſollom, Hananias, and Salomith their ſiſter: 20. Haſaba alſo, and Ochol, and Barachias, and Haſadias, Iaſabheſed, fiue. 21. And the ſonne of Hananias, Phaltias the father of Ieſeias, whoſe ſonne was Raphaia. This mans ſonne alſo Arnan, of whom was borne Obdia, whoſe ſonne was Sechenias. 22. The ſonne of Sechenias: Semeia, whoſe ſonne were Hattus, and Igaal, and Baria, and Naaria, & Saphat, (*b*) ſix in number. 23. The ſonnes of Naaria, Elioenai, and Ezechias, and Ezricam, three. 24. The ſonnes of Elioenai, Oduia, and Eliaſub, & Phelcia, and Accub, and Iohanan, and Dalaia, and Anani, ſeuen.

(*a*) S. Matthew omitteth this Ioakim, and counteth Iechonias as the sône of Ioſias. The ſame Ieconias was alſo otherwiſe called Ioachin, 4. *Reg.* 24. *v.* 6. *&* 25. *v.* 27. *S. Hierom. li.* 1. *in Matth.*

(*b*) Semeia with his fiue ſonnes are counted ſix ſonnes of Sechenias, though Semeia only was his proper ſonne, the other his nephewes. *See annotation. ch.* 1. *num.* 3.

CHAP.

CHAP. IIII.

Other genealogies of Iuda, 24. and of Simeon, 29. by whom the progenie of Cham, 42. and relikes of Amelacites are subdued.

THE sonnes of Iuda: Phares, Hesron, and Charmi, and Hur, and Sobal. 2. But Raia the sonne of Sobal begat Iahath, of whom were borne Ahumai, and Laad. these be the kinreds of Sarathi. 3. This also is the stocke of Etam: Iezrahel, and Iesema, and Iedebos. And the name of their sister Asalelphuni. 4. And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sonnes of Hur the first begotten of Ephratha the father of Bethlehem. 5. But Assur the father of Thecua had two wiues, Halaa, and Naara. 6. And Naara bare him Oozam, and Hepher, and Themani, & Ahasthari. these are the sonnes of Naara. 7. Moreouer the sonnes of Halaa, Sereth, Isaar, and Ethnan. 8. And Cos begat Anob, and Soboba, and the kinred of Aharchel the sonne of Arum. 9. And Iabes was honorable aboue his brethren, and his mother called his name Iabes, saying: Because I bare him in sorow. 10. But (*a*) Iabes inuocated the God of Israel, saying: If blessing thou wilt blesse me, and wilt enlarge my borders, and thy hand be with me, and thou wilt make that I be not oppressed by malice. And God granted the things that he prayed for. 11. And Caleb the brother of Sua begat Mahir, who was the father of Esthon. 12. Moreouer Esthon begat Bethrapha, and Phesse, and Tehinna the father of the citie of Naas: these are the men of Recha. 13. And the sonnes of Cenez, Othoniel, and Saraia. Moreouer the sonnes of Othoniel, Hathath, and Moanathi. 14. Maonathi begat Ophra, and Saraia begat Ioab (*b*) the father of the Vale of Artificers: for there were the artificers. 15. And the sonnes of Caleb the sone of Iephone, Hir, & Ela, and Naham. The sonnes also of Ela: Cenez. 16. The sonnes also of Iaaleel: Ziph, and Zipha, Thiria, and Asrael. 17. And the sonnes of Esra, Iether, and Mered, and Epher, and Ialon, and he begat Mariam, and and Sammai, and Iesba the father of Esthamo. 18. Also his wife Iudaia, bare Iared the father of Gedeor, and Heber the father of Socho, and Ieuthiel the father of Zanoe. and these are the sonnes of Bethia the daughter of Pharao, whom Mered tooke. 19. And the sonnes of the wife of Odaia the sister of Naham the father of Ceila, Garmi, and Esthamo, which was of Macathi. 20. The sonnes also Simon, Amnon, and Rinna the sonne of Hanan, and Thilon. And the sonnes of Iesi, Zoheth, and Benzoheth. 21. The sonnes of Sela the sonne of Iuda: Her the father of Lecha, and Laada the father of Maresa, and the

(*a*) In ioyning a vow to his prayer he imitated holie Iacob. *Gen.* 28. And they both desired temporal things for the better seruing of God, & aduancing his glorie; especially that they might be assisted with grace not to yeald to tentations, nor sinne of malice.

(*b*) Chief Lord of the valley; where the artificers dwelt that made the Temple.

kinreds of their houſe that worke ſilke in the Houſe of oath. 22. And he that made the Sunne to ſtand, and the men of Lying, and Secure, and Burning, which were Princes in Moab, & which returned into Lahem, and theſe are old words. 23. Theſe are potters, dwelling in Plantinges, and in Hedges, with the King in his workes, and they abode there. 24. The ſonnes of Simeon: Namuel, and Iamin, Iarib, Zara, Saul: 25. Sellum his ſonne, Mapſam his ſonne, Maſma his ſonne. 26. The ſonnes of Maſma: Hamuel his ſonne, Zachur his ſonne, Semei his ſonne. 27. The ſonnes of Semei ſixteen, and ſix daughters: but his brethren had not manie ſonnes, and the whole kinred could not reach to the ſumme of the children of Iuda. 28. And they dwelt in Berſabee, and Molada, and Haſarſuhal, 29. and in Bala, and in Aſom, and in Tholad, 30. and in Bathuel, and in Hormi, and in Siceleg, 31. and in Bethmarcaboth, and in Haſarſuſim, and in Bethberai, and in Saarim. theſe were their cities vntil King Dauid. 32. Their townes alſo: Etam, & Aen, Rhemmon, and Thochen, and Aſan, fiue cities. 33. And al their villages round about theſe cities vnto Baal. this is their habitation, and the diſtribution of their dwellings. 34. Moſabab alſo and Iemlech, and Ioſa the ſonne of Amaſias, 35. and Ioel, & Iehu the ſonne of Ioſabia, the ſonne of Saraia, the ſonne of Aſiel. 36. and Elioenai, & Iacoba, & Iſuhaia, & Aſaia, & Adiel, & Iſmiel, & Banaia, 37. Ziza alſo the ſonne of Zephei the ſonne of Allon the ſonne of Adaia, the ſonne of Semri the ſonne of Samaia. 38. Theſe renowmed Princes in their kinreds, and in the houſe of their affinities they were multiplied exceedingly. 39. And they went forth to enter into Gador as far as the Eaſt ſide of the valley, and to ſeeke paſtures for their flocks. 40. And they found fatte paſtures, and very good, and a countrie very large and quiet and fruitful, in the which before had dwelt the ſtocke of Cham. 41. Theſe therfore, whom before we deſcribed by name, came in the dayes of Ezechias the King of Iuda: and they ſtrucke their tabernacles, and the inhabitantes that were found there, & cleane deſtroyed them vntil this preſent day: and they dwelt for them, becauſe they found there moſt fatte paſtures. 42. Alſo of the children of Simeon there went into mount Seir fiue hundred men, hauing their Princes Phaltias and Naaria and Raphaia and Oziel the ſonnes of Ieſi: 43. and they ſtruck the remnant of the Amalecites, which were able to eſcape, and they dwelt there for them vntil day.

CHAP. V.

Genealogies of Ruben, whose birth-right, concerning double portion, is translated to Ioseph, the principalitie to Iuda, with their special actes. 11. *Also of Gad,* 18. *who with Ruben, and the half tribe of Manasses, subdue the Agarenes:* 25. *but for their sinnes are led captiue into Assyria.*

ALSO the sonnes of Ruben the first-begotten of Israel (for he was his first-begotten: (*a*) but when he had violated his fathers bed, his first-birth-right was giuen to the sonnes of Ioseph the sonne of Israel, and he was not reputed for the first-begotten. 2. Moreouer Iudas, which was the strōgest among his brethren, of his stocke sprang the Princes: but the first-birth-right was reputed to Ioseph.) 3. The sonnes then of Ruben the first-begotten of Israel: Enoch, and Phallu, Esron, and Charmi. 4. The sonnes of Ioel: Samia his sonne, Gog his sonne, Semei his sonne, 5. Micha his sonne, Reia his sonne, Baal his sonne, 6. Beera his sonne, whom Theglathphalnasar the King of the Assyrians led away captiue, and he was Prince in the tribe of Ruben. 7. And his brethren, and al his kinred, when they were numbred by their families, had these Princes Iehiel, and Zacharias. 8. Moreouer Bala the sonne of Azaz, the sonne of Samma, the sonne of Ioel, he dwelt in Aroer as far as Nebo, and Beelmeon. 9. Agaynst the east quarter also he dwelt vnto the entrance of the desert, and the riuer Euphrates. For they possessed a great number of cattel in the land of Galaad. 10. And in the daies of Saul they fought agaynst the Agarenes, and slew them, and dwelt for thē in their tabernacles, in al the quarter, that looketh to the East of Galaad. 11. But the children of Gad dwelt ouer-agaynst them in the land of Basan, as far as Selcha: 12 Iohel the head, and Sapham the second: and Ianai, & Saphat in Basan. 13. And their brethren according to the houses of their kinreds, Michael, and Mosollam, & Sebe, and Iorai, and Iacan, and Zie, & Heber, seuen. 14. These are the sonnes of Abihail, the sonne of Huri, the sonne of Iara, the sonne of Galaad, the sonne of Michael, the sonne of Iesesi, the sonne of Ieddo, the sonne of Buz. 15. Also the brethren of the sourse of Abdiel, the sonne of Cuni, Prince of the house in their families. 16. And they dwelt in Galaad, and in Basan, and in the townes therof, and in al the suburbs of Saron, vnto the borders. 17. Al these were numbred in the daies of Ioatham the King of Iuda, and in the daies of Ieroboam the King of Israel. 18. The children of Ruben, and of Gad, and the halfe tribe of Manasses, men of warre, carying sheilds, and swords, and bending the bow, and taught to battels, foure and fourtie

thousand,

(*a*) See annotations; *Gen.* 49. *nu.* 4.

thousand and seuen hundred threescore going forth to fight. 19. They fought against the Agarenes, but the Itureians, and Naphis, and Nodab 20. gaue them ayde. And the Agarenes were deliuered into their hands, and al that were with them, because they called vpon God when they fought: and he heard them, (b) because they belieued in him. 21. And they tooke al that they possessed, Camels fiftie thousand, and sheep two hundred fiftie thousand, and asses two thousand, and of men an hundred thousand soules. 22. And manie fel downe wounded: for it was the battel of our Lord. And they dwelt for them vntil the transmigration. 23. Also the children of the halfe tribe of Manasses possessed the land, from the costs of Basan vnto Baal, Hermon, and Sanir, & mount Hermon, for the number was great. 24. And these were the Princes of the house of their kinred, Epher, & Iesi, and Eliel, & Esriel, and Ierenia, and Odoia, and Iediel, most valiant men and mightie, & renowmed Princes in their families. 25. But they forsooke the God of their fathers, and fornicated after the Gods of the peoples of the land, whom God tooke away before them. 26. And the God of Israel raysed vp the spirit of Phul King of the Assyrians, and the spirit of Thelgathphalnasar King of Assur: and he transported Ruben, and Gad, and the halfe tribe of Manasses, and brought them into Lahela, and into Habor, and to Ara, and to the riuer of Gozan, vntil this day.

(b) Of these and the like, S. Paul sayth: *By faith they ouercame Kingdomes. Heb. 11.*

CHAP. VI.

The genealogies of Leui, 4. with the right line of Aaron by Eleazar to Iosadech high Priest in the captiuitie of Babylon, 16. other progenies of his three sonnes; Gerson, Caath, and Merari, 31. with their offices in the temple: 49. only Aarons sonnes admitted to priesthood. 54. Particular possessions of the Leuites dwelling amongst the other tribes.

THE sonnes of Leui: Gerson, Caath, and Merari. 2. The sonnes of Caath: Amram, Isaar, Hebron, and Oziel. 3. The children of Amram: Aaron, Moyses, and Maria. The sonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar. 4. (a) Eleazar begat Phinees, and Phinees begat Abisue, 5. and Abisue begat Bocci, and Bocci begat Ozi. 6. Ozi begat Zaraias, and Zaraias begat Maraioth. 7. Moreouer Meraioth begat Amarias, and Amarias begat Achitob. 8. Achitob begat Sadoc, and Sadoc begat Achimaas. 9. Achimaas begat Azarias, Azarias begat Iohanan, 10. Iohanan begat Azarias. the same is he that executed the priestlie office in the house, which Salomon built in Ierusalem. 11. And Azarias begat Amarias, and Amarias begat Achitob, 12. and Achitob begat

(a) The lineal succession of High Priests from Aaron to the captiuitie in Babylon. *Nicephorus counteth some others among these, li. 2. c. 4. Iosephus also differeth from this catalogue, li. 10. c. 11.*

2. Paral. 26.

begat Sadoc, and Sadoc begat Sellum, 13. Sellum begat Helcias, and Helcias begat Azarias, 14. Azarias begat Saraias, & Saraias begat Iosedec. 15. Moreouer Iosedec went forth, when our Lord transported Iuda and Ierusalem by the hands of Nabuchodonosor. 16. The sonnes then of Leui: Gerson, Caath, and Merari. 17. And these be the names of the sonnes of Gerson: Lobni and Semei. 18. The sonnes of Caath: Amram, and Isaar, and Hebron, and Oziel. 19. The sonnes of Merari: Moholi and Musi. And these are the kinreds of Leui according to their families. 20. Gerson, Lobni his sonne, Iahath his sonne, Zamma his sonne, 21. Ioah his sonne, Addo his sonne, Zara his sonne, Iethrai his sonne. 22. The sonnes of Caath, Aminadab his sonne, Core his sonne, Asir his sonne, 23. Elcana his sonne, Abiasaph his sonne, Asir his sonne. 24. Thahath his sonne, Vriel his sonne, Ozias his sonne, Saul his sonne. 25. The sonnes of Elcana: Amasai, and Achimoth, 26. & Elcana: The sonnes of Elcana: Sophai his sonne, Nahath his sonne, 27. Eliab his sonne, Ieroham his sonne, Elcana his sonne. 28. The sonnes of Samuel: the first-begotten Vasseni, and Abia. 29. And the sonnes of Merari, Moholi: Lobni his sonne, Semei his sonne, Oza his sonne, 30. Sammaa his sonne, Haggia his sonne, Asaia his sonne. 31. These are they, whom Dauid appointed ouer the singing men of the house of our Lord, since the Arke was placed: 32. & they ministred before the tabernacle of testimonie, singing, vntil Salomon built the house of our Lord in Ierusalē: & they stood according to their order in the ministerie. 33. And these are they, which assisted with their sonnes, of the sonnes of Caath, Hemam singing man the sonne of Ioel, the sonne of Samuel, 34. the sonne of Elcana, the sonne of Ieroham, the sonne of Eliel, the sonne of Thohū, 35. the sonne of Suph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, 36. the sonne of Elcana, the sonne of Iohel, the sonne of Azaria, the sonne of Sophonias, 37. the sonne of Thahath, the sonne of Asir, the sonne of Abiasaph, the sonne of Core, 38. the sonne of Isaar, the sonne of Caath, the sonne of Leui, the sonne of Israel. 39. And his brother Asaph, who stood on his right hand, Asaph the sonne of Barachias, the sonne of Samaa, 40. the sonne of Michael, the sonne of Basaia, the sonne of Melchia, 41. the sonne of Athanai, the sonne of Zara, the sonne of Adaia, 42. the sonne of Ethan, the sonne of Zamma, the sonne of Semei. 43. the sonne of Ieth, the sonne of Gerson, the sonne of Leui. 44. And the children of Merari their brethren, on the left hand, Ethan the sonne of Cusi, the sonne of Abdi, the sonne of Maloch, 45. the sonne of Hasabia, the sonne of Amasia, the sonne of Helcias, 46. the sonne of Amasai, the sonne of Boni, the sonne of Somer, 47. the sonne of Moholi, the sonne of Mosi, the sonne of Merari, the sonne of Leui. 48. Their brethren also the Leuites, which were ordained for al the ministerie of the tabernacle of the house of our Lord. 49. But Aaron, and his sonnes burnt incense vpon the altar of holocaust, and vpon the altar of incense, for euerie worke of Sancta Sanctorum: and to pray for

Iſrael according to al things, which Moyſes the ſeruant of God had cõmanded. 50. And theſe are the ſonnes of Aaron: Eleazar his ſonne, Phinees his ſonne, Abiſue his ſonne. 51. Bocci his ſonne, Ozi his ſonne, Zarahia his ſonne, 52. Meraioth his ſonne, Amarias his ſonne, Achitob his ſonne, 53. (*b*) Sadoc his ſonne, Achimaas his ſonne. 54. And theſe are their habitations by the townes and confines, to wit, of the ſonnes of Aaron, according to the kinreds of the Caathites: for they were fallen to them by lotte. 55. They gaue therfore to them Hebron in the Land of Iuda, and the ſuburbs therof round about: 56. but the fields of of the citie, and the townes to Caled the ſonne of Iephone. 57. Moreouer to the ſonnes of Aaron they gaue cities, to fly vnto, Hebron, and Lobna, and the ſuburbs therof, 58. Iether alſo and Eſthemo with the ſuburbs therof, yea and Helon, and Dabir with their ſuburbs: 59. Aſan alſo and Bethſemes, & their ſuburbs. 60. And of the tribe of Beniamin: Gabee and the ſuburbs therof, Almath with the ſuburbs therof, Anothoth alſo with the ſuburbs therof. al the cities, thirteen, by their kinreds. 61. And to the children of Caath the reſidue of their kinred they gaue of the halfe tribe of Manaſſes in poſſeſſion ten cities. 62. Moreouer to the children of Gerſon by their kinreds of the tribe of Iſſachar, and of the tribe of Aſer, and of the tribe of Nephthali, and of the tribe of Manaſſes in Baſan, thirteen cities. 63. And to the ſonnes of Merari by their kinreds of the tribe of Ruben, and of the tribe of Gad, & of the tribe of Zabulon, they gaue by lot twelue cities. 64. Alſo the children of Iſrael gaue to the Leuites cities, and their ſuburbs: 65. and they gaue by lot, of the tribe of the children of Iuda, and of the tribe of the children of Simeon, & of the tribe of the children of Beniamin, theſe cities, which they called by their names, 66. and to them, that were of the kinred of the ſonnes of Caath, & the cities in their borders were of the tribe of Ephraim. 67. They therfore gaue them cities, to fly vnto, Sichem with the ſuburbs therof in mount Ephraim, and Gazer with the ſuburbs therof, 68. Iecmaan alſo with the ſuburbs therof, & Bethhoron in like manner, 69. moreouer Helon alſo with the ſuburbs therof, and Gethremmõ in like manner. 70. Moreouer of the halfe tribe of Manaſſes Aner & the ſuburbs therof, Balaam & the ſuburbs therof: to wit, to them, which were leaft of the kinred of the ſonnes of Caath. 71. And to the ſonnes of Gerſon of the kinred of the halfe tribe of Manaſſes, Gaulon in Baſan, & the ſuburbs therof, & Aſtaroth with the ſuburbs therof. 72. Of the tribe of Iſſachar, Cedes & the ſuburbs therof, & Dabereth with the ſuburbs therof, 73. Ramoth alſo & the ſuburbs therof, & Anem with the ſuburbs therof. 74. And of the tribe of Aſer: Maſal with the ſuburbs therof, and Abdon in like manner, 75. Hucac alſo and the ſuburbs therof, & Rohob with the ſuburbs therof. 76. Moreouer of the tribe of Nephthali, Cedes in Galilee and the ſuburbs therof, Hamon with the ſuburbs therof, and Cariathaim, and the ſuburbs therof. 77. And to the reſt of the ſonnes of Merari: of the tribe of Zabu-

(*b*) In Sadoc. (3. *Reg.* 2.) the high Prieſthood was reduced to the line of Eleazar which by Gods ordinance was tranſlated to Heli of Ithamars line: but ſtil continued in the line of Aaron. The reſt of Sadochs line by Achimaas &c. to Ioſedech in the captinitie appeareth before, *v.9.ad 15.*

lon

lon Remmono and the ſuburbs therof, and Thabor with the ſuburbs therof: 78. beyond Iordā alſo ouer agaynſt Iericho, agaynſt the East of Iordan, of the tribe of Ruben, Boſor in the wilderneſſe with the ſuburbs therof, and Iaſſa with the ſuburbs therof, 79. Cademoth alſo and the ſuburbs therof, and Mephaath with the ſuburbs therof. 80. Moreouer alſo of the tribe of Gad, Ramoth in Galaad and the ſuburbs therof, and Manaim with the ſuburbs therof, 81. yea and Heſebon with the ſuburbs therof, and Iezer with the ſuburbs therof.

CHAP. VII.

Genealogies of Iſſachar, 6. Beniamin, 13. Nephthali, 14. Manaſſes, 20. Ephraim, 30. and Aſer.

MOREOVER the ſonnes of Iſſachar: Thola, and Phua, Iaſub & Simeron, foure. 2. The ſonnes of Thola: Ozi and Raphaia, and Ieriel, and Iemai, and Iebſem, and Samuel, Princes by the houſes of their kinreds. Of the ſtocke of Thola were numbred moſt valiant men in the daies of Dauid, two and twentie thouſand ſix hundred. 3. The ſonnes of Ozi: Izrahia, of whom were borne Michael, and Obadia, and Ioel, and Iehia, fiue, al Princes. 4. And with them by their families and peoples, readie girded to battel, moſt valiant men, ſix and thirtie thouſand: for they had many wiues, and children. 5. Their brethren alſo through al the kinred of Iſſachar, moſt ſtrong to fight, were numbred foure ſcore and ſeuen thouſand. 6. The ſonnes of Beniamin: Bela, and Bechor, and (a) Iadihel, three. 7. The ſonnes of Bela: Eſbon, and Ozi, and Oziel, and Ierimoth, and Vrai, fiue Princes of their families, and moſt ſtrong to fight, and their number was twentie two thouſand and thirtie foure. 8. Moreouer the ſonnes of Bechor: Zamira, and Ioas, and Eliezer, and Elioenai, and Amri, and Ierimoth, and Abia, and Anathoth, and Almath. al theſe the ſonnes of Bechor. 9. And there were numbred by their families Princes of their kinreds moſt valiant vnto battel, twentie thouſand and two hundred. 10. Moreouer the ſonnes of Iadihel: Balan. And the ſonnes of Balan: Iehus, and Beniamin, and Aod, and Chanana, and Zethan, and Tharſis, Ahiſahar. 11. al theſe the ſonnes of Iadihel, Princes of their kinreds, moſt valiant men, ſeuenteen thouſand, & two hundred going forth to battel. 12. Sepham alſo, & Hapham, the ſonnes of Hir: and Haſim the ſonnes of Aher. 13. And the ſonnes of Nephthali: Iaſiel, and Guni, and Iezer, and Sellum, the ſonnes of Bala. 14. Moreouer the ſonne of Manaſſes, Ezriel: & his concubine the Syrian bare Machir the father of Galaad. 15. And Machir tooke wiues for his ſonnes Happhim, & Saphan: & he had a ſiſter named Maacha: the name of the ſecond Salphaad, and to Salphaad were borne daughters. 16. And Maacha the wife of Machir

a) Gen. 46. this third ſonne is called Asbel: & ſeuen more are there recited. And ſo in the reſt is much difference: but al may be reconciled by ſuch rules as are noted *chap. 1.*

bare a ſonne, and ſhe called his name Phares: moreouer the name of his brother, was Sares: and his ſonnes, Vlam, and Recen. 17. And the ſonne of Vlam, Badan. Theſe are the children of Galaad, the ſonne of Machir, the sõne of Manaſſes. 18. And his ſiſter (b) Queen bare (c) Goodlieman, & Abiezer, & Mohola. 19. And the ſonnes of Semida were, Ahin, & Sechẽ, and Leci, & Anian. 20. And the ſonnes of Ephraim: Suthala, Bared his ſonne, Thahath his ſonne, Elada his ſonne, Thahath his ſonne, and this mans ſonne Zabad, 21. and this mans ſonne Suthala, and this mans ſonne Ezer, and Elad: and the men of Geth borne in the land ſlew them, becauſe they came downe to inuade their poſſeſſions. 22. Ephraim therfore their father mourned many daies, and his brethren came to comfort him. 23. And he went in vnto his wife: who conceiued and bare a ſonne, and he called his name Beria, for that he was borne in the euils of his houſe: 24. and his daughter was Sara, who built Bethhoron, the nether and the vpper, and Ozenſara. 25. Moreouer his ſonne Rapha, and Reſeph, and Thale, of whom was borne Thaan, 26. who begat Laadan: this mans ſonne alſo was Amminud, who begat Eliſama, 27. of whom was borne Nun, who had Ioſue his ſonne. 28. And their poſſeſſion and habitation was Bathel with her daughters, and agaynſt the eaſt of Noran, and on the weſt quarter of Gazer and her daughters, Sichem alſo with her daughters, as farre as Aſa with her daughters. 29. Alſo neere the children of Manaſſes Bethſan & her daughters, Thanach and her daughters, Mageddo and her daughters: Dor & her daughters: in theſe dwelt the children of Ioſeph, the ſonne of Iſrael. 30. The children of Aſer: Iemna, and Ieſua, and Ieſſui, and Baria, and Sara their ſiſter. 31. And the ſonnes of Baria: Heber, & Melchiel: he is the father of Barſaith. 32. And Heber begat Iephlat, & Somer, and Hotham, & Suaa their ſiſter. 33. The ſonne of Iephlat: Phoſech, & Chamaal, and Aſoth: theſe be the ſonnes of Iephlat. 34. Moreouer the ſonnes of Somer: Ahi, and Roaga, and Haba, and Aram. 35. and the ſonnes of Helem his brother: Supha, and Iemna, and Selles, and Amal. 36. The ſonnes of Supha: Sue Harnapher, and Sual, and Beri, and Iamra, 37. Boſor, and Hod, & Samma, Saluſa, & I h a , & Bera. 38. The sõnes of Iether: and Iephone, and Phaſpha, and Ara. 39. And the ſonnes of Olla: Aree, and Haniel and Reſia. 40. Al theſe be the ſonnes of Aſer, Princes of their kinreds, the choſen and moſt valiant dukes of dukes: and their number of the age that was fitte for battel, was ſix and twentie thouſand.

(b) *Molecheth, Regina, Quene.* (c) *Ishod, Virum decorum.* that is, A comelie, perſonable, or goodlie man. So we leaue the hebrew names in this place becauſe S. Ierom, and the whole Church doth ſo in the latin text, which we tranſlate.

CHAP.

CHAP. VIII.

The progenie of Beniamin is further recited vnto Saul:33.and his Issue.

AND Beniamin begat Bale his first begotten, Asbel the second, Ahara the third, 2. Nohaa the fourth, and Rapha the fifth. 3. And the sonnes of Bale were: Addar, and Gera, and Abiud, 4. Abisue also, and Naaman, and Ahoe, 5. and also Gera, and Sephuphan, and Huram. 6. These are the sonnes of Ahod, Princes of their kinreds that dwelt in Gabaa, which were transported into Manahath. 7. And Naaman, and Achia, and Gera he transported them, and begat Oza, and Ahiud. 8. Moreouer he begat Saharaim in the countrie of Moab, after he dismissed Husim and Bara his wiues. 9. And of Hodes his wife he begat Iobab, and Sebia, and Mosa, and Molchom, 10. Iehus also, and Sechia, and Marma. these are his sonnes Princes in their families. 11. And Melusim begat Abitob, and Elphaal. 12. Moreouer the sonnes of Elphaal Heber, and Misaam, and Samad: this man built Ono, and Lod, and her daughters. 13. And Baria, and Sama Princes of their kinreds that dwelt in Aialon: these droue away the inhabitantes of Geth. 14. And Ahio, & Sesac, and Ierimoth, 15. and Sabadia, and Arod, and Heder, 16. Michael also, and Iespha, & Ioha the sonnes of Baria. 17. And Zabadia, and Mosollam, and Hezeci, and Heber, 18. and Iesamari, and Iezlia, and Iobab sonnes of Elphaal, 19. and Iacim, and Zechri, and Zabdi 20. and Elioenai, and Selethai, and Eliel, 21. and Adaia, and Baraia, and Samarath the sonnes of Semei. 22. And Iespham, and Heber, and Eliel, 23. and Abdon, and Zechri, and Hanan, 24. and Hanania, and Ælam, and Anathothia, 25. and Iephdaia, and Phanuel the sonnes of Sesac. 26. and Samsari, and Sohoria and Otholia, 27. and Iersia, and Elia, and Zechri, the sonnes of Ieroham. 28. these be the Patriarches, and Princes of their kinreds, which dwelt in Ierusalem. 29. And in Gabaon dwelt Abigabaon, and the name of his wife Maacha: 30. And his first-begotten sonne Abdon, and Sur, and Cis, and Baal, and Nadab. 31. Gedor also, and Ahio, and Zacher, and Macelloth: 32. and Macelloth begat Samaa: and they dwelt ouer agaynst their brethren in Ierusalem with their brethren. 33. And Ner begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, and Melchisua, and Abinadab, and Esbaal. 34. And the sonne of Ionathas, Meribbaal: and Meribbaal begat Micha. 35. The sonnes of Micha, Phithon, and Melech, and Tharaa, and Ahaz. 36. And Ahaz begat Ioada: and Ioada begat Alamath, and Azmoth, and Zamri: moreouer Zamri begat Mosa, 37. and Mosa begat Banaa, whose sonne was Rapha, of whom was borne Elasa, who begat Asel. 38. Moreouer Asel had six sonnes of these names, Ezricam, Bochru, Ismahel, Saria, Obdia,

and Hanan. al theſe the ſonnes of Aſel. 39. And the ſonnes of Eſec his brother, Vlam the firſt-begotten, and Iehus the ſecond, and Eliphalet the third. 40. And the ſonnes of Vlam were moſt ſtrong men, and archers of great force: and hauing many ſonnes and nephewes, vnto an hundred fiftie. Al theſe the children of Beniamin.

CHAP. IX.

Who of Iſrael (after the captiuitie) firſt inhabited Ieruſalem. 10. Who exerciſed the offices of Prieſts, 14. and Leuites, 35. with repetition of part of Sauls progenie.

a) The genealogies of al Iſrael being hitherto recited before their captiuitie, others are now added which firſt returned to Ierusalem after their releaſe.

ALl Iſrael therfore (a) was numbred: and the ſumme of them was written in the Booke of the Kings of Iſrael & Iuda: and they were tranſported into Babylon for their ſinne. 2. And they that dwelt firſt in their poſſeſſions and in their cities, Iſrael, and the Prieſts, and the Leuites, and the Nathineans. 3. There dwelt in Ieruſalem of the children of Iuda, and of the children of Beniamin, alſo of the children of Ephraim, and Manaſſes. 4. Othei the ſonne of Ammiud, the ſonne of Amri, the ſonne of Omrai, the ſonne of Bonni, of the ſonnes of Phares the ſonne of Iuda. 5. And of Siloni: Aſaia the firſt-begotten, and his ſonnes. 6. And of the ſonnes of Zara: Iehuel, and their brethren, ſix hundred ninetie. 7. Moreouer of the ſonnes of Beniamin: Salo the ſonne of Moſollam, the ſonne of Odiua the ſonne of Aſana: 8. and Iobania the ſonne of Ieroham: and Ela the ſonne of Ozi, the ſonne of Mochori: and Moſollam the ſonne of Saphatias, the ſonne of Rahuel, the ſonne of Iebania, 9. and their brethren by their families, nine hundred fiftie ſix. Al theſe Princes of their kinreds by the houſes of their fathers. 10. And of the Prieſts: Iedaia, Ioiarib, and Iachin: 11. Azarias alſo the ſonne of Helcias, the ſonne of Moſollam, the ſonne of Sadoc, the ſonne of Maraioth, the ſonne of Achitob, high Prieſt of the houſe of God. 12. Moreouer Adaias the ſonne of Ieroham, the ſonne of Phaſſur, the ſonne of Melchias: and Maaſai the ſonne of Adiel, the ſonne of Iezra, the ſonne of Moſollam, the ſonne of Moſollamith, the ſonne of Emmer. 13. their brethren alſo Princes by their families a thouſand ſeuen hundred three ſcore, moſt able men of ſtrength to the worke of the miniſterie in the houſe of God. 14. And of the Leuites: Semeia the ſonne of Haſſub the ſonne of Ezricam, the ſonne of Haſebia of the ſonnes of Merari. 15. Bacbacar alſo a carpenter, and Galal, and Mathania the ſonne of Micha, the ſonne of Zechri the ſonne of Aſaph: 16. and Obdia the ſonne of Semeia, the ſonne of Galal, the ſonne of Idithun: and Barachia the ſonne of Aſa, the ſonne of Elcana, who dwelt in the courts of Netophati. 17. And the

*porters:

porters: Sellum, and Accub, and Telmon, and Ahiman: and their brother Sellum the Prince, 18. vntil that time, in the Kings gate toward the east, wayted by their courses of the children of Leui. 19. But Sellum the sonne of Core the sonne of Abiasaph, the sonne of Core, with his brethren, and his fathers house, these are the Corites ouer the workes of the ministerie, keepers of the entrances of the tabernacle: and their families in course keeping the entrance of the campe of our Lord. 20. And Phinees the sonne of Eleasar, was their Prince before our Lord. 21. Moreouer Zacharias the sonne of Mosollamia, porter of the gate of the tabernacle of testimonie. 22. Al these chosen men for porters, at euerie gate, two hundred twelue: and appointed out in their proper townes: Whom Dauid and Samuel the seer appointed, vpon their fidelitie. 23. as wel them as their sonnes, in the doores of the house of our Lord, and in the tabernacle by their courses. 24. By the foure windes were the porters: that is to say, toward the East, and toward the West, & toward the North, & toward the South. 25. And their brethren dwelt in villages, & came vpon their Sabbaths from time to time. 26. To these foure Leuites was committed al the number of porters, & they were ouer the chambers, and treasures of the house of our Lord. 27. Also round about the temple of our Lord they abode in their watches: that when it was time, they in the morning might open the doores. 28. Of these mẽs stocke there were also ouer the vessels of the ministerie: for by number the vessels were both brought in and caried out. 29. Of them also they that had the implemẽts of the sanctuarie cõmitted vnto them, did ouersee the floure, and wine, and oile, and frankincense, and spices. 30. And the sonnes of Priests made oyntements of the spices. 31. And Mathathias a Leuite the first-begotten of Sellum the Corite, was ouerseer of those things, which were fryed in the frying pãne. 32. Moreouer of the children of Caath their brethren, there were ouer the loaues of propositiõ, to prepare alwaies new euerie Sabbath. 33. These are the chief of the singing men by the families of the Leuites, which abode in the chambers, that they might day and night continually serue in their ministerie. 34. The heads of the Leuites, Princes in their families, caried in Ierusalem. 35. And in Gabaon abode Iehiel the father of Gabaon, and the name of his wife Maacha. 36. His first-begotten sonne Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab, 37. Gedor also, and Ahio, and Zacharias, and Macelloth. 38. Moreouer Macelloth begat Samaan, these dwelt ouer against their brethren in Ierusalem, with their brethren. 39. And Ner begat Cis: and Cis begat Saul: and Saul begat Ionathas, and Melchisua, and Abinadab, and Esbaal. 40. And the sonne of Ionathas, Meribbaal: & Meribbaal begat Micha. 41. Moreouer the sonnes of Micha, Phithon, & Melech, & Tharaa, and Ahaz. 42. And Ahaz begat Iara, & Iara begat Alamath, & Azmoth, & Zamri. And Zamri begat Mosi. 43. And Mosa begat Banaa: whose sonne Raphaia begat Elasa: of whom was borne Asel. 44. Moreouer Asel had

ſix ſonnes of theſe names, Ezricam, Bochru, Iſmael, Saria, Obdia, Hanan, theſe are the ſonnes of Aſel.

CHAP. X.

King Saul with his three ſonnes are ſlaine by the Philiſtians. 8. who ſpoile the armie and carie away Sauls head. 11. The men of Iabes Galaad burie his bodie and his ſonnes, faſting for them ſeuen daies. And the Kingdom is tranſlated to Dauid.

The ſecond part. King Saul and al his familie ouerthrowne.

AND the Philiſthiims fought agaynſt Iſrael, and the men of Iſrael fled from the Paleſtines, and they fel wounded in mount Gelboe. 2. And when the Philiſthians were come nere purſuing Saul and his ſonnes, they ſtruck Ionathas, and Abinadab, and Melchiſua the ſonnes of Saul. 3. And the battel grew fore agaynſt Saul, and the archers found him, and wounded him with arrowes. 4. And Saul ſayd to his eſquyer: Draw thy ſword, and kil me: leſt perhaps theſe vncircumciſed come, and deride me. But his harnes-bearer would not, being frighted with feare: Saul therfore caught his ſword, and fel vpon it. 5. Which when his harnes-bearer had ſeen, to witte, that Saul was dead, himſelf alſo fel vpon his ſword, and died. 6. Saul therfore died, and his three ſonnes, and al his houſe fel together. 7. Which when the men of Iſrael had ſeen that dwelt in the champayne, they fled: and Saul and his ſonnes being dead, they forſooke their cities, and were diſperſed hither and thither: and the Philiſthiims came, and dwelt in them. 8. The next day therfore the Philiſthiims taking away the ſpoiles of them that were ſlayne, found Saul and his ſonnes lying on mount Gelboe. 9. And when they had ſpoyled him, and cut off his head, and ſtripped him of his armour, they ſent into their land, that it ſhould be caried about, & ſhould be ſhewed in the temples of the Idols, and to the people: 10. & his armour they dedicated in the temple of their God, and the head they nailed vp in the temple of Dagon. 11. When the men of Iabes Galaad had heard this, to witte, al things that the Philiſthiims had done vpon Saul, 12. euerie one of the valiant men aroſe, and tooke the bodies of Saul and of his ſonnes, and brought them into Iabes, & buried their bones vnder an oke, that was in Iabes, and they faſted ſeuen daies. 13. Saul therfore died for his iniquities, for that he (*a*) tranſgreſſed the commandement of our Lord which he had commanded, and kept it not: yea and beſides alſo conſulted the Pythoneſſe, 14. and truſted not in our Lord: for the which he ſlew him, and transferred his Kingdome to Dauid the ſonne of Iſai.

(*a*) He offered Sacrifice on an Altar without warrant. 1. *Reg.* 13. And deſtroyed not the Amalacites, as he was commanded. 1. *Reg.* 15.

CHAP.

CHAP. XI.

Dauid is elected and annointed King. 5. He ouerthroweth the Iebuſeites taking the towre of Sion in Ieruſalem, and proſpereth. 10. His valiant men, and their heroical actes are recited. 17. He deſiring water from the ciſterne of Bethleem, wil not drink it, but offereth it in ſacrifice, becauſe it is brought with danger of his valiant mens liues. 20. Other valiant men of the ſecond order, are likewiſe recited.

The third part. Kings Dauids reigne and his ſpecial actes.

ALl Iſrael therfore was gathered together to Dauid in Hebron, ſaying: We are thy bone, and thy fleſh. 2. Yeſterday alſo, and the day before, when Saul as yet reigned, thou waſt he that didſt leade out and leade in Iſrael: for to thee our Lord thy God ſayd: Thou ſhalt feed my people Iſrael, and thou ſhalt be Prince ouer it. 3. Al the ancients therfore of Iſrael came to the King into Hebron, and Dauid entred into a league with them before our Lord: and they annoynted him King ouer Iſrael, according to the word of our Lord, which he ſpake in the hand of Samuel. 4. Dauid alſo went, and al Iſrael into Ieruſalem. this is Iebus, where the Iebuſeites were the inhabiters of the land. 5. And they that dwelt in Iebus, ſayd to Dauid: Thou ſhalt not come in here. Moreouer Dauid tooke the towre of Sion, which is the Citie of Dauid, 6. & he ſayd: Euerie one that ſhal among the firſt ſtrike the Iebuſeite, ſhal be the Prince & chiefe captayne. Ioab therfore the ſonne of Saruia went vp firſt, and was made the Prince. 7. And Dauid dwelt in the towre, and therfore it was called the Citie of Dauid. 8. And he built the Citie round about frō Mello vnto a round compaſſe, and Ioab built the reſt of the citie. 9. And Dauid proſpered going and increaſing, and the Lord of hoſtes was with him. 10. Theſe are the Princes of the valiant men of Dauid, which holpe him to be made King ouer al Iſrael according to the word of our Lord, which he ſpake to Iſrael. 11. And this is the number of Dauids ſtrong ones: Ieſbaam the ſonne of Hachamoni Prince among thirtie: this man lifted vp his ſpeare vpon three hundred wounded at one time. 12. And after him Eleazar his vncles ſonne an Ahohite, who was among the three mighties. 13. This was with Dauid in Phefdomim, when the Philiſthiims were gathered to that place into battel: and the field of that countrie was ful of barley, and the people was fled from the face of the Philiſthiims. 14. Theſe ſtood in the middes of the field, and defended him: and when they had ſtrucken the Philiſtheans, our Lord gaue great health to his people. 15. And there went downe three of the thirtie Princes to a rocke, wherin Dauid was, to the caue of Odollam, when

the Philiſthiims had camped in the Vale raphaim. 16. Moreouer Dauid was in a hold, and the ward of the Pheliſthimes in Bethlehem. 17. Dauid therfore deſired and ſayd: O that ſome man would giue me water of the ceſterne of Bethlehem, which is in the gate. 18. Theſe three therfore went forward through the middes of the campe of the Philiſthiimes, and drew water of the ceſterne of Bethlehem, which was in the gate, & brought it to Dauid to drinke: who would not, but rather offered it to our Lord, 19. ſaying: God forbid that in the ſight of my God I ſhould doe this, and ſhould drinke the bloud of theſe men: becauſe in the peril of their liues they haue brought me the water. And for this cauſe he would not drinke. Theſe things did the three moſt valiants. 20. Abiſai alſo the brother of Ioab he was Prince of three, and he lifted vp his ſpeare againſt three hundred wounded, and he was among three moſt renowned, 21. and among the ſecond three he the noble one, and Prince of them: but yet vnto the three firſt he raught not. 22. Banaias the ſonne of Ioiada a moſt valiant man, of Cabſeel: who had done manie factes, he ſtrucke the (a) two Ariel of Moab: & he went downe, and ſlew the lyon in the middes of the cyſterne in the time of ſnow. 23. And he ſtruck the Ægyptian, whoſe ſtature was of fiue cubits, and which had a ſpeare as the weauers beame: he therfore went downe to him with a rod, and by force tooke away the ſpeare that he held in his hand, and ſlew him with his owne ſpeare. 24. Theſe things did Banaias the ſonne of Ioiada, who was among the three valiants moſt renowned, 25. the firſt among thirtie, but yet the three he raught not: and Dauid made him of his counſel. 26. Moreouer the moſt valiant men in the armie, Aſahel the brother of Ioab, and Elchanan the ſonne of his vncle of Bethlehem, 27. Sammoth an Arorite, Helles a Phalonite, 28. Ira the ſonne of Accez a Thecaite, Abiezer an Anathothite, 29. Sobbochai an Huſathite, Ilai an Ahohite, 30. Maharai a Netophathite, Heled the ſonne of Baana a Netophathite, 31. Ethai the ſonne of Ribai of Gabaath the children of Beniamin, Banaia a Pharatonite, 32. Hurai of the Torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite. 33. The ſonnes of Aſſem a Gezonite, Ionathan the ſonne of Sage an Ararite, 34. Ahiam the ſonne of Sachar an Ararite, 35. Eliphal the ſonne of Vr, 36. Hepher a Mecherathite, Ahia Phelonite, 37. Hesro a Carmelite, Naarai the ſonne of Azbai, 38. Ioel the brother of Nathan, Mibahar the ſonne of Agarai. 39. Selet an Ammonite, Naharai a Berothite the armour-bearer of Ioab the ſonne of Saruia, 40. Ira a Iethreite, Gareb a Iethreite, 41. Vrias the Hetheite, Zabad the ſonne of Oholi, 42. Adina the ſonne of Sizaa Rubenite the Prince of the Rubenites, and with him thirtie: 43. Hanan the ſonne of Maacha, and Ioſaphat a Mathanite, 44. Ozia an Aſtarothite, Samma, and Iehiel the ſonnes of Hotham an Arorite, 45. Iedihel the ſonne of Zamri, and Ioha his brother a Thoſaite, 46. Eliel a Mahumite, and Ieribai, and Ioſaia the ſonnes of Elnaim, and

(a) Two ſtout men of Moab, as if they had been lions. 2. Reg. 23. v. 20.

Iethma a Moabite, Eliel, and Obed, and Iosiel of Masobia.

CHAP. XII.

Who folowed Dauid when he fled from Saul. 23. And who came into Hebron to make him King.

THESE also came to Dauid into Siceleg, when as yet he fled from Saul the sonne of Cis, the which were most valiant and excellent warriers, 2. drawing the bow & hurling with both hãds stones in slings, & shooting arrowes directly: of the brethren of Saul of Beniamin. 3. The Prince Ahiezer, and Ioas the sonnes of Samaa a Gabaathite, and Iaziel, and Phallet the sonnes of Azmoth, and Beracha, and Iehu an Anothothite. 4. Samaias also a Gabaonite the most valiant amongst the thirtie and aboue the thirtie. Ieremias, and Iehezicl, and Iohanan, & Iezabad a Gaderothite. 5. And Eluzai, and Ierimuth, and Baalia, & Samaria, and Saphatia an Haruphite. 6. Elcana, and Iesia, and Azareel, and Ioezer, and Iesbaam of Carehim: 7. Ioela also, and Zabadia the sonnes of Ieroham of Gedor. 8. Yea and of Gaddi also there fled to Dauid, when he lay hid in the desert most valiant men, & the best warriers, holding shield and speare: their faces as the faces of a lion, & swift as the roe-bucks on the mountaynes: 9. Ezer the Prince, Obdias the second, Eliab the third, 10. Masmana the fourth, Ieremias the fifth, 11. Ethi the sixth, Eliel the seuenth, 12. Iohanan the eight, Elzebad the ninth, 13. Ieremias the tenth, Machbanai the eleuenth, 14. these of the children of Gad were the Princes of his armie. the meaneſt was captaine ouer an hundred souldiers, & the greatest, ouer a thousand. 15. These are they which passed Iordan the first month, whē it vsed to flow ouer his bankes: & they chased away al that dwelt in the valleyes toward the east quarter and the west. 16. And there came also of Beniamin, & of Iuda to the hold, wherin Dauid abode. 17. And Dauid wēt out to meete thē, & said: If you be come peaceably to me for to helpe me, my hart be ioyned to you, but if you lye in wayte against me for my aduersaries, whereas I haue no iniquitie in my hands, the God of our fathers see, and iudge. 18. But the spirit came on Amasai the Prince among thirtie, & he sayd: We are thine, o Dauid, & with thee, o sonne of Isai: peace, peace be to thee, and peace to thy helpers, for thy God helpeth thee. Dauid therfore receiued them, and appoynted them Princes of the bād. 19. Moreouer of Manasses there fled to Dauid, when he came with the Philisthiims agaynst Saul to fight, and he fought not with them: because the Princes of the Philisthiims taking counsel sent him backe, saying: with the peril of our head wil he returne to his Lord

Saul. 20. Therfore when he returned into Siceleg, there fled to him of Manasses, Ednas, and Iozabab, and Iedihel, and Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the Princes of a thousand in Manasses. 21. These did ayde Dauid agaynst the rouers: for they were al most valiant men, & were made cõmanders in the armie. 22. Yea & there came euerie day to Dauid to helpe him, til it became a great number, as it were (a) the armie of God. 23. This also is the number of the cõmanders of the armie, which came to Dauid, when he was in Hebron, to transferre the kingdõ of Saul to him, according to the word of our Lord. 24. The children of Iuda bearing shield and speare, six thousand eight hundred wel appoynted to battel. 25. Of the childrẽ of Simeon valiant men to fight, seuen thousand one hundred. 26. Of the children of Leui, foure thousand six hundred. 27. Ioiada also Prince of the stocke of Aaron, and with him three thousand seuen hundred. 28. Sadoc also a yong man of goodlie towardnes, and the house of his father, Princes twentie two. 29. And of the children of Beniamin the brethren of Saul, three thousand: for a great part of thẽ as yet folowed the house of Saul. 30. Moreouer of the children of Epraim twentie thousand eight hundred valiant of strength, men renowmed in their kinreds. 31. And of the halfe tribe of Manasses, eighteen thousand, euerie one by their names, came to make Dauid King. 32. Also of the children of Issachar men of vnderstanding, that knew al times to command what Israel should doe, Princes two hundred: and al the rest of the tribe did folow their counsel. 33. Moreouer of Zabulon such as went forth to battel, and stood in aray wel appoynted with armour of warre, there came fiftie thousãd to ayde, not in a double hart. 34. And of Nephthali, commanders a thousand, & with them furnished with shield & speare, seuen & thirtie thousand. 35. Of Dan also prepared to battel, twentie eight thousand six hundred. 36. And of Aser going forth to fight, & prouoking in battel, fourtie thousand. 37. And beyond Iordan of the children of Ruben, & of Gad, & the halfe part of the tribe of Manasses, furnished with armour of warre, an hundred twentie thousand. 38. Al these men of warre wel appoynted to fight, with perfect hart came into Hebron, to make Dauid King ouer al Israel: yea & al the rest of Israel were of one hart, that Dauid should be made King. 39. And they were there with Dauid three daies eating and drinking: for their brethren had prepared for them. 40. Yea and they that were neere them as farre as Issachar, and Zabulon, and Nephthali, brought loaues on Asses, and on camels, and on mules, and vpon oxen, to eate: meale, figges, raysens, wine, oile, beeues, muttons, in al aboundance, for there was ioy in Israel.

(a) An armie of manie good men, wel disposed in order and concord, is called *the armie of God* like the great number of Angels, which to vs *are innumerable. Iob. 25.*

CHAP. XIII.

The Arke is brought from Abinadabs houſe, 8. Dauid and others dancing before it. 9. Oza for touching it is ſtrucken dead. 13. Wherupon Dauid fearing to bring it to Ieruſalem, it remayneth three months in the houſe of Obededom.

AND Dauid tooke counſel with the tribunes, and centurions, and al the commanders, 2. and he ſayd to al the aſſemblie of Iſrael: If it pleaſe you, & if the word which I ſpeake proceed from our Lord God, let vs ſend to the reſt of our brethren into al the countries of Iſrael, & to the Prieſts, & Leuites, that dwel in the ſuburbs of the cities, that they may be gathered together vnto vs, 3. and we may bring agayne vnto vs the Arke of our God: for we ſought it not in the daies of Saul. 4. And the whole multitude anſwered that it ſhould be ſo done: for the word had pleaſed al the people. 5. Dauid therfore aſſembled al Iſrael from Sihor of Ægypt, til thou enter into Emath, to bring the Arke of God from Cariathiarim. 6. And Dauid went vp, and euerie man of Iſrael to the hil of Cariathiarim which is in Iuda, to fetch thence the Arke of our God ſitting vpon the Cherubim, where his name is inuocated. 7. And they layd the Arke of God vpon a new wayne, out of the houſe of Abinadab. And Oza and his brother did driue the wayne. 8. Moreouer Dauid, & al Iſrael playd before our Lord with al their might in ſongs, and on harps, and pſalteries, and timbrels, and cymbals, and trumpets. 9. And when they were come to the Floore of Chidon, Oza ſtretched forth his hand, to hold vp the Arke: for the oxe being wanton had made it leane a litle a-ſide. 10. Our Lord therfore was angrie agaynſt Oza, & ſtrucke him, for that he had touched the Arke: and he died there before our Lord. 11. And Dauid was ſtruckē ſad, becauſe our Lord had diuided Oza: and he called that place, the Diuiſion of Oza vntil this preſent day. 12. And he feared God at that time, ſaying: How may I bring in the Arke of God vnto me? 13. And for this cauſe he brought it not vnto himſelfe, that is, into the citie of Dauid, but turned it away into the houſe of (*a*) Obededom the (*b*) Getheite. 14. Therfore the Arke of God remayned in the houſe of Obededom three months: & our Lord bleſſed his houſe, and al things that he had.

(*a*) Obededom was a Leuite, (*c*. 15. *v*. 18.) and therfore more meete to keep the arke: (*b*) Called a Getheite becauſe he had dwelt in the towne of Geth.

CHAP. XIIII.

King Dauid prouideth timber, and workmen to build his owne houſe: 3. marieth more wiues, and hath manie children, 8. ouerthroweth the Philiſtians, 13. twiſe.

HIRAM alſo the King of Tyre ſent meſſengers to Dauid, and cedar trees, and artificers for walles, and timber, to build him a houſe. 2. And Dauid knew that our Lord had eſtabliſhed him to be King ouer Iſrael, and that his Kingdom was exalted ouer his people Iſrael. 3. Dauid alſo tooke other wiues in Ieruſalem: and he begat ſonnes, and daughters. 4. And theſe be their names, that were borne to him in Ieruſalem: Samua, and Sobad, Nathan and Salomon, 5. Iebahar, and Eliſua, and Eliphalet, 6. Noga alſo, and Napheg, and Iaphia, 7. Eliſama, and Baalaida, and Eliphalet. 8. And the Philiſthiims hearing that Dauid was annoynted for King ouer al Iſrael, they went vp al to ſeeke him: which when Dauid had heard, he went out to meet them. 9. Moreouer the Philiſthiims cõming, were ſpred abrode in the Vale Raphaim. 10. And Dauid conſulted our Lord, ſaying: Shal I goe vp to the Philiſtians, and wilt thou deliuer them into my hand? And our Lord ſayd to him: Goe vp, and I wil deliuer them into thy hand. 11. And when they were come vp into Baalpharaſim, Dauid ſtrucke them there, and ſayd: God hath diuided myne enemies by my hand, as waters are diuided: and therfore the name of that place was called Baal Pharaſim. 12. And they leaft there their Gods, which Dauid commanded to be burnt. 13. And other time alſo the Philiſthiims invaded, and were diſperſed in the Vale. 14. And Dauid conſulted God agayne, and God ſayd to him: Goe not vp after them, retyre from them, & thou ſhalt come agaynſt them ouer agaynſt the peare-trees. 15. And when thou ſhalt heare the ſound of one going in the top of the peare-trees, then ſhalt thou yſſue forth to battel. For God is gone forth before thee, to ſtrike the campe of the Philiſthiims. 16. Dauid therfore did as God had commanded him, & ſtrucke the campe of the Philiſthians from Gabaon vnto Gazera. 17. And the name of Dauid was bruited in al countries, and our Lord gaue the dread of him ouer al nations.

CHAP. XV.

With ſolemnitie the Arke is brought into Ieruſalem, caried by the Prieſts and Leuites, 16. with muſick of diuers ſorts, 26. Sacrifice of thankeſgiuing is offered. 29. Michol derideth Dauids deuotion.

HE made alſo houſes for himſelf in the citie of Dauid: and built a place for the Arke of God, and pitcht a tabernacle for it. 2. Then ſayd Dauid: It is vnlawful that the Arke of God be caried of any man, but of the Leuites: whom our Lord choſe to carie it, and to miniſter vnto himſelf for euer. 3. And he gathered together al Iſrael into Ieruſalem, that the Arke of God might be brought into his place, which he had prepared for it. 4. Moreouer alſo the ſonnes of Aaron, and the Leuites. 5. Of the children of Caath, Vriel was the Prince, and his brethren an hundred twentie. 6. Of the ſonnes of Merari, Aſaia the Prince: and his brethren two hundred twentie. 7. Of the ſonnes of Gerſom, Ioel the Prince: and his brethren an hundred thirtie. 8. Of the ſonnes of Eliſaphan, Semeias the Prince: and his brethren two hundred. 9. Of the ſonnes of Hebron, Eliel the Prince: and his brethren eightie. 10. Of the ſonnes of Oziel, Aminadab the Prince: and his brethren an hundred twelue. 11. And Dauid called Sadoc and Abiathar the Prieſts, and the Leuites, Vriel, Aſaia, Ioel, Semeia, Eliel, and Aminadab: 12. and he ſayd to them: You that are the Princes of the Leuitical families, be ſanctified with your brethren, and fetch the Arke of our Lord the God of Iſrael to the place, which is prepared for it: 13. leſt as from the beginning, becauſe you were not preſent, our Lord ſtruck vs: ſo now alſo it come to paſſe, we doing ſome vnlawful thing. 14. The Prieſts therfore, and the Leuites were ſanctified, to carie the Arke of our Lord the God of Iſrael. 15. And the ſonnes of Leui tooke the Arke of God, as Moyſes had commanded, according to the word of our Lord, vpon their ſhoulders, on barres. 16. And Dauid ſayd to the Princes of the Leuites, that they ſhould appoynt of their brethren ſinging men on muſical inſtruments, to witte, on nables, and harps, and cymbals, that the ſound of ioy might reſound on high. 17. And they appoynted Leuites: Heman the ſonne of Ioel, and of his brethren Aſaph the ſonne of Barachias: and of the children of Merari, their brethren: Ethan the ſonne of Caſaia. 18. And with thē their brethren: in the ſecond order, Zacharias, & Ben, & Iaziel, and Semiramoth, and Iahiel, and Ani, Eliab, and Banaias, and Maaſias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Iehiel, porters. 19. Moreouer them that ſang, Heman, Aſaph and Ethan:

ſounding on braſen cymbals. 20. And Zacharias, and Oziel, and Semiramoth, and Iahiel, and Ani, and Eliab, and Maaſias, and Banaias vpon nables ſang myſteries. 21. Moreouer Mathathias, and Eliphalu, and Macenias, and Obededom, and Iehiel, and Ozaziu, vpon harpes for the octaue ſang a triumphant ſong. 22. And Chonenias the Prince of the Leuites, was chiefe ouer Prophecie, to beginne the melodie: for he was verie counning. 23. And Barachias, and Elcana doore keepers of the Arke. 24. Moreouer Sebenias, and Ioſaphat, and Nathanael, and Amaſai, and Zacharias, and Banaias, and Eliezer Prieſts, ſounded with trumpets, before the Arke of God: and Obededom, and Iehias kept the doore of the Arke. 25. Therfore Dauid and al the ancients of Iſrael, and the tribunes, went to fetch the Arke of the couenant of our Lord, out of the houſe of Obededom with ioy. 26. And when God had holpen the Leuites, which caried the Arke of the couenant of our Lord, there were immolated ſeuen oxen, and ſeuen rammes. 27. Moreouer Dauid was clothed with a robe of fine linen, & al the Leuites that caried the Arke, and the ſinging men, and Chonenias the Prince of prophecie among the ſingers: and Dauid alſo was clothed with an (a) Ephod of linen. 28. And al Iſrael brought the Arke of the couenant of our Lord in iubiley, and ſounding with the ſound of ſhaulme, and with trumpets, and cymbals, and nables, and harpes. 29. And when the Arke of the couenant of our Lord was come vnto the citie of Dauid, Michol the daughter of Saul looking forth through a window, ſaw Dauid the King dancing and playing, and ſhe deſpiſed him in her hart.

(a) Another linen garment vſed by Prophets, ſuch as Samuel did weare being a child. 1. *Reg.* 2.

CHAP. XVI.

The Arke is placed in a tabernacle. Sacrifice is offered. Dauid bleſſeth the people, 4. diſpoſeth the offices of Leuites, 8. and maketh a Pſalme of praiſe to God.

THEY therfore brought the Arke of God, and ſet it in the middes of the tabernacle, which Dauid had pitched for it: and they offered holocauſts, and pacifikes before God. 2. And when Dauid had finiſhed offering holocauſts, and pacifikes, he (a) bleſſed the people in the name of our Lord. 3. And he diuided to al throughout euerie one, from man vnto woman, a loafe of bread, and a piece of roſted beefe, and floure fryed with oile. 4. And he (b) appoynted before the Arke of our Lord of the Leuites, that ſhould miniſter, and ſhould remember his workes, and glorifie, and prayſe our Lord the God of Iſrael: 5. Aſaph the Prince, and the ſecond after him Zacharias: moreouer Iahiel, and Semiramoth, and Iehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and

(a) Not only King Dauid being a holie Prophet, but any other Superiour might bleſſe his ſubiects.

(b) That he alſo diſpoſed certaine offices to Leuites was by ſpecial priuiledge, which was no preiudice to the high Prieſts

Iehiel

Iehiel ouer the inſtruments of pſalterie, and the harps: and Aſaph to ſound vpon the cymbals: 6. but Banaias, and Iaziel Prieſts, to ſound the trumpet continually before the Arke of the couenant of our Lord. 7. In that day Dauid made Aſaph Prince to confeſſe to our Lord and his brethren.

8. Confeſſe ye to our Lord, and inuocate his name: make his inuentions knowen among the peoples.

Pſal. 104. 9. Chaunt to him, and ſing to him: & tel ye al his meruelous things.

10. Prayſe ye his holie name: let the hart of them reioyſe that ſeeke our Lord.

11. Seeke ye our Lord, and his power: ſeeke ye his face alwayes.

12. Remember his meruelous things which he hath done: his ſignes, and the iudgements of his mouth.

13. The ſeede of Iſrael his ſeruant: the children of Iacob his elect.

14. He is the Lord our God: in al the earth are his iudgements.

15. Remember for euer his couenant: the word, which he commanded vnto a thouſand generations.

16. Which he couenanted with Abraham: and his othe with Iſaac.

17. And he appoynted it to Iacob for a precept: and to Iſrael for an euerlaſting couenant:

18. Saying: To thee wil I giue the Land of Chanaan: the corde of your inheritance.

19. When they were few in number: ſmal and ſeioutners therof.

20. And they paſſed from nation into nation: and from Kingdome to an other people.

21. He ſuffered not any man to calumniate them: but rebuked Kings for their ſake.

22. Touch not my annoynted: and vnto my Prophets be not malicious.

Pſa. 95. 23. Sing ye to our Lord al the earth: ſhew forth from day to day his ſaluation.

24. Tel his glorie among the gentils: among al peoples his meruelous works.

25. Becauſe our Lord is great, and laudable exceedingly: and terrible ouer al Gods.

26. For al the Gods of the peoples, be idols: but our Lord made the heauens.

27. Confeſſion and magnificence before him: ſtrength and ioy in his place.

28. Bring to our Lord ye families of peoples: bring to our Lord glorie and empire.

29. Giue our Lord glorie, to his name, eleuate ſacrifice, and come ye in his ſight: and adore our Lord in holie honour.

30. Let al the earth be moued before his face: for he founded the world vnmoueable.

authoritie, for ſuperiour power is proued by Gods inſtitution, rather then by factes, either of good men, which doe manie things by way of diſpenſation, or of euil vſurping whithout warrant, that to them perteyneth not. For it is cleere that God inſtituted ſupreme ſpiritual power in the high Prieſt, *Deut. 17.* And al Kings and temporal Princes are to receiue the law at the Prieſts hand, *ibidem. v. 18.* Eleazar the high Prieſt was appointed to conſult our Lord for Ioſue, *Nu. 28.* Finally by Gods ordinance, *the law of truth was in the mouth of Prieſts. Malac. 2.*

31. Let the heauens be glad, and the earth reioyſe: and let them ſay among the nations, Our Lord hath reigned.

32. Let the ſea thunder, and the fulneſſe therof: let the fields reioyſe, and al things that are in them.

33. Then ſhal the trees of the foreſt prayſe before our Lord: becauſe he is come to iudge the earth.

34. Confeſſe ye to our Lord, becauſe he is good: becauſe his mercie is for euer. *Pſal. 105.*

35. And ſay ye: Saue vs o God our Sauiour: and gather vs together, and deliuer vs out of the nations, that we may confeſſe to thy holie name, and may reioyſe in thy ſongs.

36. Bleſſed be our Lord the God of Iſrael frō eternitie vnto eternitie: and let al the people ſay: Amen, and hymne to God.

37. He therfore leaft Aſaph there before the Arke of the couenant of our Lord, and his brethren to miniſter in the preſence of the Arke continually day by day, & in their courſes. 38. Moreouer Obededom, and his brethren ſixtie eight: and Obededom the ſonne of Idithun, and Hoſa he appoynted for porters. 39. And Sadoc the Prieſt, and his brethren Prieſts, before the tabernacle of our Lord in the excelſe, which was in Gabaon, 40. that they ſhould offer holocauſts to our Lord vpon the altar of holocauſt continually, morning and euening, according to al things that are writen in the law of our Lord, which he commanded Iſrael. 41. And after him Heman, and Idithun, and the reſt of the choſen men, euerie one by his name to confeſſe vnto our Lord: Becauſe his mercie is for euer. 42. Heman alſo and Idithun ſounding the trumpet, and quauering on the cymbals, and al muſical inſtruments to ſing vnto God: and the ſonnes of Idithun he made porters. 43. And al the people returned into their houſe: and Dauid, to bleſſe alſo his houſe.

CHAP. XVII.

Dauid determining to build a Temple, 11. is admonished by Nathan the Prophet, that not he, but his ſonne, ſhal build it; and be eſtabliſhed in the Kingdome. 16. Dauid extolleth Gods benignitie towards him and the people.

AND when Dauid dwelt in his houſe, he ſayd to Nathan the Prophet: Behold I dwel in a houſe of cedar: and the Arke of the couenant of our Lord is vnder skins. 2. And Nathan ſayd to Dauid: Al things, that are in thy hart doe: for God is with thee. 3. Therfore that night the word of God came to Nathan, ſaying: 4. Goe, and ſpeake to Dauid my ſeruant: Thus ſayth our Lord: Thou ſhalt not build me a

houſe

houſe to dwel in.5.For neither haue I remayned in houſe from the time, that I brought out Iſrael, vntil this day: but I haue been alwaies changing places of tabernacle,& in tẽt,6.abyding with al Iſrael.Did I ſpeake to one,at the leaſt,of al the iudges of Iſrael whom I cõmanded to feede my people, and did I ſay: Why haue you not built me a houſe of cedar? 7.Now therfore ſo ſhalt thou ſpeake to my ſeruant Dauid: Thus ſayth the Lord of hoſtes: I tooke thee,when in the paſture thou dideſt folow the flocke, that thou ſhouldeſt be Prince of my people Iſrael. 8. And I haue been with thee whither ſoeuer thou wenteſt: and I haue ſlayne al thine enemies before thee, and haue made thee a name as of one of the great ones, that are renowmed in the earth.9. And I haue giuen a place to my people Iſrael: it ſhal be planted, and ſhal dwel therin, and ſhal be moued no more,neither ſhal the children of iniquitie conſume them, as from the begianing,10. ſince the dayes that I gaue Iudges to my people Iſrael,& humbled al thine enimies. I therfore tel thee,that our Lord wil build thee(*a*) a houſe.11.And when thou ſhalt haue accompliſhed thy daies to goe to thy fathers, I wil rayſe vp thy ſeed after thee, which ſhal be of thy children: and I wil eſtabliſh his Kingdom. 12. He ſhal build me a houſe, and I wil confirme his throne for euer. 13. I wil be to him for a father, and he ſhal be to me for a ſonne: and my mercie I wil not take from him, as I tooke from him, that was before thee. 14 And I wil eſtabliſh him in my houſe, and in my Kingdom for euer: and his throne ſhal be moſt firme for euer. 15. According to al theſe words, and according to al this viſion, ſo ſpake Nathan to Dauid. 16. And when King Dauid came, and ſate before our Lord, he ſayd: Who am I Lord God, and what is my houſe, that thou ſhouldeſt giue me ſuch things? 17. But this alſo hath ſeemed little in thy ſight, and therfore thou haſt ſpoken concerning the houſe of thy ſeruant for time to come alſo: and haſt made me renowmed aboue al men Lord God. 18. What can Dauid adde farther, wheras thou haſt ſo glorified thy ſeruant, and knowen him? 19. Lord for thy ſeruant according to thy hart thou haſt done al this magnificence, and would haue al thy great wonders to be knowen. 20. Lord, there is not the like to thee: and there is none other beſide thee, of al whom we haue heard with our eares. 21. For what other is there,as thy people Iſrael,one nation in the earth,to the which God went, to deliuer it and make it his people, and with his greatneſſe & terrours caſt out the nations before the face of it,which he deliuered out of Ægypt? 22. And thou haſt made thy people Iſrael to be thy people for euer,and thou Lord art made the God therof. 23. Now therfore Lord, the word, which thou haſt ſpoken to thy ſeruant, and concerning his houſe, be it confirmed for euer, and doe as thou haſt ſpoken. 24. And let thy name remayne and be magnified for euer: and let it be ſayd: The Lord of hoſtes is God of Iſrael,& the houſe of Dauid his ſeruant permanent before him.25.For thou Lord my God haſt reueiled the care of thy ſeruant, to build him a houſe: and therfore thy ſeruant hath

a) That is continue and preſerue thy ſeed, & familie,as we ſee it performed euen to the B.Virgin Marie and Chriſt of the houſe of Dauid. *Mat.* 1. *Luc.* 1. 3.

found confidence, to pray before thee. 26. Now therfore Lord thou art God: & thou haſt ſpoken to thy ſeruant ſo great benefits. 27. And thou haſt begun to bleſſe the houſe of thy ſeruant, that it be alwaies before thee: for thee o Lord bleſſing it, it ſhal be bleſſed for euer.

CHAP. XVIII.

King Dauid hath great victories, making manie nations tributarie. 15. *His chiefe officeres are recounted.*

AND it came to paſſe after theſe things, that Dauid ſtrucke the Philiſthiims, and humbled them, and tooke away Geth, and her (*a*) daughters out of the hand of the Philiſthiims, 2. and ſtrucke Moab, & the Moabites were made Dauids ſeruāts, offering him guifts. 3. At that time Dauid ſtrucke Adarezer alſo the King of Soba of the countrie of Hemath, when he went on to dilate his empire as farre as the riuer Euphrates. 4. Dauid therfore tooke a thouſand chariots of his, & ſeuen thouſand horſmē, & twentie thouſand footemē, & he hoghſinewed al the chariot horſes, ſauing an hundred chariots, which he reſerued to himſelf. 5. And the Syrian alſo of Damaſcus came moreouer, to giue ayde to Adarezer the King of Soba, but Dauid ſtrucke alſo of his two & twentie thouſand men. 6. And he put ſouldires in Damaſcus, that Syria alſo ſhould ſerue him, & bring guifts. And our Lord holpe him in al things, to the which he went. 7. Dauid alſo tooke the golden quyuers, which the ſeruants of Adarezer had, and he brought them into Icruſalem. 8. Moreouer of Thebath, and Chun, the cities of Adarezer, verie much braſſe, of which Salomon made the braſen Sea, and pillers, and braſen veſſels. 9. Which when Tou the King of Hemath had heard, to wit, that Dauid had ſtrucken al the armie of Adarezer the King of Soba, 10. he ſent Adoram his ſonne to King Dauid, to deſire peace of him, and to congratulate him that he had ſtrucken, and had ouerthrowen Adarezer: for Tou was aduerſarie to Adarezer. 11. But al the veſſel alſo of gold, and ſiluer, and braſſe King Dauid (*b*) conſecrated to our Lord, with the ſiluer and gold, which he had taken out of al the nations, as wel of Idumea, and Moab, and the children of Ammon, as of the Philiſthiims & Amalec. 12. And Abiſai the ſonne of Saruia ſtrucke Edom in the Vale of ſalt pittes, eighteen thouſand: 13. and he appoynted a garryſon in Edō, that Idumea ſhould ſerue Dauid, and our Lord ſaued Dauid in al things to which he went. 14. Dauid therfore reigned ouer al Iſrael, & did iudgement and iuſtice to al his people. 15. Moreouer Ioab the ſonne of Saruia was ouer the armie, and Ioſaphat the ſonne of Ahilud commenter.

(*a*) The leſſer townes and village are commonly called the daughters of ſome great towne or citie to which they pertayne.

(*b*) That which is dedicated to ſacred vſe, is conſecrated to God.

16. And

16. And Sadoc the ſonne of Achitob, and Ahimelech the ſonne of Abiathar, Prieſts: and Suſa, Scribe. 17. Banaias alſo the ſonne of Ioiada ouer the legions Cerethi, and Phelethi: moreouer the ſonnes of Dauid the chief at the Kings hands.

CHAP. XIX.

The King of Ammon euil intreating King Dauids men, whom he had curteouſly ſent to condole the death of his father, is ouerthrowen in battel, 16. with the Aſſyrians his hyred confederates.

2. Reg. 10. AND it chanced that Naas the King of the children of Ammon died, and his ſonne reigned for him. 2. And Dauid ſayd: I wil doe mercie with Hanon the ſonne of Naas: for his father hath done me pleaſure. And Dauid ſent meſſengers to comfort him vpon the death of his father. Who when they were come into the land of the children of Ammon, to comfort Hanon, 3. the Princes of the children of Ammon ſayd to Hanon: Thou thinkeſt perhaps, that Dauid for honour ſake toward thy father hath ſent ſome that ſhould comfort thee: neither markeſt thou, that his ſeruants are come to thee to eſpie, and ſeeke out, and ſearch thy land. 4. Therfore Hanon made the ſeruants of Dauid balde, and ſhaued them, and cut away their cotes from the buttocks to the feet, and ſent them away. 5. Who when they were gone, and had ſent word to Dauid, he ſent to meete them (for they had ſuſteyned great reproch) and commanded them to tarie in Iericho, til their beard grew, and then they ſhould returne. 6. And the children of Ammon ſeeing, that they had done iniurie to Dauid, as wel Hanon as the reſt of the people, they ſent a thouſand talents of ſiluer, to hyre them chariots and horſemen out of Meſopotamia, and from Siria Maacha, and from Soba. 7. And they hyred two and thirtie thouſand chariots, & King Maacha with his people. Who when they were come, camped ouer againſt Medaba. The children of Ammon alſo being gathered together out of their cities, came to the battel. 8. Which when Dauid had heard, he ſent Ioab, and al the hoſt of valiant men: 9. and the children of Ammon iſſuing forth, put their armie in aray beſide the gate of the citie: and the Kings, that were come to ayde him, ſtood apart in the field. 10. Ioab therfore vnderſtanding that battel was made againſt him before and behind, choſe the moſt valiant men of al Iſrael, and marched on againſt the Syrian. 11. And the reſt of the people he gaue vnder the hand of Abiſai his brother: and they went forth againſt the children of Ammon. 12. And he ſayd: If the Syrian ſhal ouercome me, thou ſhalt ayde me: and if the children of Ammon ſhal ouercome thee, I wil ayde thee. 13. Take courage, and let vs play the men for our people, and for

the cities of our God: and our Lord wil doe that which is good in his ſight. 14. Ioab therfore marched on, and the people that were with him, agaynſt the Syrian to battel: and he put them to flight. 15. Moreouer the childrē of Ammon ſeeing that the Syrian was fled, themſelues alſo fled from Abiſai his brother, and went into the citie: and Ioab alſo returned into Ieruſalem. 16. But the Syrian ſeeing that he was fallen before Iſrael, ſent meſſengers, and brought the Syrian, that was beyond the riuer: and Sophach the General of Adarezers warre, was their captayne. 17. Which when it was told Dauid, he gathered together al Iſrael, and paſſed Iordan, and fel vpon them, & directed his armie agaynſt him, they fighting on the contrarie part. 18. And the Syrian fled from Iſrael: and Dauid ſlew of the Syrians ſeuen thouſand chariots, and fourtie thouſand footemen, and Sophach General of the armie. 19. And the ſeruants of Adarezer ſeeing themſelues to be ouercome of Iſrael, fled to Dauid, and ſerued him: and Syria would no more giue ayde to the children of Ammon.

CHAP. XX.

King Dauid proſpereth in warre agaynſt the Ammonites, 4. and Philiſthiims, 6. among whom Ionathan Dauids nephew by his brother, killeth a monſtruous giant, which had twelue fingers and twelue toes.

AND it came to paſſe after the compaſſe of a yeare, at ſuch time when Kings are wont to goe forth to battel, Ioab gathered together the armie and force of warre, and ſpoyled the land of the children of Ammon: and went on and beſieged Rabba. Moreouer Dauid taried in Ieruſalem, when Ioab ſtruck Rabba, and deſtroyed it. 2. And Dauid tooke the crowne of Melchom from his head, and found in it a talent weight of gold, and moſt precious pearles, and he made himſelf therof a diademe: he tooke alſo the ſpoiles of the citie very much. 3. And the people that was therin, he brought forth: and he made harrowes, and ſleds, and chariots ſhod with Iron to paſſe ouer them, ſo that they were cut a ſunder, and broken in pieces: ſo did Dauid to al the cities of the children of Ammon: and he returned with al his people into Ieruſalem. 4. After theſe things there was warre begun in Gazer agaynſt the Philiſthians: in which Sobochai the Huſathite ſtrucke Saphai of the kinred of Raphaim, and humbled them. 5. An other battel alſo was fought agaynſt the Philiſthians, wherin Adeodatus the ſonne of Saltus a Bethlehemite ſtrucke the brother of Goliath the Getheite, the ſtaffe of whoſe ſpeare was as it were a weauers beame. 6. But an other battel alſo happened in Geth, wherein there was a verie long man, hauing fingers and toes by ſix & ſix, that is, together foure & twentie: who alſo was borne

2. *Reg.* 11.

of

of the ſtocke of Rapha. 7. This man blaſphemed Iſrael: and Ionathan the ſonne of Samaa the brother of Dauid ſtrucke him. Theſe be the children of Rapha in Geth, which fel by the hand of Dauid and of his ſeruants.

CHAP. XXI.

Dauid ſinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. til God shewing mercie ſpareth the reſt. 16. Dauid accuſing himſelfe and excuſing the people is commanded by the Angel to offer ſacrifice, which he (22. buying ground for an altar) 26. performeth.

2. Reg. 24.

BVT (*a*) Satan roſe againſt Iſrael: and moued Dauid to number Iſrael. 2. And Dauid ſayd to Ioab, and to the Princes of the people: Goe, and number Iſrael from Berſabee vnto Dan, and bring me the number that I may know. 3. And Ioab, anſwered: Our Lord increaſe his people an hundred fold more then they are: are they not my Lord King al thy ſeruants? why doth my Lord ſeeke this, which may be reputed for a ſinne to Iſrael? 4. But the Kings word preuailed more: and Ioab went forth, and went about al Iſrael: and returned to Ieruſalem. 5. And he gaue Dauid the number of thē, whom he had ſurueyed: and al the number of Iſrael was found a thouſand thouſand & an hundred thouſand men that drew ſword: and of Iuda foure hundred ſeuentie thouſand men of warre. 6. For Leui and Beniamin he numbred not: becauſe Ioab vnwillingly executed the Kings commandment. 7. And that which was commanded diſpleaſed God: and he ſtrucke Iſrael. 8. And Dauid ſayd to God: I haue ſinned exceedingly in that I would doe this: I beſeech thee take away (*b*) the iniquitie of thy ſeruāt, becauſe I haue done fooliſhly. 9. And our Lord ſpake to Gad the Seer of Dauid, ſaying: 10. Goe, & ſpeake to Dauid, & tel him: Thus ſayth our Lord: I giue thee the choyſe of three things, chooſe one which thou wilt, & I wil doe it to thee. 11. And when Gad was come to Dauid, he ſayd to him: Thus ſayth our Lord: Chooſe which thou wilt: 12. either three yeares famine: or three months to fly from thine enemies, and not to be able to eſcape their ſword: or three dayes the ſword of our Lord, and peſtilence to be in the land, & the Angel of our Lord to kil in al the coſtes of Iſrael: now therfore ſee what I ſhal anſwer him, that ſent me. 13. And Dauid ſayd to Gad: I am on euerie ſide in great diſtreſſe: but it is better, that I fal into the hands of our Lord, becauſe his mercies be manie, then into the hāds

(*a*) By Gods permiſſion Dauid was tempted and ouercome. 2. Reg. 24.

(*b*) King Dauid was not without faith, nor hope, and yet was contaminate with iniquitie, from which he prayed to be deliuered.

of

of men. 14. Our Lord therfore ſent the peſtilence in Iſrael: and there fel of Iſrael ſeuentie thouſand men. 15. He ſent alſo an Angel into Ieruſalē, to ſtrike it: and when it was ſtrucken, our Lord ſaw, and had compaſſion vpon the greatneſſe of the euil, and commanded the Angel, that ſmote: It is ſufficient, now let thy hand ceaſe. Moreouer the Angel of our Lord ſtood beſide the floore of Ornan the Iebuſeite. 16. And Dauid lifting vp eies, ſaw the Angel of our Lord ſtanding between heauen & earth, and a ſword drawen in his hand, turned againſt Ieruſalem: and they fel as wel he as the ancients clothed in heare cloths, flat on the earth. 17. And Dauid ſayd to God: Am not I he, that commanded the people to be numbred? It is I that haue ſinned: it is I that haue done the euil: this flocke what hath it deſerued? Lord my God let thy hand be turned I beſeech thee vpon me, and vpon my fathers houſe: and let not thy people be ſtrucken. 18. And the Angel of our Lord commanded Gad to tel Dauid, that he ſhould goe vp, and build an altar to our Lord God in the floore of Ornan the Iebuſeite. 19. Dauid therfore went vp according to the word of Gad, which he had ſpoken to him in the name of our Lord. 20. Moreouer Ornan when he had looked vp, and ſeen the Angel, and his foure ſonnes with him, they hid themſelues. for at that time he threſhed wheat in the floore. 21. Therfore when Dauid came to Ornan, Ornan beheld him, and went forth to meet him out of the floore, and adored him flatte on the ground. 22. And Dauid ſayd to him: Giue me the place of thy floore, that I may build therein an altar to our Lord: ſo that thou take as much ſiluer as it is worth, and the plague may ceaſe from the people. 23. And Ornan ſayd to Dauid: Take it, and let my Lord the King doe whatſoeuer pleaſeth him: yea the oxen alſo I giue for holocauſt, and * the dreyes for wood, and wheat for ſacrifice: I wil giue al things willingly. 24. And King Dauid ſayd to him: It ſhal not be ſo, but I wil giue thee ſiluer as much as it is worth: for I may not take it from thee, and ſo offer to our Lord holocauſts giuē gratis. 25. Dauid therfore gaue Ornan for the place, ſix hundred ſicles of gold of moſt iuſt weight. 26. And he built there an altar to our Lord: and he offered holocauſts, and pacifikes, and he inuocated our Lord, and he heard him (e) in fyre from heauen vpon the altar of holocauſte. 27. And our Lord commanded the Angel: & he turned his ſword into the ſcabard. 28. Dauid therfore forthwith, ſeeing that our Lord had heard him in the floore of Ornan the Iebuſeite, immolated victimes there. 29. But the tabernacle of our Lord, which Moyſes made in the deſert, and the altar of holocauſts, was at that time in the excelſe of Gabaon. 30. And Dauid could not goe to the altar to pray God there: for he had been frighted with exceeding feare, ſeeing the ſword of the Angel of our Lord.

* *litle cartes.*

(e) God ſhewed by ſending fire miraculouſly to burne the ſacrifice, that he had heard Dauids prayer.

CHAP.

CHAP. XXII.

Workemen and al neceſſaries being prepared, 6. Dauid commandeth Salomon to build the Temple, for ſo God hath appointed. 13. Exhorteth him to ſerue God, 17. and other principal men to aſſiſt him.

AND Dauid ſayd: This is the houſe of God, and this is an altar for holocauſt to Iſrael. 2. And he commanded that the proſelytes of the land of Iſrael ſhould be gathered together, and he appoynted of them maſons to hew ſtones and poliſh them, that the houſe of God might be built. 3. Dauid prepared alſo verie much yron for the nayles of the gates, and for the ioynings and ioyncture: & of braſſe an innumerable weight. 4. The cedar-trees alſo could not be eſteemed, which the Sidonians and Tyrians brought downe to Dauid. 5. And Dauid ſayd: Salomon my ſonne is yet a litle child and delicate, and the houſe which I would haue to be builded to our Lord, muſt be ſuch as may be renowned in al countries: I therfore wil prepare him neceſſaries. And for this cauſe before his death he prepared al the expenſes. 6. And he called Salomon his ſonne: and commanded him that he ſhould build a houſe to our Lord the God of Iſrael. 7. And Dauid ſayd to Salomon: My ſonne, it was my wil to haue built a houſe to the name of our Lord my God. 8. But the word of our Lord was made to me, ſaying: Thou haſt ſhed much bloud, and fought verie manie battels, thou canſt not build a houſe to my name, ſo much bloud being ſhed before me: 9. the ſonne, which ſhal be borne to thee, ſhal be a moſt quiet man: for I wil make him reſt from al his enemies round about: and for this cauſe, he ſhal be called (*a*) Peaceable: and I wil giue peace and quietneſſe in Iſrael al his dayes. 10. He ſhal build a houſe to my name, and he ſhal be to me for a ſonne, and I wil be to him for a father: and I wil eſtabliſh the throne of his Kingdome ouer Iſrael for euer. 11. Now therfore my ſonne, Our Lord be with thee, and doe thou proſper, and build the houſe to our Lord thy God, as he hath ſpoken of thee. 12. Our Lord alſo giue thee wiſdome and vnderſtanding, that thou mayſt be able to rule Iſrael, and to keepe the law of our Lord thy God. 13. For then thou ſhalt be able to proſper, if thou ſhalt keep the commandments, and iudgements, which our Lord commanded Moyſes to teach Iſrael: take courage and play the man, feare not, neither be diſmayd. 14. Behold I in my pouertie haue prepared the charges of the houſe of our Lord, of gold an hundred thouſand talents, and of ſiluer a thouſand thouſand talents: but of braſſe, & of yron there is no weight, for the number is ſurpaſſed with the greatneſſe: timber & ſtones I haue

(*a*) Salomon ſignifieth Peaceable, and therin, as in manie other things, prefigured Chriſt, who amongſt other names is called *Prince of peace. Iſai. 9.*

prepared to al the charges. 15. Thou haſt alſo verie manie artificers, hewers of ſtones, and maſons, and carpenters, and of al occupations moſt ſhilful to make worke 16. in gold and ſiluer and braſſe and yron, wherof there is no number. Ryſe therfore, and doe it, and our Lord wil be with thee. 17. Dauid alſo commanded al the Princes of Iſrael, that they ſhould help Salomon his ſonne. 18. You ſee, quoth he, that our Lord your God is with you, and hath giuen you reſt round about, and hath deliuered al your enemies into your hands, and the land is ſubdued before our Lord, and before his people. 19. Giue therfore your hart and your ſoules, to ſeeke our Lord your God: and ariſe, and build a ſanctuarie to our Lord God, that the Arke of the couenant of our Lord, and the veſſels conſecrated to our Lord, may be brought into the houſe, which is built to the name of our Lord.

CHAP. XXIII.

King Dauid being old conſtituteth Salomon King, 3. diſpoſeth the offices of Leuites, 7. to wit, the families of Gerſon, 12. of Caath, 21. and of Merari: (26. ceaſing to carrie the tabernacle.) 27. to ſerue in the temple,

DAVID therfore being old and ful of daies, made Salomon his ſonne King ouer Iſrael 2. And he gathered al the Princes of Iſrael, and the Prieſts and Leuites. 3. And the Leuites were numbred from thirtie yeares and vpward: and there were found thirtie eight thouſand men. 4. Of theſe were choſen, and diſtributed into the miniſterie of the houſe of our Lord foure and twentie thouſand: and of the ouerſeers and iudges, ſix thouſand. 5. Moreouer foure thouſand porters: and as manie ſinging to our Lord on inſtruments, which he had made to ſing on. 6. And (*a*) Dauid diſtributed them by the courſes of the children of Leui, to wit, of Gerſon, and Caath, and Merari. 7. The ſonnes of Gerſon: Leedan, and Semei. 8. The ſonnes of Leedan: the Prince Iahiel, and Zethan, and Ioel, three. 9. The ſonnes of Semei: Salomith, and Hoſiel, and Aram, three: theſe be the Princes of the families of Leedan. 10. Moreouer the ſonnes of Semei: Leheth, and Ziza, and Iaus, and Baria: theſe be the ſonnes of Semei, foure. 11. And Leheth was the firſt, Ziza the ſecond: moreouer Iaus and Baria had not manie children, and therfore they were counted in one familie, and in one houſe. 12. The children of Caath: Amram, and Iſaar, Hebron, and Oziel, foure. 13. The ſonnes of Amram, Aaron, and Moyſes. And Aaron was ſeperated to miniſter in Sancta Sanctorum, he and his

(*a*) Aarõs ſonnes being conſecrated Prieſts according to Gods ordinance, *Leuit.* 8. & the Leuites to doe other offices about the tabernacle, *Num.* 3. & 4. King Dauid (with Sadoc the high Prieſt, & other chief men. *c.* 24. *v.* 6.)

ſonnes

ſonnes for euer, and to burne incenſe to our Lord according to his rite, and to bleſſe his name for euer. 14. The ſonnes of Moyſes alſo the man of God were numbred in the tribe of Leui. 15. The ſonnes of Moyſes: Gerſom and Eliezer: 16. the ſonnes of Gerſom: Subuel the firſt. 17. And the ſonnes of Eliezer were: Rohobia the firſt: and Eliezer had no moe ſonnes. Moreouer the children of Rohobia were multiplied exceedingly. 18. The ſonnes of Iſaar: Salomith the firſt. 19. The ſonnes of Hebron: Ieriau the firſt, Amarias the ſecond, Iahaziel the third, Iecmaan the fourth. 20. The ſonnes of Oziel: Micha the firſt, Ieſia the ſecond. 21. The ſonnes of Merari: Moholi, and Muſi. The ſonnes of Moholi: Eleazar and Cis. 22. And Eleazar died, and had no ſonnes but daughters, and the ſonnes of Cis their brethren tooke them. 23. The ſonnes of Muſi: Moholi, and Eder, and Ierimoth, three. 24. Theſe be the children of Leui in their kinreds and families, Princes by courſes, and number of euerie head, that did the works of miniſterie of the houſe of our Lord from twentie yeares, and vpward. 25. For Dauid ſayd: Our Lord the God of Iſrael hath giuen reſt to his people, and the habitation of Ieruſalem for euer. 26. Neither ſhal it be the office of the Leuites to carie any more the tabernacle, and al the veſſels therof to miniſter. 27. According to the laſt precepts alſo of Dauid the number of the children of Leui ſhal be numbred from twentie yeares & vpward. 28. And they ſhal be vnder the hand of the ſonnes of Aaron for the ſeruice of the houſe of our Lord, in the entrances, and in the chambers, and in the place of purification, and in the Sanctuarie, and in al the works of the miniſterie of the temple of our Lord. 29. And the Prieſts ouer the loaues of propoſition, and for the ſacrifice of floure, and for cakes and azimes, and the frying panne and to roſt, and ouer al weight and meaſure. 30. But the Leuites to ſtand in the morning to confeſſe, and ſing to our Lord: and in like manner at euening, 31. as wel in the oblation of the holocauſts of our Lord, as in the Sabbaths and Calendes, and the reſt of the ſolemnities, according to the number, and ceremonies of euerie thing, continually before our Lord. 32. And let them keep the obſeruations of the tabernacle of couenant, and the rite of the Sanctuarie, and the obſeruance of the children of Aaron their brethren, that they miniſter in the houſe of our Lord.

diſpoſed them by lots which ſhould ſerue by courſes, to ſing & play on inſtruments, as wel in the tabernacle now reſting in Ieruſalem, v. 26. as in the Temple when it ſhould be built.

CHAP. XXIIII.

King Dauid diſpoſeth ſixteen families of Eleazar, and eight of Ithamar, 7. by lots, 19. to ſerue in the Temple, according to their Prieſtlie function, 20. likewiſe principal Leuites in their offices.

MOREOVER to the ſonnes of Aaron theſe were the partitions: The ſonnes of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar. 2. But Nadab and Abiu died before their father without children: and Eleazar and Ithamar did the function of prieſthood. 3. And Dauid diuided them, that is, Sadoc of the ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar, according to their courſes and miniſterie. 4. And there were found manie more children of Eleazar among the principal men, then children of Ithamar. And he diuided to them, that is, to the children of Eleazar, Princes by their families ſixteen: and to the children of Ithamar by their families and houſes eight. 5. Moreouer he diuided both families between themſelues by lots: for there were (*a*) Princes of the Sanctuarie, and Princes (*b*) of God, as wel of the children of Eleazar, as of the children of Ithamar. 6. And Semeias wrote them, the ſonne of Nathanael the Scribe a Leuite, before the King and Princes, and Sadoc the Prieſt, and Ahimelech the ſonne of Abiathar, the Princes alſo of the Prieſtlie and Leuitical families: one houſe, which was ouer the reſt, Eleazars, and an other houſe, which had the reſt vnder it, Ithamars. 7. And the firſt lot came forth to Ioiarib, the ſecond to Iedei, 8. the third to Harim, the fourth to Seorim, 9. the fifth to Melchia, the ſixt to Maiman, 10. the ſeuenth to Accos, the eight to Abia, 11. the ninth to Ieſua, the tenth to Sechenia, 12. the eleuenth to Eliaſib, the twelfth to Iacim, 13. the thirteenth to Hoppha, the fourteenth to Iſbaab, 14. the fifteenth to Belga, the ſixteenth to Emmer, 15. the ſeuenteenth to Hezir, the eighteenth to Aphſes, 16. the nineteenth to Phetcia, the twentith to Hezechiel, 17. the one and twentith to Iachin, the two and twentith to Gamul, 18. the three and twentith to Dalaiau, the foure and twentith to Maaziau. 19. Theſe be their courſes according to their miniſteries, to enter into the houſe of our Lord, and according to their rite vnder the hand of Aaron their father: as our Lord the God of Iſrael had commanded. 20. Moreouer of the children of Leui, which were remayning, there was Subael of the children of Amram: and of the children of Subael, Iehedeia. 21. Alſo of the children of Rohobia the Prince of Ieſias. 22. And the ſonne of Iſaari Salemoth, & the ſonne of Salemoth Iahath: 23. and his ſonne Ieriau the firſt, Amarias the ſecond, Iahaziel the third

(*a*) They were called Princes of the Sanctuarie in reſpect of Sacrifices, & other ſacred functions.

(*b*) And Princes of God in regard of their ſpiritual iuriſdiction in the Church, or houſe of God.

third, Iecmaan the fourth. 24. The ſonne of Oziel, Micha: the ſonne of Micha, Samir. 25. The brother of Micha, Ieſia: and the ſonne of Ieſia, Zacharias. 26. The ſonnes of Merari: Moholi and Muſi. The ſonne of Oziau: Benno. 27. The ſonne alſo of Merari: Oziau, and Soam, and Zacchur, and Hebri. 28. Moreouer the ſonne of Moholi: Eleazar, who had no children. 29. And the ſonne of Cis, Ieramael. 30. The ſonnes of Muſi: Moholi, Eder, and Ierimoth. Theſe be the ſonnes of Leui according to the houſes of their families. 31. And they alſo did caſt lots againſt their brethren the ſonnes of Aaron before Dauid the King, and Sadoc, and Ahimelech, and the Princes of the Prieſtlie and Leuitical families, as wel the elder as the yonger. Lot diuided al equally.

CHAP. XXV.

Foure ſonnes of Aſaph, ſix of Idithun, and fourteen of Heman, chiefe muſicians, 7. with their brethren in al two hundred and fourſcore, 8. are diſtributed by Lots, in foure and twentie companies, to ſerue in the temple.

THERFORE Dauid, and the officers of the hoſte ſeperated for the miniſterie the ſonnes of Aſaph, and Heman, and (a) Idithun: which ſhould (b) prophecie on harps, and pſalteries, and cymbals, according to their number ſeruing the office dedicated to them. 2. Of the ſonnes of Aſaph: Zacchur, and Ioſeph, and Nathania, and Aſarela, the ſonnes of Aſaph: vnder the hand of Aſaph prophecying neere the King. 3. Moreouer Idithun: the ſonnes of Idithun, Godolias, Sori, Ieſeias, and Haſabias, and Mathathias, ſix, vnder the hand of their father Idithun, who prophecied on harpe ouer them that confeſſed and prayſed our Lord. 4. Of Heman alſo: the ſonnes of Heman Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, & Iesbacaſſa, Mellothi, Othir, Mahazioth: 5. al theſe the ſonnes of Heman the Seer of the King in the words of God, that he might exalt the horne: & God gaue to Heman fourteen ſonnes and three daughters. 6. Al vnder their fathers were diſtributed to ſing in the temple of our Lord, on cymbals, & pſalteries, and harps, for the miniſteries of the houſe of our Lord neer the King: to witte, Aſaph, and Idithun, and Heman. 7. And the number of them with their brethren, that taught the ſong of our Lord, al the teachers two hundred eightie eight. 8. And they did caſt lottes by their courſes, equally as wel the elder as the yonger, the learned and the vnlearned together. 9. And the firſt lot came forth to Ioſeph, which was of Aſaph. The ſecond to Godolias, to him and his ſonnes, and his brethren twelue. 10. The third to Zachur, to his ſonnes and his brethren twelue. 11. The fourth to Iſari, to his ſonnes and his brethren twelue.

(a) Otherwiſe called Ethan, *ch. 9. v. 44. c. 15. v. 19.*
(b) They played on inſtrumentes, Pſalmes, and Canticles, made by Prophets.

12. The fifth to Nathanias, to his ſonnes and his brethren twelue. 13. The ſixth to Bocciau, to his ſonnes and his brethren twelue. 14. The ſeuenth to Iſreela, to his ſonnes and his brethren twelue. 15. The eight to Ieſaia, to his ſonnes and his brethren twelue. 16. The ninth to Mathanias, to his ſonnes and his brethren twelue. 17. The tenth to Semeias, to his ſonnes and his brethren twelue. 18. The eleuenth to Azareel, to his ſonnes and his brethren twelue. 19. The twelfth to Haſabia, to his ſonnes and his brethren twelue. 20. The thirteenth to Subael, to his ſonnes and his brethren twelue. 21. The fourteenth to Mathathias, to his ſonnes and his brethren twelue. 22. The fifteenth to Ierimoth, to his ſonnes and his brethren twelue. 23. The ſixteenth to Hananias, to his ſonnes and his brethren twelue. 24. The ſeuenteenth to Iesbacaſſa, to his ſonnes and his brethren twelue. 25. The eighteenth to Hanani, to his ſonnes and his brethren twelue. 26. The nineteenth to Mellothi, to his ſonnes and his brethren twelue. 27. The twentith to Eliatha, to his ſonnes and his brethren twelue. 28. The one and twentith to Othir, to his ſonnes and his brethren twelue. 29. The two & twentith to Geddelthi, to his ſonnes and his brethren twelue. 30. The three and twentith to Mahazioth, to his ſonnes and his brethren twelue. 31. The foure and twentith to Romemthiezer, to his ſonnes and his brethren twelue.

CHAP. XXVI.

Porters are deſigned by lots to watch at foure gates of the tẽple: 20. others made kepers of the holie treaſure, & veſſels, 30. Officers alſo appointed in the two tribes and half ouer Iordan, for Gods ſeruice and the King.

AND the diuiſions of the porters: of the Corites Meſelemia, the ſonne of Core, of the ſonnes of Aſaph. 2. The ſonnes of Meſelemia: Zacharias the firſt-begotten, Iadihel the ſecond, Zabadias the third, Iathanael the fourth, 3. Aelam the fifth, Iohanan the ſixth, Elioenai the ſeuenth. 4. And the ſonnes of Obededom Semeias the firſt-begotten, Iozabad the ſecond, Ioaha the third, Sachar the fourth, Nathanael the fifth, 5. Ammiel the ſixth, Iſſachar the ſeuenth, Phollathi the eight: becauſe our Lord bleſſed him. 6. And to Semei his ſonne were borne ſonnes, the chiefe of their families: for they were moſt valiant men. 7. The ſonnes then of Semeias: Othni, and Raphael, and Obed, Elizabad, and his brethren moſt valiant men: Eliu alſo, and Samachias. 8. Al theſe of the ſonnes of Obededom: they, & their ſonnes, & their brethren moſt able to miniſter, ſixtie two of Obededō. 9. Moreouer the ſonnes of Meſelemia, and their brethren moſt ſtrong, eighteen. 10. And of Hoſa, that is, of the ſonnes of Merari: Semri the Prince

(4) for

(a) for he had not a firſt-begotten, and therfore his father made him chiefe) 11. Helcias the ſecond, Tabelias the third, Zacharias, the fourth: al theſe the ſonnes, and brethren to Hoſa, thirteen. 12. Theſe were diuided into porters, that the Princes alſo of the watches, euen as their brethren, might miniſter in the houſe of our Lord. 13. Lots therfore were caſt equally, both to litle, and great, by their families, for euerie one of the gates. 14. The lot then of the Eaſt fel to Selemia. Moreouer to Zacharias his ſonne, a moſt wiſe man, and skilful, the North quarter chanced by lot. 15. But to Obededom and his ſonnes, toward the South: in which part of the houſe was the Councel of the ancients. 16. Sephim, and Hoſa toward the Weſt, by the gate which leadeth to the way of aſcent: watch againſt watch. 17. And toward the Eaſt ſix Leuites: and toward the North foure a day: and toward the South likewiſe in a day foure: and where the Councel was, two and two. 18. In the celles alſo of the porters toward the Weſt foure in the way: and two at euerie cel. 19. Theſe be the diuiſions of the porters of the ſonnes of Core, and of Merari 20. Moreouer Achias was ouer the treaſures of the houſe of God, and the veſſels of the holie places. 21. The ſonnes alſo of Ledan, the ſonnes of Gerſonni: of Ledan Princes of the families, Ledan, and Gerſonni, Iehieli. 22. The ſonnes of Iehieli: Zathan, and Ioel, his brethren ouer the treaſures of the houſe of our Lord, 23. to the Amramites, and Iſaarites, and Hebronites, and Ozielites. 24. And Subael the ſonne of Gerſom, the ſonne of Moyſes, chiefe ouer the treaſures. 25. His brethren alſo Eliezer, whoſe ſonne Rahabia, and his ſonne Iſaias, and his ſonne Ioram, his ſonne alſo Zechri, and his ſonne Selemith. 26. Selemith himſelf, and his brethren ouer the treaſures of the ſanctified holie things, which Dauid the King (b) ſanctified, and the Princes of families, and the centurions, and the captaynes of the hoſt 27. of the warres, and of the ſpoyles of the battels, which they had conſecrated to the mayntenance and furniture of the temple of our Lord. 28. And al theſe things did Samuel the Seer ſanctifie, and Saul the ſonne of Cis, and Abner the ſonne of Ner, and Ioab the ſonne of Saruia: al that had ſanctified them by the hand of Selemith, and of his brethren. 29. But the chiefe ouer the Iſaarites was Chonenias, and his ſonnes, to the works abrode ouer Iſrael, to teach and iudge them. 30. Moreouer the Hebronites Haſabias, and his brethren moſt able men, a thouſand ſeuen hundred were chiefe ouer Iſrael beyond Iordan againſt the Weſt, in al the works of our Lord, & for the miniſterie of the King. 31. And the Prince of the Hebronites was Ieria, according to their families and kinreds. In the fourtith yeare of King Dauid they were numbred, and there were found moſt valiant men in Iazer Galaad, 32. and his brethren of ſtronger age, two thouſand ſeuen hundred Princes of families. And Dauid the King made them ouerſeers ouer the Rubenites and the Gaddites, and the halfe tribe of Manaſſes, for al the miniſterie of God, and the King.

(a) Either his firſt ſonne was dead, or was not fitte to be chief ouer the reſt.

(b) Things are ſanctified by deſignation to holy vſe.

CHAP.

CHAP. XXVII.

Twelue militarie tribunes, with foure and twentie thousand vnder euerie one, by course of months serue about the King. 16. Other twelue tribunes of the people gouerne in seuerall tribes. 25. Prefects also are made ouer the Kings treasures, cattles, and other commodities in the court, campe, and countrie.

AND the children of Israel according to their number, the Princes of families, tribunes, and centurions, and ouerseers, that ministred to the King according to their companies, comming in and going out euerie month in the yeare, euerie one was chiefe ouer foure and twentie thousand. 2. Ouer the first companie the first month Iesboam was chiefe the sonne of Zabdiel, and vnder him foure & twentie thousand. 3. Of the sonnes of Phares, the Prince of al the Princes in the host the first month. 4. The cõpanie of the secõd mõth had Dudia an Ahohite, & after him an other named Macelloth, which gouerned part of foure and twentie thousand. 5. Captayne also of the third companie in the third month, was Banaias the sonne of Ioiada the Priest: and in his diuision foure and twentie thousand. 6. The same is Banaias the most valiant among thirtie, and aboue the thirtie, and ouer his companie Amizabad his sonne was chiefe. 7. The fourth, in the fourth month, Asahel the brother of Ioab, and Zabadias his sonne after him: and in his companie foure and twentie thousand. 8. The fifth, in the fifth month, Prince Samaoth a Iezerite: and his companie foure and twentie thousand. 9. The sixth, in the sixth month, Hira the sonne of Acces a Thecuite: and in his companie foure and twentie thousand. 10. The seuenth, in the seuenth month, Helles a Phallonite of the children of Ephraim: and in his companie foure and twentie thousand. 11. The eight, in the eight month, Sobochai an Husathite of the stocke of Sarahi: and in his companie foure and twentie thousand. 12. The ninth, in the ninth month, Abiezer an Anathothite of the children of Iemini: and in his companie foure and twentie thousand. 13. The tenth, in the tenth month, Marai, & he a Netophatite of the stocke of Zarahi: & in his companie foure and twentie thousand. 14. The eleuenth in the eleuenth month, Banaias, a Pharathonite of the childrẽ of Ephraim: & in his cõpanie foure & twentie thousand. 15. The twelfth, in the twelfth month, Holdai a Netophathite, of the stocke of Gothoniel: and in his companie foure and twentie thousand. 16. Furthermore there were chiefe ouer the tribes of Israel, ouer the Rubenites, Duke Eliezer the sonne of Zechri: ouer the Simeonites, Duke Saphatias the sonne of Maacha: 17. ouer the Leuites, Hasabias

the

the ſonne of Camuel: ouer the Aaronites, Sadoc: 18. ouer Iuda, Eliu the brother of Dauid: ouer Iſſachar, Amri the ſonne of Michael: 19. ouer the Zabulonites, Ieſmaias the ſonne of Abdias: ouer the Nepthalites, Ierimoth the ſonne of Ozriel: 20. ouer the children of Ephraim, Oſee the ſonne of Ozaziu: ouer the halfe tribe of manaſſes, Ioel the ſonne of Phadaia: 21. and ouer the halfe tribe of Manaſſes in Galaad, Iaddo the ſonne of Zacharias: and ouer Beniamin, Iaſiel the ſonne of Abner. 22. But ouer Dan, Ezrihel the ſonne of Ieroham: theſe be the Princes of the children of Iſrael. 23. And Dauid (a) would not number them from twentie yeares downeward: becauſe our Lord had ſayd that he would multiplie Iſrael " as the ſtarres of heauen. 24. Ioab the ſonne of Saruia began to number, and finiſhed not: becauſe vpon this there fel wrath vpon Iſrael: and therfore the number of them that were numbred, was not regeſtred in the chronicles of King Dauid. 25. And ouer the Kings treaſures was Azmoth the ſonne of Adiel, and ouer thoſe treaſures, which were in the cities, and in the townes, and in the towers, Ionathan the ſonne of Ozias was preſident. 26. And ouer huſbandrie, and the huſbandmen, which tilled the ground, Ezri the ſonne of Chelub was ouerſeer: 27. and ouer the dreſſers of vineyards, Semeias a Romathite: and ouer the wine cellars, Zabdias an Aphonite. 28. For ouer the Oliuets and the figgegroues, which were in the champayne, was Balanam a Gederite: and ouer the oile cellars, Ioas. 29. Furthermore ouer the heards that fed in Saron, the ouerſeer was Setrai a Saronite: and ouer the oxen in the valleyes, Saphat the ſonne of Adli: 30. but ouer the camels, Vbil an Iſmaelite: and ouer the aſſes, Iadias a Meronathite: 31. ouer the ſheep alſo Iaziz an Agarene al theſe, Princes of the ſubſtance of King Dauid. 32. And Ionathan Dauids vncle, a counſeler, a man wiſe and learned: He and Iahiel the ſonne of Hachamoni were with the Kings ſonnes. 33. Achitophel alſo the Kings counſeler, and Chuſai an Arachite the Kings freind. 34. After Achitophel was Ioiada the ſonne of Banaias, and Abiathar. And the Prince of the Kings armie was Ioab.

(a) King Dauid hauing herefore offended in cõmanding to number the whole people, 2. *Reg.* 24. would not now attempt to number al (which were indeed innumerable) but only thoſe that were to be diſpoſed of in ſpecial ſeruices.

CHAP. XXVIII.

Againe King Dauid calling al his ſtates together, with commemoration of Gods ſingular fauour in electing him, and Salomon, 8. exhorteth them al, and namely his ſonne to ſerue God ſincerely: 10. and to build the temple, deſcribing in what forme to make it.



DAVID therfore called together al the Princes of Iſrael, the Dukes of the tribes, and the heads of the companies, which miniſtred to the King: the tribunes alſo and the centurions, and them that were chiefe ouer the ſubſtance and poſſeſſions of the King, and his ſonnes with the eunuches, and the mightie, and al the moſt valiant in the hoſt of Ieruſalem. 2. And when the King had riſen vp, and ſtood, he ſayd: Heare me my brethren, and my people: I meant to haue built a houſe, wherein the Arke of out Lord might reſt, and the foot-ſtoole of the feet of our God: and to build it I prepared al things. 3. But God ſayd to me: Thou ſhalt not build a houſe to my name: becauſe thou art a man of warre, and haſt ſhed bloud. 4. Howbeit our Lord the God of Iſrael choſe me of al the houſe of my father, to be King ouer Iſrael for euer: for (*a*) of Iuda he choſe the Princes: moreouer of the houſe of Iuda, my fathers houſe: and of the ſonnes of my father, it pleaſed him to chooſe me King ouer al Iſrael. 5. Yea and of my ſonnes (for our Lord hath giuen me manie ſonnes) he hath choſen Salomon my ſonne, to ſitte in the throne of the Kingdome of our Lord ouer Iſrael, 6. and he ſayd to me: Salomon thy ſonne ſhal build my houſe, and my courts: for him haue I choſen to me for a ſonne, and I wil be to him for a father. 7. And I wil confirme his Kingdome for euer, if he ſhal perſeuer to doe my precepts, and my iudgements, as (*b*) at this day. 8. Now then before al the aſſemblie of Iſrael in the hearing of our God, keep ye, and ſearch al the commandments of our Lord God: that you may poſſeſſe the good land, & may leaue it to your childrē after you for euer. 9. And thou Salomon my ſonne, know the God of thy father, and ſerue him with a perfect hart, and a voluntarie mind: for our Lord ſearcheth al harts, and vnderſtandeth al cogitations of minds. If thou ſeeke him, thou ſhalt find: but if thou forſake him he wil reiect thee for euer. 10. Now therfore becauſe our Lord hath choſen thee to build the houſe of the Sanctuarie, take courage, and perfit it. 11. And Dauid gaue to Salomon his ſonne a deſcription of the porch, and of the temple,

3.Reg.1.

2.Reg.1.

(*a*) So Iacob prophecied, that the royal ſcepter ſhould come to the tribe of Iuda, & therin remaine til Chriſt. *Gen.49.*

(*b*) It is here euident, that Salomon was ſometime the true ſeruant and childe of God, keeping his precepts & as certaine, that he fel into great ſinnes, & loſt Gods grace, & finally it is doubtful in what ſtate he died. 3.*Reg.* 11. wherby is cōuinced their vaine phancie that thinke, he who is once the child of God can neuer fal, nor become a wicked man.

and

and of the cellars, and of the vpper loft, and of the chambers in the inner roomes, and of the houſe of the propitiation, 12. moreouer alſo of al the courts, which he had thought vpon, and of the chambers round about, for the treaſures of the houſe of our Lord, and for the treaſures of the holie things, 13. and of the diuiſions of the Prieſts and the Leuites, for al the works of the houſe of our Lord, and for al the veſſels of the miniſterie of the temple of our Lord. 14. Gold in weight for euerie veſſel of the miniſterie. A weight of ſiluer alſo according to the diuerſitie of the veſſels and works. 15. And for golden candleſtickes alſo, and their lampes, gold according to the meaſure of euerie candleſticke, and of the lampes. In like manner alſo for the ſiluer candleſtickes, and for their lampes, according to the diuerſitie of the meaſure, he deliuered a weight of ſiluer. 16. He gaue alſo gold for tables of propoſition, according to the diuerſitie of the tables: in like manner alſo ſiluer for other ſiluer tables. 17. For fleſh-hooks alſo, and phials, and cenſars of moſt pure gold, and for little lions of gold, according to the qualitie of the meaſure he diſtributed a weight, for lyon and lyon. In like manner alſo for lyons of ſiluer he ſeperated a diuerſe weight of ſiluer. 18. And for the Altar whereupon incenſe is burnt, he gaue moſt pure gold: that of it might be made a ſimilitude of the chariot of the Cherubs ſpredding their wings, and couering the Arke of the couenant of our Lord. 19. Al things, quoth he, came writen with the hand of our Lord vnto me: that I might vnderſtand al the workes of the paterne. 20. Dauid alſo ſayd to Salomon his ſonne: Deale manfully, and take courage, and doe it: feare not, and be not diſmayed: for our Lord my God wil be with thee, and wil not leaue thee, nor forſake thee, til thou perfite al the worke of the miniſterie of the houſe of our Lord. 21. Behold the diuiſions of the Prieſts and the Leuites, for euerie miniſterie of the houſe of our Lord aſſiſt thee, and are readie, and as wel the Princes know, as the people, to doe al thy precepts.

CHAP. XXIX.

King Dauid once more by word, and exemple of his owne bountifulnes, inuiteth others to aſsiſt in building the temple, 6. wherto the Princes and people contribute much. 10. So after praiſes, 18. prayers, 21. and ſacrifices offered to God, 22. Salomon is annointed King. 26. And King Dauid dieth bleſſedly, hauing reigned fourtie yeares.

AND Dauid the King ſpake to al the aſſemblie: Salomon my ſonne alone hath God choſen, as yet a child and a litle tender one: for the worke is great, neither is the habitation prepared for man, but for God. 2. And I with al my abilite haue prepared the expenſes of the houſe of my God. Gold for veſſels of gold, and ſiluer for them of ſiluer, braſſe for them of braſſe, yron for them of yron, wood for them of wood: and onyx ſtones, and as it were* ſtibians, and of diuerſe colours, and euerie precious ſtone, and marble of Paros moſt aboundantly: 3. and aboue theſe things, which I haue offered into the houſe of my God, I giue (*a*) of myne one peculiar goods, gold & ſiluer vnto the tẽple of my God, beſide thoſe things, which I haue prepared for the holie houſe: 4. Three thouſand talents of gold of the gold of Ophir: and ſeuen thouſand talents of moſt approued ſiluer, to guilte the wals of the temple. 5. And whereſoeuer there needeth gold, of gold: and wherſoeuer there needeth ſiluer, of ſiluer: let the works be made by the hands of the artificers: and if any man offer voluntarily, let him fil his hand to day, and offer what he wil to our Lord. 6. The Princes therfore of the families promiſed, and the nobles of the tribes of Iſrael, the tribunes alſo and the centurions, and the Princes of the Kings poſſeſſions. 7. And they gaue vnto the works of the houſe of our Lord, of gold, fiue thouſand talents, and ten thouſand ſolidos: of ſiluer ten thouſand talents, and of braſſe eighteen thouſand talents: of yron alſo an hundred thouſand talents. 8. And with whomſoeuer were found ſtones, they gaue them into the treaſures of the houſe of our Lord, by the hand of Iahiel the Gerſonite. 9. And the people reioyſed, when they promiſed vowes of their owne accord: becauſe they did offer them to our Lord with al their hart: yea and Dauid the King reioyſed with great ioy. 10. And he bleſſed our Lord before al the multitude, and he ſayd: Bleſſed art thou, o Lord the God of Iſrael, our father, frõ eternitie vnto eternitie. 11. Thine o Lord is the magnificence, and might, and glorie, and victorie: and to thee is the prayſe: for al things that be in heauen, and in the earth, are thine: thine o Lord is the Kingdõ, & thou art ouer al Princes. 12. Thine are

riches

(*a*) That which he had already vowed & prepared he counted not his owne, and now giueth more to the building & furniſhing of the Temple.

* *a kinde of finne white ſtone.*

riches and thine is glorie: thou haſt dominion ouer al, in thy hand is power and might: in thy hand greatneſſe, and the empire of al things. 13. Now therfore our God we confeſſe to thee, and we prayſe thy glorious name. 14. Who am I, and what is my people, that we can promiſſe thee al theſe things? al are thine: and things that we receiued of thy hand, we haue giuen thee. 15. For we are pilgrimes before thee, and ſtrangers, (b) as al our fathers. Our daies are as a ſhadow vpon the earth, and there is no abyding. 16. Lord our God, al this plentie, which we haue prepared that a houſe might be built to thy holie name, is of thy hand, and al things are thine. 17. I know my God that thou proueſt the harts, and loueſt ſimplicitie, wherfore I alſo in the ſimplicitie of my hart, gladly haue offered al theſe things: and thy people, which is here found, I haue ſeen with great ioy offer thee donaries. 18. Lord God of Abraham, and Iſaac, and Iſrael our fathers, keep for euer this wil of their hart, and let this mind remayne alwaies to the honour of thee. 19. To Salomon alſo my ſonne giue a perfect hart, that he keep thy commandments, thy teſtimonies, and thy ceremonies, and doe al things: and build the houſe, the expenſes wherof I haue prepared. 20. And Dauid commanded the whole aſſemblie: Bleſſe ye our Lord God. And al the aſſemblie bleſſed our Lord the God of their fathers: and they (c) bowed themſelues, & adored God, and then the King. 21. And they immolated victime to our Lord: and they offered holocauſts the day folowing, oxen a thouſand, rammes a thouſand, lambs a thouſands with their libaments, and with al rite moſt aboundantly for al Iſrael. 22. And they did eate, and drinke before our Lord in that day with great ioy. And they anoynted the ſecond time Salomon the ſonne of Dauid. And they anoynted him to our Lord for the Prince, and Sadoc for the high Prieſt. 23. And Salomon ſate vpon the throne of our Lord as King for Dauid his father, and he pleaſed al: and al Iſrael obeyed him. 24. Yea and al the Princes, and men of might, and al the ſonnes of King Dauid gaue their hand, and were ſubiect to Salomon the King. 25. Our Lord therfore magnified Salomon ouer al Iſrael: & gaue him the glorie of a Kingdom, ſuch as no King of Iſrael had before him. 26. Dauid therfore the ſonne of Iſai reigned ouer al Iſrael. 27. And the daies that he reigned ouer Iſrael, were fourtie yeares: in Hebron he reigned ſeuen yeares, and in Ieruſalem three & thirtie yeares. 28. And he died in a good gold age, ful of daies, and riches, & glorie. And Salomon his ſonne reigned for him. 29. But the actes of King Dauid the firſt and the laſt are writen in the Booke of Samuel the Seer, and in the Book of (d) Nathan the Prophet, and in the Volume of Gad the Seer: 30. and of al his Kingdom, and ſtrength, and of the times, that paſſed vnder him, either in Iſrael, or in al the Kingdoms of the earth.

3. Reg. 1. v. 34.

(b) As Abrahã Iſaac Iacob & others were ſtrangers in reſpect of Chanaan: ſo both they, and alſo Dauid, Salomon, and al men in this world, are pilgrimes in reſpect of heauẽ. *Heb.* 13.

(c) Albeit they did the ſame exteriour act of honour to God and the King: yet in their mind and intention they gaue diuine honour to God, and ciuil to the King. *See Exod.* 20.

(d) Either Nathan and Gad writ the later part of the firſt book, and the ſecond book of Kings, or els their book are not now extant.

THE ARGVMENT
OF THE SECOND BOOK
OF PARALIPOMENON.

The connexion of this book with the former.

The contents diuided into two parts.

AS *the former booke sheweth, how after manie generations from the beginning of the world, God selecting one special nation for his peculiar people, and the same being afterwards made a* Kingdome, *the* Scepter *therof, both by Gods and the peoples election, came to Dauid, and his sonne Salomon: So this booke declareth that first* Salomon reigned peaceably ouer the whole Kingdom, *in the nine first chapters. Then, in the other twentie seuen chapters, relateth how the same* Kingdom *was diuided, ten tribes being taken away (the historie wherof is but heere briefly touched) and two only, with the title of the* Kingdom of Iuda, *were* possessed, by succession of nineteen Kings, *all of Dauids and Salomons issue, in royal estate til the captiuitie in Babylon.* 1. Par. 11

THE SECOND BOOK OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

Salomon eſtablished in the throne, offereth a thouſand hoſtes of ſacrifice, 7. asking wiſdome, 12. it is giuen him; with richeſſe, and temporal glorie, which he asked not. 14. He prouideth manie chariots and horſemen.

SALOMON therfore the ſonne of Dauid was ſtrengthned in his Kingdom, and our Lord was with him, and magnified him on high. 2. And Salomon commanded al Iſrael, the tribunes, and the centurions, & the dukes, and iudges of al Iſrael, and the Princes of the familics: 3. and he went with al the multitude into the Excelſe of Gabaon, where was the tabernacle of the couenant of our Lord, which Moyſes the ſeruant of God made, in the wilderneſſe. 4. For Dauid had brought the Arke of God from Cariathiarim into the place, which he had prepared for it, & where he had pitcht a tabernacle for it, that is, in Ieruſalem: 5. The altar alſo of braſſe, which Beſeleel the ſonne of Vri the ſonne of Hur had made, was there before the tabernacle of our Lord: which alſo Salomon ſought, and al the aſſemblie. 6. And Salomon went vp to the altar of braſſe, before the tabernacle of the couenant of our Lord,

1. *Parał.* 13.

The firſt part. Salomons reigne in the whole Kingdome.

Lord, and offered on it a thousand hostes. 7. And behold in that verie night God appeared to him, saying: Aske what thou wilt that I may giue it thee. 8. And Salomon sayd to God: Thou hast done great mercie with my father Dauid: and hast made me King for him. 9. Now therfore Lord God be thy word fulfilled, which thou hast promised to Dauid my father: for thou hast made me King ouer thy people great in number, which is so innumerable as the dust of the earth. 10. Giue me wisdome and intelligence, that I may come in and goe out before thy people: for who can worthily iudge this thy people, which is so great? 11. And God sayd to Salomon: Because this rather hath pleased thy hart, and thou hast not asked riches, and substance, and glorie, nor their liues that hate thee, no nor manie dayes of life: but hast desired wisdome and knowledge, that thou mayst be able to iudge my people, ouer which I haue made thee King: 12. Wisdome and knowledge are giuen thee: and riches, and substance, and glorie I wil giue thee, so that none among the Kings neither before thee, nor after thee shal be like thee. 13. Salomon therfore came from the Excelse of Gabaon into Ierusalem before the tabernacle of couenant, and reigned ouer Israel. 14. And he gathered to him chariots and horsemen, and there amounted to him a thousand foure hundred chariots, and twelue thousand horsemen: and he caused them to be in the cities of the chariots, and with the King in Ierusalem. 15. And the King gaue siluer and gold in Ierusalem (*a*) as stones, and cedar-trees as sycomores, which grow in the champayne in great multitude. 16. And there were horses brought him from Ægypt, and from Coa by the Kings merchants, which went, and brought by a price, 17. a chariote of foure horses for six hundred pieces of siluer, & an horse for an hundred fiftie: inlike manner of al the Kingdomes of the Hetheites, and of the Kings of Syria market was made.

(*a*) It is the manner of holie scripture to expresse things exceeding vulgar capacitie by the figure *Hyperbole*.

CHAP. II.

Other workemen being prouided to build the Temple, 7. Salomon procureth a cunning artificer from the King of Tyre, and special timber, 16. to be cutte, and sent from thence.

AND Salomon determined to build a house to the name of our Lord, and a palace for himself. 2. And he numbred seuentie thousand men that caried on their shoulders, and eightie thousand that should hew stones in the mountaynes, and ouerseers of them three thousand six hundred. 3. He sent also to Hiram the King of Tyre, saying: As thou didst with Dauid my father, and didst send him cedar-trees, to build

him

him a houſe, wherin alſo he dwelt: 4. ſo doe with me that I may build a houſe to the name of our Lord my God, that I may conſecrate it to burne incenſe before him, and to perfume with aromatical ſpices, and to the euerlaſting propoſition of loaues, and for holocauſts, morning and euening, on the ſabbaths alſo, and the new moones, and the ſolemnities of our Lord God for euer, which are commanded Iſrael. 5. For the houſe which I deſire to build, is great: for our God is great aboue al Gods. 6. Who then can be able to build him a worthie houſe? if heauen, and the heauens of heauens can not conteyne him: how great am I, that I may build him a houſe? but to this end only, that incenſe may be burnt before him. 7. Send me therfore a cunning man, that hath skil to worke in gold, and ſiluer, braſſe, & yron, purple, ſcarlet, and hyacinth, and that knoweth to make engraued works with theſe artificers, which I haue with me in Iewrie, and Ieruſalem, whom Dauid my father prepared. 8. But ſend me alſo cedar-trees, firre-trees, and pine-trees from Libanus: for I know that thy ſeruants haue skil to hew the timber of Libanus, and my ſeruants ſhal be with thy ſeruants, 9. that manie trees may be prepared for me. For the houſe which I deſire to build, is exceeding great, and glorious. 10. Moreouer to the workemen, that ſhal hew the trees, thy ſeruants, I wil giue for victuals of wheat twentie thouſand cores, and of barley as manie cores, & of wine twentie thouſand, metretes, of oyle alſo twentie thouſand ſates. 11. And Hiram the King of Tyre by letters, which he ſent to Salomon, ſayd: Becauſe the Lord loued his people, therfore hath he made thee to reigne ouer it. 12. And he added, ſaying: Bleſſed be the Lord the God of Iſrael, that made heauen & earth, who hath giuen to Dauid the King a ſonne wiſe and learned, and of vnderſtanding, and prudent, to build a houſe to the Lord, and a palace for himſelf. 13. I therfore haue ſent thee a man wiſe and moſt skilful, Hiram (*b*) my father, 14. the ſonne of a woman of the daughters of Dan, whoſe father was a Tyrian, who knoweth to worke in gold, and ſiluer, braſſe, and yron, and marble, and in timber, in purple alſo, and hiacinth, and ſilke, and ſcarlet: and that knoweth to graue al engraning, and to deuiſe wiſely whatſoeuer in the worke is neceſſarie with thy artificers, & with the artificers of my Lord Dauid thy father. 15. The wheat therfore, & barley, & oile, and wine, which thou my Lord haſt promiſed, ſend to thy ſeruants. 16. And we wil cut downe the trees out of Libanus, as manie as ſhal be neceſſarie for thee, and wil conuey them in boats by the ſea vnto Ioppe: and it ſhal be thy part to tranſport them into Ieruſalem. 17. Salomon therfore numbred al the men, that were proſelytes in the land of Iſrael, after the numbring which Dauid his father numbred, and they were found an hundred fiftie three thouſand & ſix hundred. 18. And he made of them ſeuentie thouſand, that ſhould carie burdens on their ſhoulders, and eightie thouſand, that ſhould cut ſtones out of the mountaynes: & three thouſand and ſix hundred ouerſeers of the worke of the people.

(*b*) It is proble that this man had inſtructed the King of Tyre in true religiō of one God, whom he confeſſeth, v. 11. 12. and that therfore the King called his father.

CHAP. III.

The Temple is begun to be built in mount Moria, the fourth yeare of Salomons reigne: 3. the forme wherof is described, and the precious matter, 8. especially of Sancta Sanctorum: 14. with a costlie veile, 15. and two excellent pillers before the gate.

(*a*) This mount *Moria*, signifying *vision*, was so named by Abraham, who was there readie to sacrifice his sonne Isaac *Gen* 22.
(*b*) And Dauid, by the appointment of an Angel, offered there sacrifice. 2. *Reg.* 24. 1. *Par.* 21.

AND Salomon began to build the house of our Lord in Ierusalem, in mount (*a*) Moria, which had been shewed to Dauid his father, in the place, which (*b*) Dauid had prepared in the floore of Ornan the Iebusite. 2. And he began to build in the second month, in the fourth yeare of his Kingdome. 3. And these be the foundations, which Salomon layd, to build the house of God, of length in the first measure sixtie cubits, of bredth twentie cubits. 4. But the porch before the front, which was extended in length according to the measure of the bredth of the house, of twentie cubits: moreouer the height was of an hundred twentie cubits: and he did guild it on the inside with most pure gold. 5. Also the greater house he couered with wodden bords of firre tree, & he fastned on plates of fine gold throughout: and he graued in it palme-trees, and as it were litle chaines embracing one an other. 6. He paued also the floore of the Temple with most precious marble, in much beautie. 7. Moreouer it was most tried gold, of the plates wherof he couered the house, and the beames therof, and the posts, and the wals, and the doores: and he graued Cherubs in the wals. 8. He made also the house of Sanctum Sanctorum: the length according to the bredth of the house, of twentie cubits: and the bredth likewise of it twentie cubits: and he couered it with plates of gold, as it were six hundred talents. 9. Yea and he made nails of gold, so that euerie naile weighed fiftie sicles a piece: the vpper chambers also he couered with gold. 10. He made also in the house of Sanctum Sanctorum two Cherubs of statuarie worke: and he couered them with gold. 11. The wings of the Cherubs were extended twentie cubits, so that one wing had fiue cubits, and touched the wal of the house: and the other hauing fiue cubits, touched the wing of the other Cherub. 12. In like manner the wing of the other Cherub, had fiue cubits, and touched the wal: and his other wing of fiue cubits, touched the wing of the other Cherub. 13. Therfore the wings of both the Cherubs were spred forth, and were extended twentie cubits: and they stood vpright on their feet, and their faces were turned to the vtter house. 14. He made also a veile of hyacinth, purple, scarlet, and silke: & woue in it Cherubs. 15. Before the doores also of the temple two pillers, which had fiue and

2. *Reg.* 24. 3. *Reg.* 6.

thirtie cubites in height: moreouer their heads, of fiue cubites. 16. Moreouer also as it were litle chaynes in the oracle, and he put them to the heads of the pillers: pomegranates also an hundred, which he put between the litle chaynes. 17. The pillers also themselues he put in the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Iachin: 3.Reg.7. and that on the left hand, Boz.

CHAP. IIII.

The formes of the brasen altar, 2. of the lauatorie (or Sea) with figuers of twelue oxen, 6. of other ten smal lauatories, 7. ten canalsticks, 8. ten tables, and an hundred bassens, a great hal for the Priests, 10. and other vessels, and ornaments of the Temple are described.

HE made also an altar of brasse (*a*) of twentie cubits in length, and of twentie cubites in bredth, and of ten cubits in height. 2. (*b*) A Sea also cast, ten cubits from brimme to brimme, round in compasse: it had 3.Reg.7. fiue cubits in height, and a corde of thirtie cubits did compasse it round about. 3. There was also vnder it the similitude of oxen, and certaine engrauings of ten cubits on the outside compassed the belie of the Sea, as it were with two rewes. 4. And the oxen were cast: and the Sea it-self was sette vpon the twelue oxen, of the which three looked toward the North, and other three to the West: moreouer other three to the South, and the three that remayned, to the East, hauing the Sea put vpon them: and the hinder parts of the oxen were inward vnder the sea. 5. Moreouer the thickneſſe therof had the measure of a palme, and the brimme therof was as it were the brimme of a chalice, or of a crisped lilie: and it held three thousand metrets. 6. He made also ten lauatories: and set fiue on the right hand, and fiue on the left, that they might wash in them al things, that they would offer for holocaust: moreouer in the Sea the Priests were washed. 7. And he made also (*c*) ten golden candlesticks, according to the fashion which they were commanded to be made by: and he set them in the temple, fiue on the right hand, and fiue on the left. 8. Moreouer also ten tables: and he set them in the temple, fiue on the right hand, and fiue on the left. Phials also of gold an hundred. 9. He made also the court of the Priests, and a great hal: and doores in the hal, which he couered with brasse. 10. Moreouer he set the Sea on the right side agaynst the East toward the South. 11. And Hiram made cauldrons, and flesh-hooks, and phials: and accomplished al the Kings worke

(*a*) As wel the Temple as the Altars, and other appertinances were made after the forme of Moyses Tabernacle altars of sacrifice and incense, and the rest: but greater in quantitie, of more precious matter, & more excellent workmanship.

b A great brasen vessel, and some other things that were not before.

c) Also a greater number of candlesticks, and other the like.

in the houſe of God : 12. that is to ſay, two pillers, and the * chapiters and the heads, and as it were certayne litle nets, which ſhould couer the heads ouer the chapiters. 13. Pomegranates alſo foure hundred, and two litle nettes, ſo that two rewes of the pomegranates were ioyned to each litle nette, which couered the pommels, and the heads of the pillers. 14 He made feete alſo, and lauatories, which he put vpon the feet : 15. one ſea, alſo twelue oxen vnder the ſea. 16 And the cauldrons, and fleſh-hooks, and phials. Al the veſſels did Hiram his father make for Salomon in the houſe of our Lord of moſt pure braſſe. 17. In the countrie of Iordan did the King caſt them, in a clay ground between Socot and Saredatha. 18. And the multitude of veſſels was innumerable, ſo that the weight of the braſſe was not knowen. 19. And Salomon made al the veſſels of the houſe of God, and the golden altar, and the tables, and vpon them the loaues of propoſition, 20. the candleſtickes alſo with their lamps to giue light before the oracle, according to the rite, of moſt pure gold : 21. and certayne floriſhing things, and lamps, and golden tongs al were made of moſt fine gold. 22. The veſſels alſo of perfume and cenſars, and phials, and litle mortars, of moſt pure gold. And he graued the doores of the inner temple, that is, in Sancta ſanctorum : and the doors of the temple without of gold. And ſo al the worke was finiſhed which Salomon made in the houſe our Lord.

* or pōmels.

CHAP. V.

Manie guifts are offered. 4. The Arke is brought with great ſolennitie into the Temple. 6. Innumerable hoſts are offered, 11. with excellent muſick, and the Temple is replenished with the glorie of God.

SALOMON therfore brought in al the things, that Dauid his father had vowed, the ſiluer, & gold, & al the veſſels he put in the treaſures of the houſe of God. 2. After which things he gathered together al the ancients of Iſrael, and al the Princes of the tribes, and the heads of families, of the children of Iſrael into Ieruſalem, to bring (a) the Arke of the couenant of our Lord from the Citie of Dauid, which is Sion. 3. There came therfore vnto the King al the men of Iſrael in the ſolemne day of the ſeuenth month. 4. And when al the ancients of Iſrael were come, the Leuites caried the Arke, 5. and brought it in, and al the furniture of the tabernacle. Moreouer the Prieſts with the Leuites did carrie the veſſels of the Sanctuarie, which were in the tabernacle. 6. And King Salomon, and al the aſſemblie of Iſrael, and al that were gathered before the Arke, immolated rammes, and oxen

3. Reg. 7.

(a) Another Arke was not made, becauſe that was moſt holie and moſt excellent, which Moyſes made. Likewiſe other holie things of the tabernacle were brought into the Temple with great ſolemnitie.

without

without anie number: for ſo great was the multitude of victimes. 7. And the Prieſts brought in the Arke of the couenant of our Lord into his place, that is, to the oracle of the temple, into Sancta ſanctorum vnder the wings of the cherubs: 8. ſo that the cherubs ſpred their wings ouer the place wherin the Arke was ſet, and couered the Arke it ſelfe with his barres. 9. And the heads of the barres, wherwith the Arke was caried, becauſe they were a litle longer, appeared before the oracle: but if a man had been a litle outward, he could not ſee them. The Arke therfore was there vntil this preſent day. 10. And there was nothing in the Arke, but the two tables, which Moyſes had put in Horeb, when our Lord gaue the law to the children of Iſrael comming out of Ægypt. 11. And the Prieſts being gone out of the Sanctuarie (for al the Prieſts that could be found there, were ſanctified, neither as yet at that time were the courſes & the order of the miniſteries deuided among them) 12. as wel the Leuites as the ſinging men, that is, both they which were vnder Aſaph, and they which were vnder Heman, and they which were vnder Idithun, their ſonnes, and brethren reueſted with fine linnen cloths, ſounded cymbals, and pſalteries, and harps, ſtanding at the Eaſt ſide of the Altar, and with them Prieſts an hundred twentie, ſounding with trumpets. 13. Therfore al ſounding together, both with trumpets, and voyce, and cymbals, and organs, and with diuerſe kind of muſical inſtruments, and lifting vp their voice on high: the ſound was heard far off, ſo that when they began to prayſe our Lord, and to ſay: Confeſſe to our Lord, becauſe he is good, becauſe his mercie is for euer: the houſe of God was filled with a cloud, 14. that the Prieſts could not ſtand and miniſter for the darkeneſſe. For the glorie of our Lord had filled the houſe of God.

CHAP. VI.

Salomon bleſſeth the people, 4. prayeth to God, giuing thankes for benefits receiued, 16. and requeſting continual protection, and that God wil heare the prayers of the people, 32. yea alſo of ſtrangers that pray in the Temple.

THEN Salomon ſayd: Our Lord promiſed that he would dwel (a) in darkeneſſe: 2. and I haue built a houſe to his name, that he might dwel there for euer. 3. And the King turned his face, and bleſſed al the multitude of Iſrael (for al the multitude ſtood attent) and ſayd: 4. Bleſſed be our Lord the God of Iſrael, who in worke hath accompliſhed that, which he ſpake to Dauid my father, ſaying: 5. From the day, that I brought my people out of the Land of Ægypt, I choſe not a citie of al the tribes of Iſrael, that a houſe might be built in it to my name: neither did I

a) God ſhewed his preſence by the darke cloud which repleniſhed the Temple.

chooſe anie other man, to be Duke in my people Iſrael. 6. but I choſe Ieruſalem, that my name may be in it: and I choſe Dauid, that I might appoynt him ouer my people Iſrael. 7. And wheras Dauid my father had meant to build a houſe to the name of our Lord the God of Iſrael, 8. our Lord ſayd to him: Becauſe thy wil was this, that thou wouldeſt build a houſe to my name, thou haſt done wel certes to haue ſuch a wil: 9. howbeit thou ſhalt not build the houſe, but thy ſonne, which mal come out of thy loynes, he ſhal build a houſe to my name. 10. Our Lord therfore hath accompliſhed his word, which he ſpake: and I am riſen for Dauid my father, and ſit vpon the throne of Iſrael, as our Lord hath ſpoken: and haue built a houſe to the name of our Lord the God of Iſrael. 11. And I haue put in it the Arke, wherin is the couenant of our Lord, which he made with the children of Iſrael: 12. He therfore ſtood before the Altar of our Lord, ouer agaynſt al the multitude of Iſrael, and ſtretched forth his hands. 13. For Salomon had made an eminent place of braſſe, and had put it in the middes of the * temple, hauing fiue cubites of length, and bredth, & three of height: & he ſtood vpon it: and afterward (b) kneeling ouer agaynſt al the multitude of Iſrael, and (c) his hands lifted vp toward heauen, 14. he ſayd: Lord God of Iſrael, there is not the like God to thee in heauen and in earth: which keepeſt couenant and mercie with thy ſeruants, that walke before thee in al their hart: 15. which haſt performed to thy ſeruant Dauid my father what things ſoeuer thou hadſt ſpoken to him: and the things that by mouth thou hadſt promiſed, in worke thou haſt accompliſhed, as alſo the preſent time proueth. 16. Now therfore Lord God of Iſrael, mulfil to thy ſeruant my father Dauid, what ſoeuer thou didſt ſpeake to him, ſaying: There ſhal not fayle of thee a man before me, to ſit vpon the throne of Iſrael: yet ſo if thy children keep their waies, and walke in my law, as thou alſo haſt walked before me. 17. And now Lord God of Iſrael, be thy word confirmed, which thou haſt ſpoken to thy ſeruant Dauid. 18. Is it credible then that God ſhould dwel with men vpon the earth? If heauen & the heauens of heauens doe not take thee, how much more this houſe, which I haue built? 19. But to this end only it is made, that thou ſhouldeſt reſpect the prayer of thy ſeruant, & his ſupplication Lord my God: and mayſt heare the prayers, which thy ſeruant powreth out before thee: 20. that thou open thine eies vpon this houſe daies and nights, vpon the place, wherein thou haſt promiſed that thy name ſhould be inuocated, 21. and wouldeſt heare the prayer, which thy ſeruant prayeth in it: and mayſt heare the prayers of thy ſeruant, and of thy people Iſrael. Whoſoeuer ſhal pray in this place, heare out of thy habitation, that is from the heauens, & be propitious. 22. If anie man mal ſinne agaynſt his neighbour, and come readie to ſweare agaynſt him, and bind himſelf with a curſe before the altar in this houſe: 23. thou malt heare from heauen, and malt doe the iudgement of thy ſeruant, ſo that thou render to the vniuſt his way vpon his owne head, and reuenge the

iuſt,

* Baſilicæ.

(b) Kneeling, (c) lifting vp hands, ſtretching forth armes, and the like external geſtures doe much helpe internal attention in prayer, & alſo ſtirre vp others to godlie imitation: and therfore hath beē much practiſed by deuout perſons both in the old and new Teſtament.

iuſt, rewarding him according to his iuſtice. 24. If thy people Iſrael ſhal be ouercome of their enemies (for they wil ſinne to thee) & conuerted ſhal doe penance, and beſeech thy name, and pray in this place, 25. thou ſhalt heare from heauen, and be thou propitious to the ſinne of thy people Iſrael, and reduce them into the land, which thou gaueſt them, and their fathers. 26. If the heauen being ſhut, there fal no rayne for the ſinnes of the people, and they ſhal beſeech thee in this place, and ſhal confeſſe to thy name, & ſhal be conuerted from their ſinnes, when thou ſhalt afflict them, 27. heare from heauen o Lord, and forgiue the ſinnes of thy ſeruants and of thy people Iſrael, and teach them the good way, by the which they may goe: and giue rayne to thy land, which thou haſt giuen thy people to poſſeſſe. 28. If famine ſhal ariſe in the land, and peſtilence, ruſt, and blaſt, and locuſt, & bruch, and the enemies, waſting the countries, ſhal beſiege the gates of the citie, and al plague and infirmitie ſhal preſſe them: 29. if any of thy people Iſrael ſhal pray, knowing their plague and infirmitie, and ſhal ſpred forth their hands in(d) this houſe, 30. thou ſhalt heare from heauen, to wit, out of thy high habitatiõ, & be thou propitious, & render to euerie one according to his wayes which thou knoweſt him to haue in his hart: (for thou only knoweſt the harts of the children of men:) 31. that they may feare thee, & walke in thy waies al the daies, that they liue vpon the face of the land, which thou haſt giuen to our fathers. 32. The Forener alſo, which is not of thy people Iſrael, if he come from a far countrie, for thy ſtrong hand, & thy ſtreched out arme, and adore in this place: 33. thou ſhalt heare from heauen thy moſt firme habitation, and ſhalt doe al things, for the which that pilgrime ſhal inuocate thee: that al the peoples of the earth may know thy name, and may feare thee, as thy people Iſrael, and may know, that thy name is inuocated vpon this houſe, which I haue built. 34. If thy people ſhal goe forth to warre agaynſt their aduerſaries, by the way that thou ſhalt ſend them, ſhal adore thee agaynſt the way, wherin is this citie, which thou haſt choſẽ, & the houſe, which I haue built to thy name: 35. thou ſhalt from heauen heare their prayers, and petition, and doe thou reuenge. 36. And if they ſhal ſinne to thee (for there is no man that ſinneth not) & thou be angrie with them, and deliuer them to the enemies, and they leade them captiue into a farre countrie, or which is neer at the leaſt, 37. and being conuerted in their hart in the land, to the which they were led captiue, ſhal doe penance, and ſhal beſeech thee in the land of their captiuitie, ſaying: We haue ſinned, we haue done wickedly, we haue delt vniuſtly: 38. and ſhal returne to thee in al their hart, and in al their ſoule, in the land of their captiuitie, to the which they were led, ſhal adore thee agaynſt the way of their lãd, which thou gaueſt their fathers, & of the citie, which thou haſt choſẽ, & of the houſe, which I haue built to thy name: 39. thou ſhal heare from heauen, that is, from thy firme habitation their prayers, and doe thou indgement, and forgiue thy people, although ſinneful: 40. for thou

(d) In this chapter & oftẽ els where it is euident, that places dedicated to Gods ſeruice are more acceptable to him, then other places.

art

art my God: let thine eies, I beſeech thee, be opened, and let thine eares be attent to the prayer, that is made in this place. 41. Now therfore ariſe Lord God in thy reſt, thou and the Arke of thy ſtrength: Let thy Prieſts Lord God put on ſaluation, and thy Saints reioyſe in good things. 42. Lord God turne not away from the face of thy Chriſt: remember the mercies of Dauid thy ſeruant.

CHAP. VII.

Fire from heauen deuoureth the holocauſts, and glorie replenisheth the Temple. 5. More ſacrifices are offered, 8. and the Temple is dedicated, with ſeuen daies ſolemnitie, the eight day collection is made. 12. God ſignifieth that he hath heard Salomons prayer, 17. conditionally (as it was made) if they ſerue him, 19. otherwiſe he wil punish them.

AND when Salomon had finiſhed to powre out his prayers, fyre deſcended from heauen, and deuoured the holocauſts & victimes: and the maieſtie of our Lord filled the houſe. 2. Neither could the Prieſts enter into the Temple of our Lord, becauſe the maieſtie of our Lord had filled the temple of our Lord. 3. Yea and al the children of Iſrael ſaw the fyre deſcending, and the glorie of our Lord vpon the houſe: and falling flat on the earth vpon the pauement paued with ſtone, they adored, and prayſed our Lord: Becauſe he is good, becauſe his mercie is for euer. 4. And the King and al the people immolated victimes before our Lord. 5. King Salomon therfore killed hoſts, of oxen twentie two thouſand, of rammes an hundred twentie thouſand: and the King and al the people dedicated the houſe of God. 6. And the Prieſts ſtood in their offices: and the Leuites with the inſtruments of the ſongs of our Lord, which Dauid the King made to prayſe our Lord: Becauſe his mercie is for euer, ſinging (a) the hymnes of Dauid by their hands: moreouer the Prieſts ſounded with trumpets before them, and al Iſrael ſtood. 7. Salomon alſo ſanctified the middes of the court before the temple of our Lord: for he had offered there the holocauſts, & the fatte of the pacifikes: becauſe the braſen altar, which he had made, could not ſuſteyne the holocauſts and the ſacrifices and the fatte. 8. Salomon therfore made a ſolemnitie at that time ſeuen daies, and al Iſrael with him, an aſſemblie verie great, from the entrance of Emath to the Torrent of Ægypt. 9. And he made in the eight day an aſſemblie, becauſe he had dedicated the altar ſeuen daies, and had celebrated the ſolemnitie ſeuen daies. 10. Therfore in the three and twentith day of the ſeuenth month, he diſmiſt the people to their tabernacies, reioyſing and being glad for the good, that our Lord had done to

(a) As the Tẽple was the ſpecial place of prayer, choſen by God, v. 12. ſo ſpecial Hymnes Pſalmes and other ſet formes of bleſſing are more greateful to God, and more effectual to his ſeruants

Dauid,

Dauid, and Salomon, and Iſrael his people. 11. And Salomon accompliſhed the houſe of our Lord, and the houſe of the King, and al that he had diſpoſed in his hart to doe, in the houſe of our Lord, and in his owne houſe, and he proſpered. 12. And our Lord appeared to him by night, and ſayd: I haue heard thy prayer, and haue choſen this place to me for a houſe of ſacrifice. 13. If I ſhal ſhut heauen, and rayne fal not, and ſhal bid and command the locuſt to deuour the land, and ſhal ſend peſtilence into my people: 14. and my people being conuerted, vpon whom my name is inuocated, ſhal beſeech me, and ſeeke out my face, and ſhal doe penance from their moſt wicked waies: I alſo wil heare from heauen, and wil be propitious to their ſinnes, and wil ſaue their land. 15. Mine eies alſo ſhal be opened, and mine eares erected to his prayer, that ſhal pray in this place. 16. For I haue choſen, and haue ſanctified this place, that my name may be there for euer, and mine eies and my hart may remaine there al daies. 17. Thou alſo if thou walke before me, as Dauid thy father walked, & ſhalt doe according to al things, which I haue commanded thee, and ſhalt keep my iuſtices and iudgements: 18. I wil rayſe vp the throne of thy Kingdome, as I promiſed to Dauid thy father, ſaying: There ſhal not be taken away of thy ſtock a man, that ſhal be Prince in Iſrael. 19. But if you ſhal be turned away, and ſhal forſake my iuſtices, and my precepts, which I haue propoſed to you, and going ſhal ſerue ſtrange Gods, and adore them, 20. I wil pluck you out of my land, which I haue giuen you: and this houſe, which I haue ſanctified to my name, I wil caſt away from my face, and wil deliuer it for a parable, and an exemple to al peoples. 21. And this houſe ſhal be for a prouerbe to al paſſengers, and they ſhal ſay being aſtoniſhed: Why hath the Lord done ſo to this land, and to this houſe? 22. And they ſhal anſwer: Becauſe they forſooke the Lord the God of their fathers, who brought them out of the Land of Ægypt, and tooke hold of ſtrange Gods, and adored them, and worſhipped them: therfore are al theſe euils come vpon them.

CHAP. VIII.

Salomon buildeth diuers cities, 7. maketh the reſidue of the Chananites tributarie, 12. offereth the ordinarie hoſtes of ſacrifices in the ſolemne feaſts, 14. diſpoſeth the Prieſts and Leuites in their offices, as Dauid had ordained: 17. and ſendeth ships to fetch gold from Ophir.

AND twentie yeares being complete after that Salomon built the houſe of our Lord, and his owne houſe: 2. he built the cities, which Hiram had giuen to Salomon, and made the children of Iſrael dwel there. 3. He went alſo into Emath Suba, and obteyned it. 4. And he built Palmira in the deſert, and he built other cities very wel fenſed in Emath. 5. And he built Beth horon the vpper, and Beth horon the nether, walled cities hauing gates and barrigates and lecks. 6. Balaath alſo and al the ſtrongeſt cities that were Salomons, and al the cities of the chariots, and the cities of the horſemen. Al things whatſoeuer Salomon would, and diſpoſed, he built in Ieruſalem, and in Libanus, and in al the land of his dominion. 7. Al the people that was leaſt of the Hetheites, & Amorrheites, & Pherezeites, and Heucites, & Iebuſeites, which were not of the ſtocke of Iſrael, 8. of their children, & of the poſteritie, which the children of Iſrael had not ſlaine, Salomon ſubdued to be tributaries, vntil this day. 9. Moreouer of the children of Iſrael he ſet not to ſerue the Kings works: for they were men of warre, and the chiefe Captaines, and Princes of his chariots, and horſemen. 10. And al the Princes of King Salomons armie were two hundred fiftie, which taught the people. 11. But the daughter of Pharao he remoued from the citie of Dauid, into the houſe which he had built for her. For the King ſayd: My wife ſhal not dwel in the houſe of Dauid the King of Iſrael (*a*) becauſe it is ſanctified: becauſe the Arke of our Lord is entred into it. 12. Then Salomon offered holocauſts to our Lord vpon the altar of our Lord, which he had built before the porch, 13. that euerie day there might be offering on it, according to the precept of Moyſes, in the Sabbaths, and in the Calends, and in the feſtiual daies thriſe a yeare, that is to ſay, in the Solemnitie of Azymes, and in the Solemnitie of weeks, and in the Solemnitie of tabernacles. 14. And he appoynted according to the diſpoſition of Dauid his father the offices of the Prieſts in their miniſteries: and the Leuites in their order, that they ſhould prayſe, and miniſter before the Prieſts according to the rite of euerie day: and the porters in their diuiſions by gate and gate: for ſo Dauid the man of God had commanded. 15. Neither did they tranſgreſſe of the Kings commandments as wel the Prieſts

(*a*) Salomon was yet ſo farre from cõmunicating with Infidels, that he ſuffered not his wife (an infidel) to be preſent where the Arke of God had been placed. 1. Par. 15.

as

as the Leuites, touching al things, that he had commanded, and in the cuſtodies of the treaſures. 16. Salomon had al expenſes prepared, from the day that he founded the houſe of our Lord, vntil the day wherein he perfitted it. 17. Then went Salomon into Aſiongaber, and into Ailath to the coaſt of the Red ſea, which is in the Land of Edom. 18. And Hiram ſent vnto him by the hands of his ſeruants, ſhippes, and cunning mariners, and they went with Salomons ſeruants into Ophir, and they tooke from thence foure hundred fiftie talents of gold, and brought it to King Salomon.

CHAP. IX.

The Queene of Saba admireth Salomons wiſdom, 9. giueth and receiueth preſents. 13. Of the great ſtore of treaſure which is yearely brought in, 13. King Salomon maketh pretious armour, 17. a throne, 20. and plate. 24. Other Kings ſend him guiſts, ſo he abounded in glorie, and riches. 29. After fourtie yeares reigne he dieth, and his ſonne Roboam ſucceedeth.

1. Reg. 10.

THE Queene of Saba alſo, when ſhe had heard the fame of Salomon, came to proue him in hard propoſitions in Ieruſalem, with great riches, and camels, which caried ſpices, and very much gold, and pretious ſtones. And when ſhe was come to Salomon, ſhe ſpake to him what things ſoeuer were in her hart. 2. And Salomon expounded to her al things that ſhe propounded: neither was there anie thing, that he made not playne vnto her. 3. Who after ſhe ſaw, to wit, the wiſedom of Salomon, and the houſe which he had built, 4. moreouer alſo the meates of his table, and the habitations of his ſeruants, and the offices of his miniſters, and their garments, the cup-bearers alſo, and their garments, and the victimes, which he immolated in the houſe of our Lord: there was no ſpirit in her anie longer, ſhe was ſo aſtoniſhed. 5. And ſhe ſayd to the King: The word is true, which I heard in my countrie of thy vertues and wiſdom. 6. I did not beleue them that told it, vntil my ſelf was come, and mine eies had ſeen, and I had proued ſcarce the half part of thy wiſedom to haue been told me: thou haſt paſſed the fame with thy vertues. 7. Bleſſed are thy men, and bleſſed are thy ſeruants, which aſſiſt before thee at al time, and heare thy wiſedom. 8. Be the Lord thy God bleſſed, who would ordayne thee ouer his throne, King (a) of the Lord thy God. Becauſe God loueth Iſrael, & wil preſerue it for euer: therfore hath he ſette thee King ouer it, to doe iudgements and iuſtice. 9. And ſhe gaue to the King an hundred twentie talents of gold, and ſpices exceeding much, and

(a) They are called Kings of God, which reigne by his grace & according to his wil. Whereupon they vſe this ſtile: *By the grace of God, K. of England, Ieruſalem, &c.*

moſt pretious ſtones: there were not ſuch ſpices, as theſe, which the Queene of Saba gaue to King Salomon. 10. But the ſeruants of Hiram alſo with the ſeruants of Salomon brought gold from Ophir, & Thym-trees, & moſt pretious ſtones: 11. wherof the King made, to wit, of the Thymtrees, ſtayers in the houſe of our Lord, and in the Kings houſe, harpes alſo and pſalteries for the ſinging men: neuer there ſeen ſuch trees in the Land of Iuda. 12. And King Salomon gaue to the Queene of Saba al things that ſhe would, and that ſhe asked, and manie moe things then ſhe brought to him: who returning, went into her countrie with her ſeruants. 13. And the weight of the gold, that was brought to Salomon euerie yeare was ſix hundred ſixtie ſix talents of gold: 14. beſide that ſumme, which the legates of diuers nations, and the merchants were accuſtomed to bring, add al the Kings of Arabia, and the Dukes of the lands, which brought gold and ſiluer to Salomon. 15. King Salomon therfore made two hundred golden ſpeares, of the ſumme of ſix hundred pieces of gold, which were ſpent in euerie ſpeare: 16. alſo three hundred golden ſhields of three hundred pieces of gold, with which euerie ſhield was couered: and the King put them in the armarie, which was beſette with a wood. 17. The King alſo made a great throne of iuorie, and couered it with moſt fyne gold, 18. Six ſteps alſo, wherwith the going vp was to the throne, and a foote-ſtoole of gold, and two litle armes on either ſide, and two lions ſtanding by the litle armes, 19. yea and other twelue litle lions ſtanding vpon the ſteps on both ſides: there was not ſuch a throne in al kingdoms. 20. Al the veſſels alſo of the Kings table were of gold, and the veſſels of the houſe of the foreſt of Libanus of moſt pure gold. For ſiluer in thoſe daies was reputed for nothing. 21. For the Kings ſhips went into Tharſis with the ſeruants of Hiram, once in thee yeares: and they brought from thence gold and ſiluer, and yuorie, and apes, and pecocks. 22. Salomon therfore was magnified aboue al the Kings of the earth for riches and glorie. 23. And al the Kings of the earth deſired to ſee Salomons face, that they might heare the wiſedom, which God had giuen in his hart. 24. And they brought him guifts, veſſels of ſiluer, and gold, and garments, and armour, and ſpices, horſes, and mules, euerie yeare. 25. Salomon alſo had fourtie thouſand horſes in the ſtables, and of chariots, and horſemen twelue thouſand, and he placed them in the cities of the chariots, and where the King was in Ieruſalem. 26. He exerciſed alſo authoritie ouer al the Kings from the riuer Euphrates vnto the land of the Philiſthians, and vnto the borders of Ægypt. 27. And he made ſo great plentie of ſiluer in Ieruſalem as it were of ſtones: and of cedres ſo great a multitude as of ſicomores, which grow in the champayne. 28. And horſes were brought him out of Ægypt, & al countries. 29. But the reſt of the works of Salomon the firſt and the laſt are writen in the words of Nathan the Prophet, and in the Books of Ahias the Silonite, in the Viſion

alſo of Addo the Seer, againſt Ieroboam the ſonne of Nabat. 30. And Salomon reigned in Ieruſalem ouer al Iſrael fourtie yeares. 31. And he (*b*) ſlept with his fathers: and they buried him in the citie of Dauid: and Roboam his ſonne reigned for him.

(*b*) His fal to luxurie & idolatrie is recorded 3. *Reg.* 11.

CHAP. X.

Roboam requeſted by Ieroboam and the people to lighten their yoke of ſeruice, 6. leauing the counſel of the ancient, and folowing yong counſellers, threatneth to preſſe the people: 16. wherupon manie reuolt from him.

3. *Reg.* 12. AND Roboam went forth into Sichem: for thither al Iſrael was aſſembled, to make him King. 2 Which when Ieroboam the ſonne of Nabat heard, who was in Ægypt (for he was fled thither from Salomon) forthwith he returned. 3. And they called him, and he came with al Iſrael & ſpake to Roboam, ſaying: 4. Thy father preſſed vs with a moſt hard yoke, doe thou command lighter things then thy father, who layd vpon vs a heauie ſeruitude, and eaſe thou a litle of the burden, that we may ſerue thee. 5. Who ſayd: After three daies returne ye to me. And when the people was gone, 6. he tooke counſel with the Anciẽts, which ſtood before his father Salomon, whiles he yet liued, ſaying: What counſel giue you, that I may anſwer the people? 7. Who ſayd to him: If thou wilt pleaſe this people, and pacifie them with words of clemencie, they wil ſerue thee at al times. 8. But he forſooke the counſel of the Ancients, and began to treat with yongmen, that had been brought vp with him, and were in his trayne. 9. And he ſayd to them: What ſeemeth to you? or what ſhal I anſwer this people, which hath ſayd to me: Eaſe the yoke which thy father layd vpon vs? 10. But they anſwered as yongmen, & brought vp with him in delicatenеſſe, and ſayd: Thus ſhalt thou ſpeake to the people, that ſayd to thee: Thy father aggrauated our yoke, doe thou eaſe it: and thus ſhalt thou anſwer them: My leaſt finger is thicker then the loynes of my father. 11. My father layd vpon you an heauie yoke, and I wil adde a greater weight: my father bette you with ſcourges, but I wil beate you with ſcorpions. 12. Ieroboam therfore came, and al the people to Roboam the third day, as he had cõmanded them. 13. And the King anſwered rough words, leauing the counſel of the Ancients: 14. and he ſpake according to the yongmens wil: My father laid vpon you a heauie yoke, which I wil make heauier: my father bette you with ſcourges, but I wilt beate you with ſcorpions. 15. And he condeſcended not to the peoples requeſts: for it was the wil of God, that his word ſhould be accompliſhed, which he had ſpoken by the hand of Ahias the Silonite to Ieroboam the ſonne of Nabat. 16. And al the

The ſecond part. Diuiſion of the Kingdõ. Dauids iſſue reigning only in two tribes, which alſo are caried captiue vnto Babylon.

people when the King ſpake rough words, ſaid thus vnto him: We haue no part in Dauid, nor inheritance in the ſonne of Iſai. Returne into thy tabernacles o Iſrael, and doe thou feed thy houſe Dauid. And Iſrael went into their tabernacles. 17. But ouer the children of Iſrael, that dwelt in the cities of Iuda, Roboam reigned. 18. And King Roboam ſent Aduram, who was ouer the tributes, and the children of Iſrael ſtoned him, and he died: moreouer King Roboam made haſt to get vp into his chariot, and fled into Ieruſalem. 19. And Iſrael reuolted from the houſe of Dauid vntil this day.

CHAP. XI.

Roboam intending by force to reduce al Iſrael to his ſubiection, is warned by a Prophet to ceaſe from that enterpriſe. 5. He maketh walles about diuers cities, 11. furnisheth them with victuals, and munition. 13. Prieſts, Leuites, and manie others repaire to Ieruſalem, becauſe Ieroboam maketh a new religion, and new Prieſts. 18. Roboam taketh manie wiues, and concubines. 22. preferreth Abias aboue al his other ſonnes.

AND Roboam came into Ieruſalem, and called together al the houſe of Iuda and Beniamin, an hundred foureſcore thouſand choſen men and warriers, to fight agaynſt Iſrael, and to conuert his Kingdom vnto him. 2. And the word of our Lord came to Semeias the man of God, ſaying: 3. Speake to Roboam the ſonne of Salomon the King of Iuda, and to al Iſrael, that is in Iuda and Beniamin: 4. Thus ſayth our Lord: You ſhal not goe vp, neither ſhal you fight agaynſt your brethren: let euerie man returne into his houſe, becauſe this thing is done by my wil. Who when they had heard the word of our Lord, returned, neither went they forward agaynſt Ieroboam. 5. And Roboam dwelt in Ieruſalem, and built walled cities in Iuda. 6. And he built Bethlehem, and Etam, and Thecue, 7. Bethſur alſo, and Socho, and Odollam, 8. moreouer alſo Geth, and Mareſa, and Ziph, 9. yea and Aduram, and Lachis, and Azeca, 10. Saraa alſo, and Aialon, and Hebron, which were in Iuda and Beniamin, moſt ſenſed cities. 11. And when he had incloſed them with walles, he put in them Princes, and ſtore houſes of victuals, that is, of oile and wine. 12. Yea and in euerie citie he made armories of ſhields and ſpeares, and he ſtrengthned them with great diligence, and reigned ouer Iuda and Beniamin. 13. And the Prieſts and Leuites, that were in al Iſrael, came to him out of al their ſeates, 14. (a) leauing their ſuburbs, and their poſſeſſions, and paſſing to Iuda, and Ieruſalem, becauſe Ieroboam had caſt them off, and their poſteritie: that they ſhould not execute the prieſthood of our Lord. 15. Who made vnto himſelfe

(a) A worthie example to ſuffer temporal damage rather then to conforme themſelues to the practiſe of falſe religion.

Prieſts

Prieſts of the excelſes, and of diuels, and of the calues which he had made. 16. Yea and of al the tribes of Iſrael, whoſoeuer had giuen their hart to ſeek our Lord the God of Iſrael, came into Ieruſalem to immolate their victims before our Lord the God of their fathers. 17. And they ſtrenghned the Kingdome of Iuda, and eſtabliſhed Roboam the ſonne of Salomon for three yeares: for they walked in the waies of Dauid and Salomon, onlie three yeares. 18. And Roboam took to wife Mahalath, the daughter of Ierimoth the ſonne of Dauid: Abihail alſo the daughter of Eliab the ſonne of Iſai, 19. who bare him ſonnes, Iehus, & Somorias, and Zoom. 20. After this woman alſo he took Maacha the daughter of Abſalom, who bare him Abia, and Ethai, and Ziza, & Salomith. 21. And Roboam loued Maacha the daughter of Abſalom aboue al his wiues and concubines: for he had maried eighteen wiues, and threeſcore concubines: and he begat eight and twentie ſonnes, and threeſcore daughters. 22. But he appointed for head Abias the ſonne of Maacha duke ouer al his brethren: for he meant to make him King, 23. becauſe he was wiſer, and mightier aboue al his ſonnes, and in al the coſtes of Iuda, and of Beniamin, and in al the walled cities: and he gaue them much meate, and he deſired manie wiues.

CHAP. XII.

For the ſinnes of Roboam and the people, manie ſtrong cities, alſo Ieruſalem, are taken and ſpoyled by the King of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treaſures. 13. Roboam dieth, and his ſonne Abias reigneth.

AND when the Kingdom of Roboam was ſtrengthned and fortified, he forſooke the law of our Lord, and al Iſrael with him. 2. And in the fifth yeare of the Kingdom of Roboam, came vp Seſac the King of Ægypt into Ieruſalem (becauſe they had ſinned to our Lord) 3. with a thouſand two hundred chariots, and threeſcore thouſand horſemen: neither was anie number of the common people, that came with him out of Ægypt, to wit, Lybians, and Troglodytes, and Æthiopians. 4. And he tooke the moſt fenſed cities in Iuda, and came ouer vnto Ieruſalem. 5. And Semeias the Prophet went to Roboam, and to the Princes of Iuda, that were gathered together in Ieruſalem, flying from Seſac, and he ſayd to them: Thus ſayth our Lord: You haue leaft me, and I haue leaft you in the hand of Seſac. 6. And the Princes of Iſrael, and the King, being aſtoniſhed, ſayd: Our Lord is iuſt. 7. And when our Lord had ſeen that they were humbled, the word of our Lord came to Semeias, ſaying: Becauſe they are humbled, I wil not deſtroy thē, and I wil giue them a litle ayde, & my furie mal not drop vpō Ieruſalem

by the hand of Sesac. 8. But yet they shal serue him, that they may know the distance of my seruice, and of the seruice of the Kingdome of the earth. 9. Therfore Sesac the King of Ægypt retyred from Ierusalem, taking away the treasures of the house of our Lord, and of the Kings house, & he tooke al things with him, and the golden shields that Salomon had made, 10. for the which the King made brasen ones, and deliuered them to the Princes of the shield-bearers, which kept the entrance of the palace. 11. And when the King entred into the house of our Lord, the shield-bearers came, and tooke them, and brought them backe agayne to their armorie. 12. But yet becausе they were humbled, the wrath of our Lord was turned away from them, neither were they vtterly destroyed: for in Iuda there were found good works. 13. King Roboam therfore was strengthned in Ierusalem, and reigned: one & fourtie yeares old was he when he began to reigne, and he reigned seuenteen yeares in Ierusalem, the citie which our Lord chose, to confirme his name there, out of al the tribes of Israel: and the name of his mother was Naama an Ammonite. 14. And he did euil, and prepared not his hart to secke our Lord. 15. But the works of Roboam the first and the last are written in the Books of Semeias the Prophet, and of of Addo the Seer, and diligently expounded: and Roboam and Ieroboam fought one agaynst the other al their daies. 16. And Roboam slept with his father, and was buried in the citie of Dauid. And Abias his sonne reigned for him.

CHAP. XIII.

Abias maketh warre agaynst Ieroboam, 4. exhorteth the people of Israel for iustice and religions sake to returne to him. 13. In the meane time Ieroboam inuironeth him with forces, but by Gods assistance Abias preuaileth, 21. and reigneth securely.

IN the eighteenth yeare of King Ieroboam, reigned Abias ouer Iuda. 2. Three yeares reigned he in Ierusalem, and his mothers name was Michaia, the daughter of Vriel of Gabaa: there was warre between Abias & Ieroboam. 3. And when Abias had begun battel, and had most warlike men, and of chosen ones four hundreth thousand: Ieroboam put his armie in aray on the contrarie side, eight hundreth thousand men, who themselues also were chosen men, & most valiãt to battels. 4. Abias therfore stood vpõ mount Semerõ, which was in Ephraim, and sayd: Heare Ieroboam, & al Israel: 5. Are you ignorant that our Lord the God of Israel gaue the kingdom to Dauid ouer Israel for euer, to him & his childrẽ as a (a) couenãt of salt? 6. And there

3. Reg. 15.

(a) A firme & perpetual couenant. Num. 18. v. 19.

rose

roſe vp Ieroboam the ſonne of Nabat, the ſeruant of Salomon the ſonne of Dauid: and rebelled againſt his Lord. 7. And there were gathered to him al the moſt vayne men, and the children of Belial: and they preuayled agaynſt Roboam the ſonne of Salomon: moreouer Roboam was rude, and of a feareful hart, and could not reſiſt them. 8. Now therfore you ſay that you are able to reſiſt the Kingdome of our Lord, which he poſſeſſeth by the children of Dauid, and you haue a great multitude of people, and golden calues, which Ieroboam hath made you for Gods. 9. And you haue caſt out the Prieſts of our Lord, the children of Aaron, & the Leuites: and you haue made you Prieſts, as al the peoples of the earth: who ſoeuer ſhal come and conſecrate his hand in a bullock of oxen, and in ſeuen rammes, is made the Prieſt of them that are not Gods. 10. But our Lord is God, whom we forſake not, and the Prieſts doe miniſter to our Lord of the children of Aaron, and the Leuites are in their order. 11. Holocauſts alſo they doe offer to our Lord, euerie day morning and euening, and incenſe made according to the precepts of the law, and the loaues are ſet forth on a moſt cleane table, and there is with vs the golden candleſticke, and the lampes therof, that they may be lighted alwaies at euening: for we keep the precepts of the Lord our God, whom you haue forſaken. 12. Therfore in our hoſt God is the Prince, & his Prieſts, which ſound with trumpets, and reſound agaynſt you: children of Iſrael fight not againſt our Lord the God of your fathers, becauſe it is not expedient for you. 13. He ſpeaking theſe things, Ieroboam endeauoured to entrap him behind. And when he ſtood ouer againſt the enemies, he compaſſed Iuda vnwitting with his armie. 14. And Iudas looking backe, ſaw the battel at hand before and behind, and cryed to our Lord: and the Prieſts began to ſound with trumpets. 15. And al the men of Iuda made a hout: and behold they crying, God terrified Ieroboam, and al Iſrael that ſtood agaynſt Abias and Iuda. 16. And the children of Iſrael fled from Iuda, and our Lord deliuered them into their hand. 17. Abias therfore and his people ſtrucke them with a great ſlaughter, and there fel wounded of Iſrael fiue hundreth thouſand valiant men. 18. And the children of Iſrael were humbled at that time, and the children of Iuda exceedingly encouraged, becauſe they had truſted in our Lord the God of their fathers. 19. And Abias purſued Ieroboam flying, and he tooke his cities, Bethel and her daughters, & Ieſana with her daughters, Ephron alſo and her daughters. 20. Neither was Ieroboam able to reſiſt anie more, in the daies of Abias: whom our Lord ſtruck, and he died. 21. Therfore Abias, his empire being ſtrengthned, tooke fourteen wiues: and he begat two and twentie ſonnes, & ſixteen daughters. 22. But the reſt of the words of Abias, and of his waies and words, are written diligently in the Book of Addo the Prophet.

CHAP. XIIII.

Abias dieth, and his ſonne Asa reigneth, deſtroyth idolatrie, 6. fortifieth his cities, 9. and ouercommeth, by Gods ſpecial helpe, the Æthiopians armie of a million of men.

AND Abias ſlept with his fathers, and they buried him in the Citie of Dauid: & Asa his ſonne reigned for him, in whoſe daies the land was quiet ten yeares. 2. And Asa did that which was good and pleaſing in the ſight of his God, & he ouerthrew the altars of (*a*) ſtrange ſeruice, and the excelſes, 3. and brake the ſtatues, and cut downe the groues. 4. And he commanded Iuda that they ſhould ſeeke our Lord the God of their fathers, and ſhould doe the law, and al the commandements. 5. And he took away out of al the cities of Iuda the altars, & temples, and reigned in peace. 6. He built alſo fenſed cities in Iuda, becauſe he was quiet, and there had no battels riſen in his time, our Lord giuing peace. 7. And he ſayd to Iuda: Let vs build theſe cities, and compaſſe them with wals, and ſtrengthen them with towers, and gates, & locks, whiles things are quiet from battels, becauſe we haue ſought our Lord the God of our fathers, and he hath giuen vs peace round about. They therfore did build, and there was no impediment in building. 8. And Asa had in his armie of them that caried ſhields and ſpeares, of Iuda three hundred thouſand: and of Beniamin ſhield-bearers and archers, two hundred eightie thouſand, al theſe were moſt valiant men 9. And Zara the Æthiopian with his armie iſſued forth againſt them, ten hundred thouſand, and with three hundred chariots: and he came as far as Mareſa. 10. Moreouer Asa went on to meet him, and ſet his armie in aray to battel in the vale Sephata, which is neere Mareſa. 11. And he inuocated our Lord God, and ſayd: Lord there is no difference with thee, whether thou helpe in few, or in manie: helpe vs o Lord our God: for hauing confidence in thee, & in thy name we are come againſt this multitude. Lord, thou art our God, let not man preuaile againſt thee. 12. Our Lord therfore terrified the Æthiopians before Asa and Iuda: & the Æthiopians fled. 13. And Asa purſued them, & the people that was with him, vnto Gerara: & the Æthiopians fel to vtter deſtruction becauſe our Lord killing them, and his armie fighting, they were deſtroyed. They took therfore manie ſpoiles, 14. and they ſtruck al the cities round about Gerara: for great terrour had inuaded al men: and they ſpoyled the cities, and caried away much prey. 15. Yea and deſtroying the ſheepecotes of ſheep, they took an infinit multitude of cattel, and of camels: and returned into Ieruſalem.

(*a*) It pertayned properly to the King to deſtroy the exteriour practiſe of idolatrie, but to the Prieſts & Prophets to informe the interiour mind & conſciences of euerie one.

CHAP.

CHAP. XV.

Azarias prophecieth that Israel shal lack the true God, Priests, and the law, a long time. 8. Which King Asa hearing most seriously destroyeth idolatrie, 12. maketh couenant and oath to serue God. 16. And deposeth his mother for offering sacrifice to Priapus.

AND Azarias the sonne of Oded, the Spirit of God coming vpon him, 2. went out to meete Asa, and sayd to him: Heare ye me Asa, and al Iuda and Beniamin: Our Lord is with you, (a) becausе you haue been with him. If you wil seek him, you shal finde: but if you forsake him, he wil forsake you. 3. And manie daies shal passe in Israel without the true God, and without Priest a teacher, and without the Law. 4. And when they shal returne in their distresse to our Lord the God of Israel, and shal seeke him, they shal finde him. 5. At that time there shal not be peace to him that goeth out and commeth in, but terrours on euerie side in the inhabiters of the earth. 6. For nation shal fight agaynst nation, and citie agaynst citie, becausе our Lord wil trouble them with al distresse. 7. You therfore take courage, and let not your hands be dissolued: for there shal be reward to your worke. 8. Which when Asa had heard, to witte, the words, and the prophecie of Azarias the sonne of Oded the Prophet, he took courage, and took away the Idols out of al the land of Iuda, and out of Beniamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porch of our Lord. 9. And he gathered together al Iuda and Beniamin, & the strangers with them of Ephraim, and of Manasses, and of Simeon: for manie were fled to him of Israel, seeing that our Lord his God was with him. 10. And when they were come into Ierusalem the third month, in the fifteenth yeare of the reigne of Asa, 11. they immolated to our Lord in that day of the spoiles and the prey that they had brought, oxen seuen hundred, and rammes seuen thousand. 12. And he went in after the manner to establish the couenāt, that they should seeke our Lord the God of their fathers in al their hart, and in al their soul. 13. And if anie man, quoth he, shal not seeke our Lord the God of Israel, let him die, from the least to the greatest, from man vnto woman. 14. And they sware to our Lord with a lowd voyce in iubilation, and in noyse of trumpet, and sound of shaulmes, 15. al that were in Iuda, with execratiō: for in al their hart did they sweare, & with al their wil did they seeke him, & found him, & our Lord gaue thē rest round about. 16. Yea & Maacha the mother of King Asa he deposed frō the royal empyre, becausе she had made in a groue the idol of Priapus:

(a) Cooperation with Gods grace meriteth increase of grace.

which he wholy deſtroyed, and breaking into pieces, burnt it in the Torrent cedron. 17. But the (*b*) Excelſes were leaft in Iſrael: neuertheleſſe the hart of Aſa was perfect al his daies. 18. And thoſe things which his father had vowed, and himſelf, he brought into the houſe of our Lord, gold and ſiluer, and of veſſels diuers furniture. 19. And there was no warre vnto the fiue and thirtith yeare of the reigne of Aſa.

(*b*) King Aſa deſtroyed the places where Idols were ſerued, c. 14. v. 2. but tollerated the places where ſome offered ſacrifice to God, beſide the proper altar in Ieruſalem, becauſe this was diſpenſable & not the other.

CHAP. XVI.

Againſt the King of Iſrael, King Aſa procureth helpe of the Aſſyrians, 7. which a Prophet reproouing is put in fetters. 11. Aſa dieth, with diſeaſe of his feete, and is buried with pompe.

AND in the ſix and thirtith yeare of his reigne, came vp Baaſa the King of Iſrael into Iuda, and with a wal compaſſed Rama, that none could ſafely goe out and come in of the Kingdō of Aſa. 2. Aſa therfore brought forth ſiluer and gold, out of the treaſure houſe of our Lord, and of the Kings treaſures, and he ſent to Benadad the King of Syria, who dwelt in Damaſcus, ſaying: 3. There is league between me and thee, my father alſo & thy father had concord, wherfore I haue ſent thee ſiluer and gold, that breaking the league, which thou haſt with Baaſa the King of Iſrael, thou make him retire from me. 4. Which being knowen, Benadad ſent the Princes of his hoſts to the cities of Iſrael: who ſtrucke Ahion, and Dan, and Ablemaim, and al the walled cities of Nephthali. 5. Which when Baaſa had heard, he ceaſed to build Rama, & intermitted his worke. 6. Moreouer Aſa the King tooke al Iuda, and caried away the ſtones out of Rama, and the timber that Baaſa had prepared for the building: & he built of them Gabaa, & Maſpha. 7. At that time came Hanani the Prophet to Aſa the King of Iuda, & ſaid to him: Becauſe thou haſt had cōfidēce in the King of Syria, and not in our Lord thy God, therfore hath the armie of the King of Syria eſcaped out of thy hand. 8. Were not the Æthiopians, and Lybians, manie moe in chariots, and horſemen, and a multitude exceeding great: whom, when thou didſt beliue in our Lord, he deliuered into thy hand? 9. For the eies of our Lord behold al the earth, and giue ſtrength to them, that with perfect hart beliue in him. Thou therfore haſt done fooliſhly, and for this cauſe from this preſent time ſhal battels ariſe againſt thee. 10. And Aſa being angrie againſt the Seer, commanded him to be caſt into fetters: for he tooke indignation exceedingly vpon this thing: & he ſlew of the people at that time verie manie. 11. But the works of Aſa the firſt & the laſt are writen in the Book of the Kings of Iuda and Iſrael. 12. Aſa alſo tel ſicke in the nine and thirtith yeare

3. Reg. 15.

of his

of his reigne, of a moſt vehement paine of his (a) feet, and neither in his infirmitie did he ſeeke our Lord, but rather truſted in the arte of Phiſitians. 13. And he ſlept with his fathers: and he died the one and fourtith yeare of his reigne. 14. And they buried him in his ſepulchre, which he had digged for himſelf in the Citie of Dauid: and they layd him vpon his bed ful of ſpices and odoriferous oyntments, which were made by the arte of apothecaries, and they burnt ouer him with exceeding ambition.

(a) Iuſt puniſhmẽt with paine of his feet, for iniuriouſly putting Gods Prophet in fetters v. 10. So God puniſhed him temporally, for that and other paſſionate ſinnes: & he died in good ſtate, for his hart was perfect al his dayes (c. 15. v. 17.) that is, moſt part of his life, eſpecially in his laſt dayes.

CHAP. XVII.

Ioſaphat ſucceeding in the Kingdom preuaileth in battel agaynſt the King of Iſrael, 6. deſtroyeth Idolaters, and ſendeth Prieſts and Leuites to inſtruct the people 11. The Philiſtians and Arabians ſend preſents to King Ioſaphat. 13. The leaders of the armie and ſouldiers are numbred.

AND Ioſaphat his ſonne reigned for him, and grew ſtrong agaynſt Iſrael. 2. And he appoynted numbers of ſouldiers in al the cities of Iuda, that were compaſſed with walles. And he placed garriſons in the land of Iuda, & in the cities of Ephraim, which Aſa his father had taken. 3. And our Lord was with Ioſaphat, becauſe he walked in the firſt waies of Dauid his father: and he truſted not in Baalim, 4. but in the God of his father, & went forward in his precepts, and not according to the ſinnes of Iſrael. 5. And our Lord confirmed the Kingdom in his hand, and al Iuda gaue guifts to Ioſaphat: and there grew to him infinite riches, and much glorie. 6. And when his hart had taken courage (a) for the waies of our Lord, he tooke away alſo the Exceſſes and groues out of Iuda. 7. And in the third yeare of his Kingdom, he ſent of his Princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, that they ſhould teach in the cities of Iuda: 8. and with them Leuites, Semeias & Nathanias, and Zabadias, Aſael alſo, and Semiramoth, and Ionathan, and Adonias, and Tobias, and Thobadonias Leuites, and with them Eliſama, and Ioram Prieſts. 9. And they taught the people in Iuda, hauing the booke of the law of our Lord: and they went about al the cities of Iuda, and inſtructed the people. 10. Therfore the dread of our Lord came vpon al the Kingdoms of the lands, that were round about Iuda, neither durſt they make battel agaynſt Ioſaphat. 11. Yea and the Philiſtians brought guifts to Ioſaphat, and tribute of ſiluer, the Arabians alſo brought cattel, of rammes ſeuen thouſand ſeuen hundred, and bucke goats as manie. 12. Ioſaphat therfore grew, & was magnified on high: and he built in Iuda houſes like to toures, and walled cities. 13. And he prepared manie workes in the cities of Iuda: there were

(a) Good works approued by new benefits from God, as a reward therof, doe giue more hope & confidence to proceede from vertue to vertue. *S. Tho. l. de regimine Regum.*

alſo men of warre, and valiant in Ieruſalem. 14. of whom this is the number by the houſes and families of euerie one: In Iuda Princes of the armie, Ednas duke, and with him moſt valiant men three hundred thouſand. 15. After him Iohanan the Prince, and with him two hundred eightie thouſand. 16. After him alſo Amaſias the ſonne of Zechri, conſecrated to our Lord, and with him two hundred thouſand of valiant men. 17. Him followed Eliada valiant to battels, and with him of them that held bow and ſhield two hundred thouſand. 18. After this man alſo Iozabad, and with him an hundred eightie thouſand readie ſouldiers. 19. Al theſe were at the hand of the King, beſide others, whom he had put in walled cities, in al Iuda.

CHAP. XVIII.

Ioſaphat ioyned in affinitie with wicked Achab King of Iſrael, goeth with him againſt Ramoth Galaad, foure hundred falſe Prophets promiſing victorie. 14. Micheas prophecying the contrarie, 18. is put in priſon. 28. Achab (notwithſtanding he changeth his attire, and leaueth Ioſaphat in danger) 33. is ſlaine.

IOSAPHAT therfore was rich and verie glorious, & was ioyned in affinitie to Achab. 2. And he went downe to him after certaine yeares into Samaria: at whoſe comming Achab killed muttons and oxen very manie for him and the people that came with him: & he perſuaded him to goe vp into Ramoth Galaad 3. And Achab the King of Iſrael ſayd to Ioſaphat the King of Iuda: Come with me into Ramoth Galaad. To whom he anſwered: As I am thou alſo: as thy people, ſo my people alſo: and (a) we wil be with thee in battel. 4. Ioſaphat ſayd to the King of Iſrael: Conſult I beſeech thee preſently the word of our Lord. 5. Therfore the King of Iſrael gathered together of the Prophets foure hundred men, & ſayd to them: Shal we goe into Ramoth Galaad to fight, or ſit ſtil? But they ſaid: Goe vp, ſay they, & God wil deliuer it into thy hād. 6. And Ioſaphat ſayd: Is there not heer a Prophet of our Lord, that we may enquire alſo of him? 7. And the King of Iſrael ſayd to Ioſaphat: There is one man, of wi.ō we may aske the wil of our Lord: but I hate him, becauſe he doth not prophecie me good, but euil at al times: and it is Micheas the ſonne of Iemla. And Ioſaphat ſayd: Speake not in this manner, o King. 8. The King of Iſrael therfore called one of the Eunuchs, and ſayd to him: Cal quickly Micheas the ſonne of Iemla. 9. Moreouer the King of Iſrael,

(a) For this he was iuſtly reprehended, but his ſimple intention diminiſhed his fault, and ſo he was more eaſily pardoned & for his good workes otherwiſe done in Gods ſeruice. 2. 19. 3.

and

and Ioſaphat the King of Iuda, both ſate in their thrones, clothed with kinglie attyre, and they ſate in the court beſide the gate of Samaria, and al the Prophets prophecied before them. 10. But Sedecias the ſonne of Chanaana made him hornes of yron, and ſayd: Thus ſayth our Lord: With theſe ſhalt thou ſtrike Syria, til thou deſtroy it. 11. And al the Prophets in like manner prophecied, and ſayd: Goe vp into Ramoth Galaad, and thou ſhalt proſper, and our Lord wil deliuer them into the Kings hand. 12. And the meſſenger that went to cal Micheas, ſayd to him: Behold the words of al the Prophets with one mouth tel the King good things: I beſeech thee therfore that thy word alſo diſſent not from them, and that thou ſpeake proſperous things. 13. To whom Micheas anſwered: Our Lord liueth, whatſoeuer my God ſhal ſay to me, that wil I ſpeake. 14. He therfore came to the King. To whom the King ſayd: Micheas, ſhal we goe into Ramoth Galaad to fight, or ſit ſtil? To whom he anſwered (*b*) Goe ye vp: for al things ſhal fal out proſperous, and the enemies ſhal be deliuered into your hands. 15. And the King ſayd: Agayne and agayne I adiure thee, that thou ſpeake not to me, but that which is true in the name of our Lord. 16. But he ſayd: I ſaw al Iſrael diſperſt in the mountaines, as ſheep without a ſhepheard: & our Lord ſayd: Theſe haue no maiſters: let euerie man returne into his houſe in peace. 17. And the King of Iſrael ſayd to Ioſaphat: did I not tel thee that this man did not prophecie me anie good, but thoſe things that be euil? 18. But he ſayd: Heare ye therfore the word of our Lord: I ſaw our Lord ſitting in his throne, and al the hoſt of heauen aſſiſting him on the right hand and on the left. 19. And our Lord ſayd: who ſhal deceiue Achab the King of Iſrael, that he may goe vp and fal in Ramoth Galaad? And when one ſayd in this manner, and an otherwiſe: 20. there came forth a ſpirit, and ſtood before our Lord, & ſayd: I wil deceiue him. To whom our Lord ſayd: wherin wilt thou deceiue him 21. But he anſwered: I wil goe forth, and wil be a lying ſpirit in the mouth of al his Prophets. And our Lord ſayd: Thou ſhalt deceiue, and ſhalt preuaile: goe forth, and doe ſo. 22. Now therfore, behold our Lord hath giuen the ſpirit of lying in the mouth of al thy Prophets, and our Lord hath ſpoken of thee euil things. 23. And Sedecias the ſonne of Chanaana came, and ſtrucke the checke of Micheas, and ſayd: Which way paſſed the ſpirit of our Lord from me, that it ſhould ſpeake to thee. 24. And Micheas ſayd: Thou thy ſelf ſhalt ſee in that day, when thou ſhalt enter into chamber out of chamber, to be hid. 25. And the King of Iſrael commanded, ſaying: Take Micheas, and lead him to Amon the gouernour of the citie, and to Ioab the ſonne of Amelech. 26. And you ſhal ſay: Thus ſayth the King: Caſt this felow into priſon, and giue him a litle bread, and a litle water, til I returne in peace. 27. And Micheas ſayd: If thou returne in peace, our Lord hath not ſpoken in me, and he ſaid: Heare al ye peoples. 28. Therfore the King of Iſrael, & Ioſaphat the King of Iuda, wēt vp into Ramoth Galaad. 29. And the King of Iſrael ſaid

(*b*) See Annotation 3. *Reg.* 22. v. 15.

to Iosaphat: I wil change my habite, and so I wil goe to the fight, but be thou clothed with thine owne garments. And the King of Israel changing his habit came to the battel. 30. And the King of Syria had commanded the captaynes of his horsemen saying: Fight not against the least, or against the greatest, but agaynst the King of Israel only. 31. Therfore when the Princes of the horsemen saw Iosaphat, they sayd: This is the King of Israel. And they compassed him fighting: but he cried to our Lord, and he holpe him, and turned them away from him. 32. For when the captaynes of the horsemen saw, that is was not the King of Israel, they leaft him. 33. And it chanced that one of the people shot an arrow at aduenture, and strucke the King of Israel between the necke & the shoulders,& he sayd to his cochere: Turne thy hand,& carie me out of the battel, because I am wounded. 34. And the fight was ended in that day: moreouer the King of Israel stood in his chariot against the Syrians vntil euening, and died at the sunne set.

(a) Precisian Donatistes holding it vnlawful to conuerse with sinners, amongst other Scriptures alleadged this reprehension of Iosaphat for his societie with Achab. To whom S. *Augustin* answereth, that he was not blamed for other conuersation with Achab, but for ayding him, and ioyning with him in the act of sinne, when he contemning Micheas the true Prophet of God, and beleiuing false Prophets went to battel: herin both Kings offend d, but with differēce; so one was slaine, though he seemed to be secure, the other was saued in great danger, and repenting was pardoned. *li.* 2. c. 18. *cons. epist. Parmen.*

CHAP. XIX.

Iosaphat being reproued by a Prophet for yealding help to Achab, 5. appoynteth Iudges in seuerall cities, admonishing them to doe iustice: 8. exhorteth Priests and Leuites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias generall captayne gouerneth the Kings affayres.

AND Iosaphat the King of Iuda returned into his house peaceably, into Ierusalem. 2. Whom Iehu the sonne of Hanani the Seer mette, and sayd to him: (a) To the impious man thou giuest ayde, and to them that hate our Lord thou art ioyned in freindship, and therfore thou didst deserue indeed the wrath of our Lord: 3. but good workes are found in thee, for that thou hast taken away the groues out of the land of Iuda, and hast prepared thy hart to seeke our Lord the God of thy fathers. 4. Iosaphat therfore dwelt in Ierusalem: and he went forth to the people agayne from Bersabee vnto mount Ephraim, and recalled them to our Lord the God of their fathers. 5. And he appoynted iudges of the land in al the fensed cities of Iuda, in euerie place, 6. and commanding the iudges, he sayd: Take heed what you doe: for you exercise not iudgement of man, but of our Lord: and whatsoeuer you shal iudge, it shal redound to you. 7. Let the feare of our Lord be with you, and with diligence doe al things: for there is no iniquitie with the Lord our God, nor acception of persons, nor desire of guifts. 8. In Ierusalem also Iosaphat appoynted Leuites, and Priests, and Princes of families of Israel, that they should iudge the iudgement and cause of our

Lord

Lord to the inhabitants therof. 9. And he commanded them, saying: Thus shal you doe in the feare of our Lord faithfully, & with a perfect hart. 10. Euerie cause, that shal come to you of your brethren, that dwel in their cities, between kinred and kinred, whereſoeuer there is question of the law, of the commandement, of ceremonies, of iustifications: shew it them, that they sinne not against our Lord, and lest there come wrath vpon you and your brethren: so doing therfore you shal not sinne. 11. And (b) Amarias the Priest and your Bishop shal be chiefe in these things, which pertayne to God: moreouer Zabadias the sonne of Ismahel, who is the Prince in the house of Iuda, shal be ouer those works, which pertayne to the Kings office: and you haue maisters the Leuites before you, take courage, and doe diligently, and our Lord wil be with the good.

(b) A most plaine distinction of spiritual & temporal authoritie and offices, not instituted by Iosaphat, nor any other King, but by God himself. *Deut.* 17. *Num.* 27.

CHAP. XX.

The Ammonites, Moabites, and Syrians, ioyning forces against Iosaphat, 3. he seeketh Gods helpe by publike prayer and fasting. 14. A Prophet foretelleth that God wil fight for them: 20. so they singing praises to God, the enemies kil each other. 24. Iosaphat with his men gather verie great Spoiles, 30. reigneth in peace, 35. but his naue perished, for his societie with wicked Ochozias.

AFTER these things were the children of Moab gathered together, and the children of Ammon, & with them of the Ammonites, to fight against Iosaphat. 2. And there came messengers, and told Iosaphat, saying: There cómeth against thee a great multitude from those places, which are beyond the sea, & out of Syria, & behold they stay in Asasonthamar, which is Engaddi. 3. And Iosaphat being frighted with feare, he tooke him wholy to beseech our Lord, and he (a) proclamed a fast to al Iuda. 4. And Iudas was gathered together to pray to our Lord: yea and al (b) came out of their cities to beseech him. 5. And when Iosaphat stood in the middes of the assemblie of Iuda, and Ierusalem in the house of our Lord before the new court, 6. he sayd: Lord God of our fathers, thou art God in heauen, and rulest ouer al the Kingdomes of Nations, in thy hand is strength and might, neither can anie man resist thee. 7. Didst not thou our God kil al the inhabitants of this land before thy people Israel, and gauest it to the seed of Abraham thy freind for euer? 8. And they dwelt in it, and built in it a Sanctuarie to thy name, saying: 9. If euils fal vpon vs, the sword of iudgement, pestilence, and famine, we wil stand before this house in thy sight, wherein thy name is inuocated: and we wil crie to

(a) They fasted not only to subdue the flesh to the spirit, but also for other necessities.

(b) Example of pilgremage to holy places, because it pleaseth God to heare the prayers of good people rather in one place then in another, c. 6. 7. &c.

thee in our tribulations, and thou ſhalt heare, and ſaue vs. 10. Now therfore behold the children of Ammon, and mount Seir, by whom thou didſt not grant Iſrael to paſſe, they came out of Ægypt, but they declined from them, and ſlew them not: 11. doe the contrarie, and endeauour to caſt vs out of the poſſeſſion, which thou haſt deliuered to vs. 12. Our God, wilt not thou therfore iudge them? In vs indeed there is not ſo great ſtrength, that we can reſiſt this multitude, which commeth violently vpon vs. But whereas we are ignorant what we ought to doe, this onlie we haue leaft, that we direct our eies to thee. 13. And al Iuda ſtood before our Lord with their litle ones, and wiues, and their children. 14. And there was Iahaziel the ſonne of Zacharias, the ſonne of Banaias, the ſonne of Iehiel, the ſonne of Mathanias, a Leuite of the children of Aſaph, vpon whom the ſpirit of our Lord came in the middes of the multitude, 15. and he ſayd: Attend ye al Iuda, and you that dwel in Ieruſalem, and thou King Ioſaphat: thus ſayth our Lord to you: Feare not, neither dread ye this multitude: for it is not your battel, but Gods. 16. To morrow you ſhal goe downe agaynſt them: for they wil come vp by the ſteep named Sis, and you ſhal find thē in the vtmoſt part of the torrent, which is againſt the wildernesſe of Ieruel. 17. It ſhal not be you that ſhal fight, but onlie ſtand confidently, & you ſhal ſee the helpe of our Lord ouer you, O Iuda, and Ieruſalem: feare not, neither dread ye: to morrow you ſhal goe out agaynſt thē, & our Lord wil be with you. 18. Ioſaphat therfore, and Iuda, & al the inhabitants of Ieruſalē fel flat on the earth before our Lord, & adored him. 19. Moreouer the Leuites of the children of Caath, & of the children of Core prayſed our Lord the God of Iſrael with a lowd voice, on high. 20. And when they had riſen early in the morning, they went forth by the deſert of Thecua: and they being gone forth, Ioſaphat ſtanding in the middes of thē, ſayd: Heare me ye men of Iuda, & al the inhabiters of Ieruſalem: (c) belieue in the Lord your God, & you ſhal be ſecure: belieue his Prophets, & al things ſhal fal out proſperous. 21. He gaue counſel alſo to the people, & appointed the ſinging men of our Lord, that they ſhould prayſe him in their companies, & ſhould goe before the hoſt, & with agreable voice ſhould ſay: Confeſſe to our Lord, becauſe his mercie is for euer. 22. And when they began to ſing prayſes, our Lord turned their embuſhments vpon themſelues, to wit, of the children of Ammon, & of Moab, & of mount Seir, who were gone forth to fight againſt Iuda, & were ſtrucken. 23. For the children of Ammō, & of Moab, roſe together againſt the inhabitants of mount Seir, to kil & deſtroy them: & when they had in worke atchieued this, being turned alſo againſt themſelues, they fel wounded one of an other. 24. Moreouer Iuda when they were come to the watch place, that looketh to the deſert, ſaw a far off al the countrie abrode ful of dead bodies, and that none remayned aliue that could eſcape death. 25. Ioſaphat therfore came, & al the people with him to take away the ſpoiles of the dead, & they found among the dead bo-

Pſal. 135.

(c) Faith is the foundation of al good works. *Heb.* 11. but not ſufficiēt to ſaluation without other vertues: and therefore they not only belieued, but alſo faſted and prayed, and where need required fought with weapons, though at this time it pleaſed God to fight for them. *See Ieſue* 23.

dies,

dies, diuerse stuffe, garments also, & most pretious vessels: & they spoiled it, so that they could not carie al things, nor in three dayes take away the spoiles for the greatnesse of the praye. 26. And in the fourth day they were assembled in the Vale of blessing: for because there they had blessed our Lord, they called that place the Vale of blessing vntil this present day. 27. And euerie man of Iuda returned, & the inhabitants of Ierusalē, & Iosaphat before them into Ierusalem with great ioy, because our Lord had giuen them ioy of their enemies. 28. And they entred into Ierusalem with psalteries, and harpes, and trumpts into the house of our Lord. 29. And the dread of our Lord fel vpon al the Kingdomes of the lands when they heard that our Lord had fought agaynst the enemies of Israel. 30. And the Kingdom of Iosaphat was quiet, and God gaue him peace round about. 31. Iosaphat therfore reigned ouer Iuda, and he was fiue and thirtie yeares old when he began to reigne: and he reigned fiue & twentie yeares in Ierusalem: & the name of his mother was Azuba the daughter of Selahi. 32 And he walked in the way of his father Asa, neither declined he from it, doing the things that were pleasing before our Lord. 33. But (*d*) yet the excelses he took not away, & as yet the people had not directed their hart to our Lord the God of their fathers. 34. But the rest of the actes of Iosaphat, the first & the last are writē in the words of Iehu the sōne of Hanani which he disposed into the Books of the Kings of Israel. 35. After these things Iosaphat the King of Iuda entred freindship with Ochozias the King of Israel, whose works were most impious. 36. And he was partaker to make shippes, which should goe into Tharsis: and they made a nauie in Asiongaber. 37. And Eliezer the sonne of Dodau of Maresa propheeied to Iosaphat, saying: Because thou hast had a league with Ochozias, our Lord hath strucken thy workes, & the ships are broken, neither could they goe into Tharsis.

(*d*) He destroyed the places where sacrifice was offered to idols, ch. 17. v. 6. but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce al to perfection.

CHAP. XXI.

Iosaphat dieth, and Ioram succeeding killeth his owne brethren, and some other chiefe men. 6. reigneth wickedly. 8. Edom, and Lobna reuolt from him. 12. Elias by letters forewarneth him of plagues, 15. which falling vpon him he dieth after two yeares of a languishing and horrible disease.

4. Reg 8. AND Iosaphat slept with his fathers, & was buried with them in the Citie of Dauid: and Ioram his sonne reigned for him. 2. Who had brethren the sonnes of Iosaphat, Azarias, and Iahiel, and Zacharias, & Azarias, & Michael, and Saphatias. al these were the sonnes of Iosaphat the King of Iuda. 3. And their father gaue them manie guifts of siluer, and of gold, and pensions, with the most fensed cities in Iuda: But the Kingdom he deliuered to Ioram, because he was the first begotten. 4. And Ioram rose ouer the Kingdom of his father: and when he had established himself, he slew al his

brethren with the ſword, and certain of the Princes of Iſrael. 5. Two and thirtie yeare old was Ioram when he began to reigne: and he reigned eight yeares in Ieruſalem. 6. And he walked in the waies of the Kings of Iſrael, as the houſe of Achab had done: for Achabs daughter was his wife, and he did euil in the ſight of our Lord. 7. But our Lord would not deſtroy the houſe of Dauid for the couenant which he had made with him: and becauſe he had promiſed that he would giue him a lampe, and to his ſonnes for euer. 8. In thoſe daies Edom rebelled, from being ſubiect to Iuda, and made themſelues a King. 9. And when Ioram had paſſed with his Princes, and al the horſemen, that were with him, he roſe in the night, and ſtruck Edom, which had compaſſed him, and al the captaynes of his horſemen. 10. But yet Edom rebelled, from being vnder the dominion of Iuda vntil this day: at that time Lobna alſo reuolted, from being vnder his hand. For he had forſaken our Lord the God of their fathers: 11. moreouer he built alſo excelſes in the cities of Iuda, and he made the inhabitants of Ieruſalem to fornicate, and Iuda to tranſgreſſe. 12. And there were letters brought him (a) from Elias the Prophet, in which was Writen: Thus ſayth our Lord the God of Dauid thy father: Becauſe thou haſt not walked in the waies of Ioſaphat thy father, and in the waies of Aſa the King of Iuda, 13. but haſt gone by the waies of the Kings of Iſrael, and haſt made Iuda to fornicate, and the inhabitants of Ieruſalem, hauing imitated the fornication of the houſe of Achab, moreouer alſo haſt killed thy brethren, the houſe of thy father, better men then thou: 14. behold our Lord wil ſtrike thee with a great plague with al thy people, and children, and thy wiues, and al thy ſubſtance. 15. And thou ſhalt be ſicke of a very ſore diſeaſe of thy belie, til thy vital parts come forth by litle and litle euerie day. 16. Our Lord therfore raiſed vp agayn ſt Ioram the ſpirit of the Philiſthians, and of the Arabians, which are borderers to the Æthiopians. 17. and they went vp into the Land of Iuda, and waſted it, and they ſpoyled al the ſubſtance, that was found in the Kings houſe, moreouer alſo his ſonnes, and wiues: neither was there a ſonne left him but Ioachaz, who was the yongeſt. 18. And beſide al theſe things our Lord ſtruck him with an incurable diſeaſe of the belie. 19. And when day ſucceeded day, and the ſpaces of times paſſed about, the circuite of two yeares was complete: and ſo being waſted with a long conſumption, ſo that he voyed euen his very bowels, he was rid of the diſeaſe, and of his life together. And he died in an exceeding vile infirmitie, and the people made him not exequies according to the manner of burning, as they had done to his anceſters. 20. He was two and thirtie yeares old, when he began to reigne, and he reigned eight yeares in Ieruſalem. And he walked not rightly, and they buried him in the Citie of Dauid: but yet not in the ſepulchre of the Kings.

(a) Elias was aſſumpted from ordinarie conuerſation with mortal men the eighteenth yeare of King Ioſaphat, 4. *Reg.* 1. 3. who reigned twentie fiue yeares, 3. *Reg.* 22. *v.* 42. So he shewed this ſpecial care of Ioram & his Kingdō, after his aſſumption ſeuē yeares.

CHAP.

CHAP. XXII.

Ochozias reigning one yeare, 3. is ſlaine together with Ioram King of Iſrael, by King Iehu. 10. Athalia killeth the Kings children (onlie Ioas being ſaued by his aunt) and vſurpeth the Kingdom ſix yeares.

4. Reg. 8. v. 25. c. 9.

AND the inhabitants of Ieruſalem made Ochozias his leaſt ſonne King for him: for al the elders, that had been before him, the rouers of the Arabians had ſlayne, which inuaded the campe: and Ochozias the ſonne of Ioram the King of Iuda reigned. 2. Two & (a) fourtie yeares old was Ochozias when he began to reigne, & he reigned one yeare in Ieruſalem, and the name of his mother was Athalia the daughter of Amri. 3. But he alſo went by the waies of the houſe of Achab: for his mother forced him to doe impiouſly. 4. He therfore did euil in the ſight of our Lord, as the houſe of Achab: for they were his counſelers after the death of his father, to his deſtruction. 5. And he walked in their counſels. And he went forth with Ioram the ſonne of Achab King of Iſrael, into battel agaynſt Hazael King of Syria, into Ramoth Galaad: and the Syrians wounded Ioram. 6. Who returned to be cured into Iezrael: for he had takē manie woundes in the foreſayd battel. Therfore Ochozias the ſonne of Ioram King of Iuda, went downe to viſit Ioram the ſonne of Achab in Iezrael being ſicke. 7. For it was the wil of God agaynſt Ochozias, that he ſhould come to Ioram: and when he was come he ſhould goe out alſo againſt Iehu the ſonne of Namſi, whom our Lord anoynted to deſtroy the houſe of Achab. 8. When Iehu therfore ouerthrew the houſe of Achab, he found the Princes of Iuda, and the ſonne of the brethren of Ochozias, which ſerued him, and he ſlew them. 9. Searching alſo for Ochozias himſelf, he tooke him lying hid in Samaria: and being brought vnto him, he killed him, and they buried him: becauſe he was the ſonne of Ioſaphat, who had ſought our Lord in al his hart (b) neither was there anie more hope that anie ſhould reigne of the ſtocke of Ochozias. 10. For Athalia his mother, ſeeing that her ſonne was dead, aroſe, & ſlew al the Kings ſtocke of the houſe of Ioram. 11. Sauing that Ioſabeth the Kings daughter tooke Ioas the ſonne of Ochozias, and ſtole him out of the middes of the Kings ſonnes, when they were ſlayne, and ſhe hid him with his nource in the bedde chamber: and Ioſabeth that hid him, was the daughter of King Ioram, the wife of Ioiada the high Prieſt, the ſiſter of Ochozias, and therfore Athalia did not kil him. 12. He therfore was with them in the houſe of God ſix yeares, in the which Athalia reigned ouer the Land.

(a) To wit whē he began to reigne alone: for he reigned togeather with his father at the age of 22. 4. Reg. 8. v. 26. And after his fathers death but one yeare. *See* 4. Reg. 8. v. 18.

(b) Humane hope failed, but Gods prouidence vſed meanes to conſerue ſome of Dauids iſſue to ſit in his throne. yea to continue the *ſucceſſion til Chriſt.* Mat. 1.

CHAP. XXIII.

Ioiada the High Prieſt annoynteth and crowneth Ioas King, 12. cauſeth Athalia to be ſlaine, 16. idolatrie to be deſtroyed, 18. and Gods ſeruice aduanced.

AND in the ſeuenth yeare Ioiada taking courage, tooke the centurions, to wit, Azarias the ſonne of Ieroham, and Iſmahel the ſonne of Iohanan, Azarias alſo the ſonne of Obed, and Maaſias the ſonne of Adaias, and Eliſophat the ſonne of Zechri: and made a couenant with them. 2. Who going about Iuda, gathered together the Leuites out of al the cities of Iuda, and the Princes of the families of Iſrael, and they came into Ieruſalem. 3. Therfore al the multitude made a couenant with the King in the houſe of God: and Ioiada ſayd to them: Behold the Kings ſonne ſhal reigne, as our Lord hath ſpoken, vpon the ſonnes of Dauid. 4. This (*a*) therfore is the thing which you ſhal doe. 5 The third part of you that come to the * Sabbath of the Prieſts, and of Leuites, and of porters, ſhal be in the gates: and a third part at the Kings houſe: and a third at the gate, which is called of the Foundation: but al the reſt of the common people be in the courtes of the houſe of our Lord. 6. Neither let anie other enter into the houſe of our Lord, but the Prieſts, and they that miniſter of the Leuites: let them onlie goe in, becauſe they are ſanctified, and let al the reſt of the multitude obſerue the watches of our Lord. 7. And let the Leuites enuiron the King, hauing euerie one their weapons: (and if anie other ſhal enter into the temple, let him be ſlayne) and let them be with the King both comming in, and going out. 8. The Leuites therfore, and al Iuda did according to al things, which (*b*) Ioiada the high Prieſt had commanded, and they tooke euerie one the men that were vnder them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to goe forth. For ioiada the high Prieſt permitted not the companies to depart, which were accuſtomed to ſucceed one an other euerie weeke. 9. And Ioiada the Prieſt gaue to the centurions the ſpeares, and the ſhields, and targets of King Dauid, which he had conſecrated in the houſe of our Lord. 10. And he appoynted al the people of them that held weapons on the right ſide of the temple, vnto the left ſide of the temple, before the altar, and the temple, round about the King. 11. And they brought forth the Kings ſonne, and put the crowne vpon him, and the teſtimonie, and gaue the law to be in his hand, and they made him King: Ioiada alſo the high Prieſt, and his ſonnes annoynted him: and they wiſhed him wel, and ſaid: God ſaue

4. Reg. 11.

(*a*) Gods promiſe being abſolute and certaine, yet humane meanes were neuertheles required.

* *the weekelie watch.*

(*b*) In caſe of right and neceſſitie we ſee here what the high Prieſt could doe and did by his authoritie: who otherwiſe intermedled not in the Kings affaires. ch. 19. v. 11.

the

the King. 12. Which thing when Athalia had heard, to witte, the voice of them that ranne and prayſed the King, ſhe went in vnto the people, into the temple of our Lord. 13. And when ſhe had ſeen the King ſtanding vpon the ſtep in the entrance, and the Princes, and the companies about him, and al the people of the land reioyſing, and ſounding with trumpets, and playing on inſtruments of diuerſe kind, & the voice of them that prayſed, ſhe rent her garments, and ſayd: Treaſon, treaſon. 14. And Ioiada the high Prieſt going forth to the centurions, and captaines of the armie, ſayd to them: Bring her forth without the precinct of the temple, and let her be killed with the ſword without. And the Prieſt commanded that ſhe ſhould not be killed in the houſe of our Lord. 15. And they layd hands vpon her necke: and when ſhe was entred within the gate of the horſes of the Kings houſe, they killed her there. 16. And Ioiada made a couenant between himſelf, and al the people, and the King, that they would be the people of our Lord. 17. Al the people therfore entred into the houſe of Baal, and deſtroyed it: and they brake his altars and (c) his * imagas: Mathan alſo the Prieſt of Baal they ſlew before the altars. 18. And Ioiada appoynted ouerſeers in the houſe of our Lord, vnder the hands of the Prieſts, and the Leuites, which Dauid diſtributed in the houſe of our Lord: that they ſhould offer holocauſts to our Lord, as it is writen in the law of Moyſes, in ioy and ſongs, according to the diſpoſition of Dauid. 19. He appoynted alſo porters in the gates of the houſe of our Lord, that the vncleane in anie thing ſhould not enter in. 20. And he tooke the centurions, and the moſt valiant men and Princes of the people, and al the common people of the land, and they made the King to goe downe from the houſe of our Lord, and to enter by the middes of the vpper gate into the Kings houſe, and placed him in the royal throne. 21. And al the people of the land reioyſed, and the citie was quiet: moreouer Athalia was ſlayne with the ſword.

*ſimulacra.

(c) They are wilfully blind that wil not ſee difference betweē images of Baal & of Chriſt or of his Saints.

CHAP.

CHAP. XXIIII.

Ioas reigning piouſly, ſo long as Ioiada liueth, cauſeth the Temple to be repayred, 14. and new ſacred veſſels to be made. 15. Ioiada an hundred thirtie yeares old dieth. 17. Ioas falleth to idolatrie: 20. cauſeth Zacharias to be ſtayne in the court of the Temple. 23. A few Syrians kil the chiefmen about the King, and carie away great preyes. 25. Ioas is ſtayne by his owne men, and his ſonne Amaſias reigneth.

SEVEN yeares old was Ioas when he began to reigne: and he reigned fourty yeares in Ieruſalem, the name of his mother was Sebia of Berſabee. 2. And he did that which is good before our Lord al the dayes of Ioiada the Prieſt. 3. And Ioiada tooke for him two wiues, of whom he begat ſonnes & daughters. 4. After which things it pleaſed Ioas to repayre the houſe of our Lord. 5. And he aſſembled the Prieſts, & the Leuites, & ſayd to them: Goe ye forth to the cities of Iuda, & gather of al Iſrael money for the reparation of the temple of your God, yeare by yeare, and doe this in haſt: moreouer the Leuites did negligently. 6. And the King called Ioiada the Prince, and ſayd to him: why haſt thou had no care to conſtrayne the Leuites to bring in out of Iuda and Ieruſalem the money, that was (*a*) appointed of Moyſes the ſeruant of our Lord, that al the multitude of Iſrael ſhould bring it in into the tabernacle of teſtimonie? 7. For the moſt impious Athalia, & her children haue deſtroyed the houſe of God, and of al things that had been ſanctified in the temple of our Lord, they adorned the temple of Baalim. 8. The King therfore commanded and they made a cheſt: and ſet it by the gate of our Lord on the out ſide. 9. And it was proclaymed in Iuda and Ieruſalem, that euery man ſhould bring the price to our Lord, which Moyſes the ſeruant of God appoynted ouer al Iſrael, in the deſert. 10. And al the Princes reioyſed, and al the people: and going in they contributed into the cheſt of our Lord, and caſt in ſo that it was filled. 11. And when it was time that they ſhould bring the cheſt before the King by the hands of Leuites (for they ſaw much money) the Kings Scribe went in, and he whom the high Prieſt had appoynted: & they powred out the money that was in the cheſt, and recaried it to his place: and ſo did they from day to day, and there was gathered infinite money. 12. Which the King and Ioiada gaue to them, that ouerſaw the workes of the houſe of our Lord: but they hired with it hewers of ſtones, and artificers of al workes, to repayre the houſe of our Lord: ſmiths alſo of yron and braſſe, that that

(*a*) By the law euerie one payed yearely halfe a ſicle, towards the repayring of the tabernacle, and ſo afterwards of the temple. Ex. 30.

which

which began to fal, might be vpholden. 13. And they that wrought did induſtriouſly, and the breach of the wals was cloſed by their hands, and they rayſed the houſe of our Lord into the old ſtate, and made it ſtand firmely. 14. And when they had accõpliſhed al the works, they brought the reſt of the money before the King and Ioiada: of the which were made veſſels of the temple to the miniſterie, and for holocauſts, phials alſo, and other veſſels of gold and ſilver, and holocauſts were offered in the houſe of our Lord continually al the daies of Ioiada. 15. But Ioiada became old being ful of dayes, and died when he was an hundred and thirtie yeares old. 16. And they buried him in the citie of Dauid with the Kings, becauſe he had done good with Iſrael, and with his houſe. 17. And after that Ioiada was dead, the Princes of Iuda went in, and adored the King, who being altered by their ſeruiceableneſſe, agreed to them. 18. And they forſooke the temple of our Lord the God of their fathers, and ſerued groues, and ſculptils, & there came wrath agaynſt Iuda, and Ieruſalem for this ſinne. 19. And he ſent them Prophets, that they ſhould returne to our Lord, whom, proteſting, they would not heare. 20. The ſpirit of God therfore inueſted Zacharias the ſonne of Ioiada the Prieſt, and he ſtood in the ſight of the people, and ſayd to them: Thus ſayth our Lord God: Why tranſgreſſe you the precept of our Lord, which thing ſhal not profit you, and haue forſaken our Lord, that he ſhould forſake you? 21. Who being gathered againſt him, they threw ſtones according to the Kings commandement, in the court of the houſe of our Lord. 22. And Ioas the King did not remember the mercie, that Ioiada his father had done with him, but he killed his ſonne. Who when he died, ſayd: Our Lord ſee, and require it. 23. And when a yeare was come about, the armie of Syria came vp againſt him: and it came into Iuda and Ieruſalem, & ſlew al the Princes of the people, and al the prey they ſent to the King into Damaſcus. 24. And whereas there was come a very ſmal number of the Syrians, our Lord deliuered into their hands an infinit multitude, for that they had forſaken our Lord the God of their fathers: on Ioas alſo they exerciſed ignominious iudgemẽts. 25. And departing they left him in great diſeaſes: and his ſeruants roſe againſt him, (*b*) for reuenge of the bloud of the ſonne of Ioiada the Prieſt, and they ſlew him in his bed, & he dyed: and they buried him in the Citie of Dauid, but not in the Kings ſepulchres. 26. And there conſpired againſt him Zabad the ſonne of Semmaath an Ammoniteſſe, and Iozabad the ſonne of Semarith a Moabiteſſe. 27. Moreouer his children, and the ſumme of money, which was gathered vnder him, and the repayring of the houſe of God are writen more diligently in the Book of Kings: and Amaſias his ſonne reigned for him.

Mat.23.

(*b*) He that killed his ſpiritual father was ſlaine by his owne ſeruants.

CHAP. XXV.

Amaſias killeth thoſe that ſlew his father. 5. Beſides his owne people, hyreth ſouldiers of Iſrael, but by aduiſe of a Prophet diſmiſſeth them, 11. and with his owne ouerthroweth the Idumeans, whoſe idols taken in battel (13. the diſmiſſed ſouldiers in the meane time ſpoyling his countrie) he adoreth. 15. Contemning admonition, 17. and prouoking the King of Iſrael to warre, 22. is taken in battel and ſpoyled. 27. Fearing treaſon in Ieruſalem flyeth, and is ſlaine in Lachis.

FIVE and twentie yeares old was Amaſias when he began to reigne, and he reigned nine & twentie yeares in Ieruſalem, the name of his mother was Ioaden of Ieruſalem. 2. And he did good in the ſight of our Lord: but yet not in a perfect hart. 3. And when he ſaw his Kingdome ſtrengthned, he put to death the ſeruants, that had ſlayne the King his father, 4. but their children he ſlew not, as it is writen in the Book of the law of Moyſes, where our Lord commanded, ſaying: The fathers ſhal not be ſlayne for the children, nor the children for their fathers, but euerie one ſhal die in his owne ſinne. 5. Amaſias therfore gathered together Iuda, and appoynted them by families, and tribunes, and centurions, in al Iuda, & Beniamin, and he numbred from twentie yeares vpward, & found three hundred thouſand of yong men that went forth to battel, and held ſpeare and ſhield. 6. He hyred alſo for wages of Iſrael an hundred thouſand ſtrong men, for an hundred talents of ſiluer. 7. But a man of God came to him, and ſayd: O King, let not the hoſt of Iſrael goe forth with thee, for our Lord is not with Iſrael, and al the children of Ephraim: 8. and if thou thinke that battels conſiſt in the force of an armie, God wil make thee to be ouercome of the enemies: for it perteyneth to God both to helpe, and to put to flight. 9. And Amaſias ſaid to the man of God: What ſhal become then of the hundred talents, which I haue giuen the ſouldiers of Iſrael? And the man of God anſwered him: Our Lord hath wherby he is able to giue thee much more then this. 10. Amaſias therfore ſeparated the hoſt, that came to him out of Ephraim, that they ſhould returne into their place: but they being wrath exceedingly againſt Iuda, returned into their countrie. 11. Moreouer Amaſias brought forth his people confidently, and went into the Vale of ſalt pits, and ſtruck the children of Seir, ten thouſand. 12. And other ten thouſand men did the children of Iuda take, and bring to the ſteep of a certaine rocke, and caſt them down headlong from the top, who burſt in ſunder euerie one. 13. But that armie which Amaſias had ſent backe, from going with

4. Reg. 14.

Deu. 24

him

him to battel, was spred in the cities of Iuda, from Samaria vnto Bethhoron, and killing three thousand tooke away a great prey. 14. But Amasias after the slaughter of the Idumeans, sette vp the Gods of the children of Seir, which he had brought thence, for his Gods, & adored them, and burnt incense to them. 15. For which thing our Lord being angrie against Amasias, sent a Prophet vnto him, which should say to him: Why hast thou adored Gods, that haue not deliuered their owne
4.Reg 8. people out of thy hand? 16. And when he spake these things, he answered him: Art thou the Kings counseler? be quiet, lest I kil thee. And the Prophet departing, sayd: I know that God is minded to kil thee, because thou hast done this euil, & besides hast not agreed to my counsel. 17. Therfore Amasias the King of Iuda taking verie il counsel, sent to Ioas the sonne of Ioachaz the sõne of Iehu, the King of Israel, saying: Come, let vs see one an other. 18. But he sent backe the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Giue thy daughter to my sonne to wife: & behold the beasts that were in the wood of Libanus passed, and trode downe the thistle. 19. Thou hast sayd: I haue struken Edom, and therfore thy hart is extolled into pryde, sit in thy house, why dost thou prouoke euil against thee, that both thou mayest fal, and Iuda with thee. 20. Amasias would not heare, because it was our Lords wil, that he should be deliuered into the hands of the enemies (a) for the Gods of Edom. 21. Ioas therfore the King of Israel went vp, and they gaue themselues one the sight of the other: and Amasias the King of Iuda was in Bethsames of Iuda: 22. and Iuda fel before Israel, and fled into their tabernacles. 23. Moreouer Ioas the King of Israel in Bethsames tooke Amasias the King of Iuda, the sonne of Ioas, the sonne of Ioachas, and brought him into Ierusalem: and destroyed the wal therof from the gate of Ephraim, to the gate of the corner, foure hundred cubits. 24. Al the gold also, and siluer, and al the vessels, that he found in the house of God, and with Obededom in the treasures also of the Kings house, moreouer he brought backe the sonnes of the hostages into Samaria. 25. And Amasias the sonne of Ioas the King of Iuda liued, after that Ioas died the sonne of Ioachaz the King of Israel fifteen yeares. 26. But the rest of the words of Amasias the first and the last are writen in the Book of the Kings of Iuda and Israel. 27. Who after he reuolted from our Lord, they lay in waite agaynst him in Ierusalem. And when he had fled into Lachis, they sent, and slew him there. 28. And caryng him backe vpon horses, buried him with his fathers in the Citie of Dauid.

(a) Obduration of hart for former sinne.

CHAP. XXVI.

Ozias ſeruing God, 6. preuaileth in battel againſt the Philiſtians, Arabians, and Ammonites: 9. proſpereth in honour and wealth. 16. Then waxing proud offereth incenſe on the altar, is ſtrucken with leproſie, expelled out of the Temple, and citie: 20. and his ſonne Ioathan ruleth the Kingdom.

AND al the people of Iuda made his ſõne Ozias ſixteen yeares old, King for Amaſias his father. 2. He built Ailath, & reſtored it to the dominion of Iuda, after that the King ſlept with his fathers. 3. Sixteen yeares old was Ozias when he began to reigne, and he reigned two and fiftie yeares in Ieruſalem, the name of his mother was Iechelia of Ieruſalem. 4. And he did that which was right in the eies of our Lord, according to al things, which Amaſias his father had done. 5. And he ſought our Lord in the daies of Zacharias that vnderſtood and ſaw God: and when he ſought our Lord, (*a*) he directed him in al things. 6. Moreouer he went forth, and fought againſt the Philiſthiims, and deſtroyed the wal of Geth, and the wal of Iabinia, and the wal of Azotus: he built alſo townes in Azotus, and among the Philiſthiims. 7. And God did helpe him againſt the Philiſthiims, and againſt the Arabiãs, that dwelt in Gurbaal, & againſt the Ammonites. 8. And the Ammonites gaue guifts to Ozias: and his name was renowmed vnto the entrance of Ægypt for his often victories. 9. And Ozias built towers in Ieruſalem ouer the gate of the corner, and ouer the gate of the valley, and the reſt, in the ſame ſide of the wal, and ſtrengthned them. 10. He built towers alſo in the wilderneſſe, and digged manie ceſterns, becauſe he had much cattel as wel in the champaine, as in the vaſtitie of the deſert: he had alſo vineyards and dreſſers of vines in the mountaynes, and in Carmel: for he was a man giuen to huſbandrie. 11. And the hoſt of his warriers, which wẽt forth to battels, was vnder the hand of Iehiel the ſcribe, and Maaſias the doctor, and vnder the hand of Hananias, who was of the Kings dukes. 12. And al the number of the Princes by families of valiant men, was two thouſand ſix hundred. 13. And vnder them al the hoſt of three hundred and ſeuen thouſand fiue hundred: which were apt to battels, and fought for the King againſt the aduerſaries. 14. Ozias alſo prepared for them, that is to ſay, for al the armie, ſhields, and ſpeares, and helmets, and coates of mayle, and bowes, and ſlings to caſt ſtones. 15. And he made in Ieruſalem engines of diuerſe kind, which he placed in the towers, and in the corners of the walles, to ſhoot arrowes, & great ſtones: and his name went forth farre, for that our Lord did ayde him, and had ſtrengthned him. 16. But when he was ſtrengthned, his hart was eleuated to his deſtruction, and

(*a*) So long as this King obſerued the ordinance of God to be directed by the high Prieſt Nu. 27. v. 21. he proſpered in his affaires.

he

he neglected our Lord his God : and entering into the temple of our Lord, he would burne (*b*) incenſe vpon the altar of incenſe. 17. And incontinent Azarias the Prieſt going in after him, and with him the Prieſts of our Lord eightie, moſt valiant men, 18. they reſiſted the King, and ſayd: It is not thy office Ozias, to burne incenſe to our Lord, but of the Prieſts, that is, of the children of Aaron, which are conſecrated to this King of miniſterie : goe out of the Sanctuarie, contemne not : becauſe this thing ſhal not be reputed to thee for glorie of our Lord God. 19. And Ozias being angrie, and holding in his hand the cenſar to burne incenſe, threatned the Prieſts. And forthwith there roſe a leproſie in his forehead before the Prieſts, in the houſe of our Lord vpon the altar of incenſe. 20. And when Azarias the high Prieſt had beheld him, and al the reſt of the Prieſts, they ſaw the leproſie in his forehead, and in haſt they thruſt him out. Yea and himſelf being ſore afrayd, made haſt to goe out, becauſe he felt by and by the plague of our Lord. 21. Ozias therfore the King was a leper vntil the day of his death, and he dwelt in a houſe apart ful of the leproſie, for the which he had been caſt out of the houſe of our Lord. Moreouer Ioathan his ſonne gouerned the Kings houſe, and iudged the people of the land. 22. But the reſt of the words of Ozias the firſt and the laſt wrote Iſaias the ſonne of Amos, the Prophet. 23. And Ozias ſlept with his fathers, and they buried him in the (*c*) Kings ſepulchres field, becauſe he was a leper: and Ioathan his ſonne reigned for him.

(*b*) For vſurping ſpiritual authority which pertayned not to him, the high Prieſt with his aſſiſtantes oppoſed themſelues againſt the King: and God cõfirmed their ſentence by ſtriking the ſame King with leproſie. And ſo he was not only caſt out of the temple, but alſo out of his Kingdom, and common conuerſation with other men, and forced to dwel in a ſeparate houſe without the citie according to the law. *Leuit.* 13. *v.* 46.

(*c*) Neither could he be buried in the proper ſepulchres of the Kings.

CHAP. XXVII.

Ioathan a godlie King, 5. preuaileth in battel againſt the Ammonites : 7. dieth, and his ſonne Achaz ſucceedeth.

4. Reg. 15. FIVE and twentie yeares old was Ioathan when he began to reigne, and he reigned ſixteen yeares in Ieruſalem : the name of his mother was Ieruſa the daughter of Sadoc. 2. And he did that which was right before our Lord, according to al things, which Ozias his father had done, ſauing that he entred not into the temple of our Lord, and as yet the people did ſinne. 3. He built the high gate of the houſe of our Lord, and in the wal of Ophel he built manie things. 4. Cities alſo he built in the mountaynes of Iuda, and caſtels, and towres in the forreſts. 5. He fought agaynſt the King of the children of Ammon, and ouercame them, and the children of Ammon gaue him at that time an hundred talents of ſiluer, and ten thouſand cores of wheate, and as manie cores of barley : the children of Ammon gaue him theſe things in the ſecond and third yeare. 6. And Ioathan was ſtrengthned,

becauſe he had directed his waies before our Lord his God. 7. But the reſt of the words of Ioathan, and al his battels, and workes, are written in the Booke of the Kings of Iſrael and Iuda. 8. He was fiue & twentie yeartes old when he began to reigne, and he reigned ſixteen yeares in Ieruſalem. 9. And Ioathan ſlept with his fathers, and they buried him in the Citie of Dauid: And Achaz his ſonne reigned for him.

CHAP. XXVIII.

For his great wickednes Achaz is taken in battel, his countrie ſpoyled, and manie ſlayne by the Kings of Syria, and Iſrael: 9. yet God ſuffereth not the Kingdom to be ſubdued. 16. Then requiring helpe of the Aſſyrians, 17. is ſpoyled by the Idumeans, Philiſthians, and Aſſyrians. 22. After al which plagues he committeth more idolatrie. 26. dieth, and his ſonne Ezechias reigneth.

TWENTIE yeares old was Achaz when he began to reigne, and he reigned ſixteen yeares in Ieruſalem: he did not right in the ſight of our Lord as Dauid his father. 2. but walked in the wayes of the Kings of Iſrael, moreouer alſo he did caſt ſtatues to Baalim. 3. He it is that burnt incenſe to the Valebenennom, and he conſecrated his ſonnes in fire according to the rite of the nations, which our Lord ſlew in the comming of the children of Iſrael. 4. He ſacrificed alſo, & burnt incenſe in the excelſes, and on hilles, and vnder euerie tree ful of greene leaues. 5. And our Lord his God deliuered him into the hands of the King of Syria, who ſtrucke him, and tooke a great prey out of his Kingdom, and brought into Damaſcus: to the hãds alſo of the King of Iſrael was deliuered, & ſtriken with a great plague. 6. And Phacee the ſonne of Romelia ſlew of Iuda an hundred twentie thouſand in one day, al men of warre: for that they had forſaken our Lord the God of their fathers. 7. At that time Zechri a mightie man of Ephraim, ſlew Maaſias the Kings ſonne, and Ezricam the gouernour of his houſe, Elcana alſo ſecond from the King. 8. And the children of Iſrael tooke of their brethren two hundred thouſand of women, of boyes, and of wenches, and an infinite praye: & they brought it into Samaria. 9. At that time there was a Prophet of our Lord, named Oded: who going forth to meete the armie comming into Samaria, ſaid to them: Behold our Lord the God of your fathers being angrie againſt Iuda, hath deliuered them into your hands, and you haue ſlayne them cruelly, ſo that your crueltie did reach to heauen. 10. Moreouer the children of Iuda and Ieruſalem you wil ſubdue vnto you for bondmen and bond women, which needeth not to be done: for you haue ſinned hereupon to our Lord your God. 11. But heare ye my

4. Reg. 16.

counſel,

counſel, and carie backe the captiues, that you haue brought of your brethren, becauſe the great furie of our Lord hangeth ouer you. 12. There ſtood therfore Princes of the children of Ephraim, Azarias the ſonne of Iohanan, Barachias the ſonne of Moſollomoth, Ezechias the ſonne of Sellum, and Amaſa the ſonne of Hadali, againſt them that came out of the battel, 13. and they ſayd to them: You ſhal not bring in the captiues hither, leſt we ſinne to our Lord. Why wil you adde vpon our ſinnes, and heape vp old offences? for it is a great ſinne, and the anger of the furie of our Lord hangeth ouer Iſrael. 14. And the men of warre diſmiſt the prey, and al the things that they had taken, before the Princes and al the multitude. 15. And the men, whom we mentioned aboue, ſtood, and taking the captiues, and al that were naked they clothed and ſhod them with the ſpoyles: and when they had clothed and refreſhed them with meat and drinke, & annoynted them becauſe of their labour, and had looked carefully to them: as manie as could not walke, and were of a weake bodie, they ſet on beaſts, and brought them to Iericho the Citie of palme trees to their brethren, and themſelues returned into Samaria. 16. At that time King Achaz ſent to the King of the Aſſyrians asking helpe. And the Idumeans came and ſtruck manie of Iuda, and tooke a great praye. 18. The Philiſthiims alſo were ſpred abroad by the cities of the champayne, and toward the South of Iuda: and they tooke Bethſames, and Aialon, and Gaderoth, Socho alſo, and Thamnan, and Gamzo, with their villages, and dwelt in them. 19. For our Lord had humbled Iuda becauſe of Achaz the King of Iuda, for that he had made it naked of helpe, and had contemned our Lord. 20. And he brought againſt him Theglathphalnaſar the King of the Aſſyrians, who alſo afflicted him, and ſpoyled him no man reſiſting. 21. Therfore Achaz ſpoyling the houſe of our Lord, and the houſe of the Kings, and of the Princes gaue guifts to the King of the Aſſyrians, and yet it did nothing profite him. 22. Moreouer alſo in the time of his diſtreſſe he increaſed contempt againſt our Lord, King Achaz himſelf by himſelf, 23. immolated victimes to the Gods of Damaſcus that ſtrucke him, and ſayd: The Gods of the Kings of Syria doe helpe them, whom I wil pacifie with hoſts, and they wil ayde me, wheras on the contrarie part they were his ruine, and al Iſraels. 24. Achaz therfore hauing ſpoyled al the veſſels of the houſe of God, and broken them, ſhut the gates of the temple of God, and made him altars in al the corners of Ieruſalem. 25. In al the cities alſo of Iuda he built altars to burne frankincenſe, and he prouoked to wrath our Lord the God of his fathers. 26. But the reſt of his words, & al his works the firſt and the laſt are written in the Booke of the Kings of Iuda and Iſrael. 27. And Achaz ſlept with his fathers, and they buried him in the Citie of Ieruſalem: for they receiued him not into the ſepulchres of the Kings of Iſrael. And Ezechias his ſonne reigned for him.

Wicked policie auaileth nothing, but hurteth much.

CHAP.

CHAP. XXIX.

Ezechias repayreth the Temple, and diuine ſeruice. 5. Zelouſly exhorteth offenders to repentance: 12. the Temple is purified in ſixteen daies. 18. The King and nobles offer hoſts, which the Prieſts immolate, 25. with ſolemne muſick (ordained by King Dauid) and great ioy of al the people.

THERFORE Ezechias began to reigne, when he was fiue and twentie yeares old, & he reigned nine and twentie yeares in Ieruſalem: the name of his mother was Abia, the daughter of Zacharias. 2. And he did that which was pleaſing in the ſight of our Lord, according to al things that Dauid his father had done. 3. He in the firſt yeare & month of his reigne opened the doors of the houſe of our Lord, and repayred them. 4. And he brought the Prieſts and the Leuites, & aſſembled them in the Eaſt ſtreet. 5. And he ſayd to them: Heare me ye Leuites, and be ſanctified, cleanſe the houſe of our Lord the God of your fathers, and take away al vncleannes out of the Sanctuarie. 6. Our fathers haue ſinned and done euil in the ſight of our Lord God, forſaking him: they haue turned away their faces from the tabernacle of our Lord, & giuen the backe. 7. They haue ſhut the doores, that were in the porch, and put out the lamps, and haue not burnt incenſe, and haue not offered holocauſts in the Sanctuarie of the God of Iſrael. 8. Therfore was the furie of our Lord ſtirred vp vpon Iuda and Ieruſalem, and he hath deliuered them into commotion, and into deſtruction, and to be hiſſed at, as your ſelues ſee with your eyes. 9. Behold, our fathers haue fallen by the ſwords, our ſonnes, and our daughters, and wiues are led captiue for this wickednes. 10. Now therfore it pleaſeth me that we make a couenant with our Lord the God of Iſrael, and he wil turne away the furie of his wrath from vs. 11. My children be not negligent: our Lord hath choſen you to ſtand before him, and to miniſter to him, and to worſhip him, and to burne incenſe to him. 12. The Leuites therfore aroſe: Mahath the ſonne of Amaſai, and Ioel the ſonne of Azarias, of the children of Caath: moreouer the children of Merari, Cis the ſonne of Abdi, and Azarias the ſonne of Ialaleel. And of the children of Gerſon, Ioah the ſonne of Zemma, and Eden the ſonne of Ioah. 13. But of the children of Eliſaphan, Samri, and Iahiel. Alſo of the children of Aſaph, Zacharias, and Mathanias. 14. Moreouer alſo of the children of Heman, Iahiel, and Semei: yea and of the children of Idithun, Semeias, and Oziel. 15. And they gathered together their bretlren, and were ſanctified, and went in according to the commandment of the King, and the precept of our Lord, to purge the houſe of God. 16. The Prieſts

alſo

alſo going into the Temple of our Lord to ſanctifie it, brought out al vncleannes, which they found within the entrance of the houſe of our Lord, which the Leuites took, and caried to the Torrent cedron without. 17. And they began to cleanſe it the firſt day of the firſt month, and in the eight day of the ſame month they entred into the porche of the temple of our Lord, and they purged the temple in eight dayes, and in the ſixteenth day of the ſame month, they accompliſhed that which they began. 18. They entred in alſo to Ezechias the King, and ſayd to him: We haue ſanctified al the houſe of our Lord, and the altar of holocauſt, and the veſſels therof, moreouer alſo the table of propoſition with al the veſſels therof, 19. and al the furniture of the temple, which King Achaz in his reigne had polluted, after that he tranſgreſſed; and behold al things are ſet forth before the altar of our Lord. 20. And Ezechias the King riſing early, aſſembled al the Princes of the citie, & went vp into the houſe of our Lord: 21. and they offered together ſeuen oxen, and ſeuen rammes, ſeuen lambs, and ſeuen buckgoats for ſinne, for the Kingdome, for the ſanctuarie, for Iuda, and he ſayd to the Prieſts the children of Aaron, that they ſhould offer them vpon the altar of our Lord. 22. They killed therfore the oxen, & the Prieſts took the bloud, and powred it vpon the altar, they killed alſo the rammes, and their bloud they powred alſo vpon the altar, and they immolated the lambs, and powred the bloud vpon the altar. 23. They brought the buckgoats for ſinne before the King, & the whole multitude, & they put their hāds vpon thē: 24. & the Prieſts immolated thē, & ſprinkled their bloud on the altar for an expiation of al Iſrael: for the King had cōmanded for al Iſrael, that holocauſt ſhould be made, & for ſinne. 25. He appointed alſo the Leuites in the houſe of our Lord with cymbals, and pſalteries, and harpes according to the diſpoſition of Dauid the King, and of Gad the Seer, and of Nathan the Prophet: for it was the precept of our Lord by the hand of his Prophets. 26. And the Leuites ſtood, holding the inſtruments of Dauid, and the Prieſts trumpets. 27. And Ezechias commanded that they ſhould offer holocauſts vpon the altar: and when holocauſts were offered, they began to ſing prayſes to our Lord, and to ſound with trumpets, and on diuerſe inſtruments, which Dauid the King of Iſrael had prepared for to ſound. 28. And al the multitude adoring, the ſinging men, and they that held the trumpets, were in their office, whiles the holocauſt was accompliſhed. 29. And when the oblation was ended, the King bowed, and al that were with him, and adored. 30. And Ezechias, and the Princes commanded the Leuites, that they ſhould prayſe our Lord in the words of Dauid, and Aſaph the Seer: who prayſed him with great ioy, and bowing the knee adored. 31. But Ezechias added theſe words alſo: You haue filled your hands to our Lord, come, and offer victimes, and prayſes in the houſe of our Lord. Al the multitude therfore offered hoſts, and prayſes, and holocauſts with a deuout mind. 32. Moreouer the

number of the holocauſts, which the multitude offered, was this, oxen ſeuentie, rammes an hundred, lambs two hundred. 33. And they ſanctified to our Lord oxen ſix hundred, and ſheep three thouſand. 34. But the Prieſts were few, neither could they ſuffice to draw off the skinnes of the holocauſts: wherfore the Leuites alſo their brethren holpe them, til the worke was accompliſhed, and the Prieſts were ſanctified, for the Leuites are ſanctified with an eaſier rite then the Prieſts. 35. There were holocauſts therfore verie many, the fat of pacifikes, and the libaments of the holocauſts, and the ſeruice of the houſe of our Lord was accompliſhed. 36. And Ezechias reioyced, and al the people, becauſe the miniſterie of our Lord was accompliſhed. For it pleaſed them that the things ſhould be done of a ſodain.

CHAP. XXX.

Ezechias by meſſengers and letters exhorteth the people both of Iuda & Iſrael, to make Paſch in Ieruſalem: 11. which ſome of Iſrael, and al Iuda performe, 18. the fourteenth day of the ſecond month, though al could not be purified according to the law. 23. They make an other feaſt of Azimes ſeuen dayes more, the King and Princes giuing hoſts to the people.

EZECHIAS alſo ſent to al Iſrael and Iuda: and he wrote letters to Ephraim & Manaſſes, that they ſhould come to the houſe of our Lord in Ieruſalem, and ſhould make a Phaſe to our Lord the God of Iſrael. 2. Counſel therfore being taken of the King and the Princes, and of al the aſſemblie of Ieruſalem, they decreed to make the Phaſe the ſecond month. 3. For they could not make it in his time, becauſe the Prieſts that might ſuffice, had not been ſanctified, and the people had not as yet been gathered into Ieruſalem. 4. And the word pleaſed the King, and al the multitude. 5. And they decreed to ſend meſſengers into al Iſrael from Berſabee vnto Dan, that they ſhould come, and make the Phaſe to our Lord the God of Iſrael in Ieruſalem: for manie had not made it as is preſcribed by the law. 6. And the poſts went forth with letters of commandment from the King and his Princes, into al Iſrael and Iuda, according to that which the King had commanded, proclaming: Children of Iſrael returne ye to our Lord the God of Abraham, and Iſaac, and Iſrael: and he wil returne to the remnant, that hath eſcaped the hand of the King of the Aſſyrians. 7. Become not as your fathers, and brethren, which haue reuolted from our Lord the God of their fathers, who hath deliuered them into deſtruction, as

your

your ſelues ſee. 8. Harden not your neckes, as your fathers: giue hands to our Lord, and come to his Sanctuarie, which he hath ſanctified for euer: ſerue our Lord the God of your fathers, & the wrath of his furie ſhal be turned away from you. 9. For if you ſhal returne to our Lord, your brethren, and children ſhal haue mercie before their Lords, that haue led them captiue, and they ſhal returne into this land: for our Lord your God is merciful, and wil not turne away his face from you, if you
4 Reg. 8. ſhal returne to him. 10. Therfore the poſtes went forward ſpeedily from citie to citie, through the land of Ephraim, & of Manaſſes, as farre as Zabulon, they mocking and skorning them. 11. Neuertheleſſe certaine men of Aſer, and Manaſſes, and Zabulon, condeſcending to the counſel came to Ieruſalem. 12. But the hand of God was in Iuda, to giue them one hart to doe the word of our Lord, according to the precept of the King and of the Painces. 13. And much people was gathered into Ieruſalem to make the ſolemnitie of Azimes in the ſecond month: 14. And riſing they deſtroyed the altars that were in Ieruſalem, and ouerthrowing al things wherin incenſe was burnt to idols, they threw it into the Torrent cedron. 15. And they immolated the Phaſe the fourteenth day of the ſecond month. The Prieſts alſo and the Leuites at length being ſanctified offered holocauſts in the houſe of our Lord. 16. And they ſtood in their order according to the diſpoſition and law of Moyſes the man of God: but the Prieſts receiued the bloud to be powred out of the hands of the Leuites, 17. becauſe a great multitude was not ſanctified: and therfore the Leuites immolated the Phaſe for them that came not in time to be ſanctified to our Lord. 18. For a great part of the people of Ephraim, and Manaſſes, and Iſſachar, and Zabulon, that had not been ſanctified, did eate the Phaſe, not according to that which is writen: and Ezechias prayed for them, ſaying: Our good Lord wil be merciful 19. to al them (a) that in al their hart ſeeke our Lord the God of their fathers: & wil not impute it to them that they are not ſanctified. 20. Whom our Lord heard, and was pacified to the people. 21. And the childrē of Iſrael, that were found in Ieruſalem, made the ſolemnitie of Azimes ſeuen daies in great ioy, prayſing our Lord euerie day. The Leuites alſo and the Prieſts by inſtruments, that agreed to their office. 22. And Ezechias ſpake to the hart of al the Leuites, that had good vnderſtanding concerning our Lord: & they did eate during the ſeuen daies of the ſolemnitie, immolating victimes of pacifikes, and prayſing our Lord the God of their fathers. 23. And it pleaſed the whole multitude to celebrate it (b) other ſeuen daies: which alſo they did with great ioy. 24. For Ezechias the King of Iuda had giuen the multitude a thouſand oxen, and ſeuen thouſand ſheep: but the Princes had giuen the people oxen a thouſand, and ſheep ten thouſand: there was ſanctified therfore a verie great multitude of Prieſts. 25. And al the multitude of Iuda was ful of mirth, as wel of the Prieſts and Leuites, as of al the aſſemblie, that came out of Iſrael, of the

(a) Being penitent in hart for their ſinnes, Gods diſpenſation might be ſuppoſed for legal purification in caſe of neceſſitie, which otherwiſe was ſtrictly commanded *Exod. 5. et ſeq. Deut. 27. &c.*

(b) Voluntarie works of ſupererogation, more then was commanded.

proſelites alſo of the land of Iſrael, and them that dwelt in Iuda. 26. And there was made a great ſolemnitie in Ieruſalem, ſuch as had not been in that citie from the dayes of Salomon the ſonne of Dauid the King of Iſrael. 27. And the Prieſts and the Leuites roſe vp bleſſing the people: and their voice was heard: and their prayer came into the holie habitation of heauen.

CHAP. XXXI.

Idols being deſtroyed in al Iuda and part of Iſrael, Prieſts and Leuites freely excecute their functions. 4. Tithes and firſt fruits are payed in ſuch aboundance, 15. that they are put in flore houſes, and diſtributed by officers.

AND when theſe things had been ritely celebrated, al Iſrael that was found in the cities of Iuda, went forth, and they brake the idols, & cut downe the groues, ouerthrew the excelſes, and deſtroyed the altars, not onlie out of al Iuda and Beniamin, but out of Ephraim alſo and Manaſſes, til they vtterly deſtroyed them: and al the children of Iſrael returned into their poſſeſſions and cities. 2. And Ezechias appoynted companies of Prieſts, and of Leuites, by their diuiſions, euerie man in his owne office, to wit, as wel of the Prieſts, as of the Leuites, for the holocauſts, and pacifikes, that they ſhould miniſter, and (*a*) confeſſe, and ſing in the gates of the campe of our Lord. 3. And the Kings part was, that of his proper ſubſtance holocauſt ſhould be offered, morning alwaies and euening, in the Sabbaths alſo, and the Calends, and in other ſolemnities, as it is writen in the law of Moyſes. 4. He commanded alſo the people that dwelt in Ieruſalem, to giue portions to the Prieſts, and the Leuites, that they might attend the law of our Lord. 5. Which when it was noyſed in the eares of the multitude, the children of Iſrael offered very manie firſt fruits of corne, of wine, and of oyle, of honie alſo: and of al things, which the ground bringeth forth, they offered tithes. 6. Yea and the children of Iſrael and Iuda, that dwelt in the cities of Iuda, offered tithes of oxen, and ſheep, and tithes of ſanctified things, which they had vowed to our Lord their God: and carying them al, made manie heaps. 7. The third month they began to lay the foundatiõs of the heaps, and in the ſeuenth month they finiſhed them. 8. And when Ezechias and his Princes came in, they ſaw the heaps, and bleſſed our Lord, and the people of Iſrael. 9. And Ezechias asked the Prieſts and the Leuites, why the heaps lay ſo: 10. Azarias the high Prieſt of the ſtock of Sadoc anſwered him, ſaying: Since firſt fruits began to be offered in the houſe of our Lord, we haue eaten, and haue been ful, and very much

(*a*) Beſides confeſſion of ſinnes there is alſo confeſſion of Gods excellencie and goodnes,

much hath remayned, becauſe our Lord hath bleſſed his people: and of the remaynes this is the aboundance, which thou ſeeſt. 11. Ezechias therfore commanded that ſtorehouſes ſhould be prepared in the houſe of our Lord. Which when they had done, 12. they brought in as wel the firſt fruits, as the tiths, and whatſoeuer they had vowed, faythfully. And the ouerſeer of them was Chonenias a Leuite, & Semei his brother the ſecond, 13. after whom Iahiel, and Azaries, and Nahath, and Aſael, and Ierimoth, Ioſabad alſo, and Eliel, and Ieſmachias, and Mahath, and Banaias, ouerſeers vnder the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the King, and Azarias the high Prieſt of the houſe of God, to whom al things apperteyned. 14. But Core the ſonne of Iemna a Leuite, and porter of the eaſt gate, was ouerſeer of thoſe things, which were voluntarily offered to our Lord, and of the firſt fruits and the things conſecrated for Sancta ſanctorum. 15. And vnder his charge Eden, and Beniamin, Ieſue, and Semeias, Amarias alſo, and Sechenias, in the cities of the Prieſts, that they ſhould faithfully diſtribute to their brethren portions, to the leſſer and greater: 16. ſauing the men children from three yeares and aboue, to al that entred into the temple of our Lord, and whatſoeuer day by was profitable in the miniſterie, and the obſeruances according to their diuiſions, 17. to the Prieſts by families, and to the Leuites from the twentith yeare and vpward, by the orders and companies, 18. and to al the multitude, as wel their wiues, as their children of both ſex, meates were giuen faithfully of theſe things, that had been ſanctified. 19. Yea and of the children of Aaron by the fields and the ſuburbs of euerie citie, there were men ordayned, that ſhould diſtribute portions, to al the male ſexe, of the Prieſts and the Leuites. 20. Ezechias therfore did al things which we haue ſayd in al Iuda: and wrought good and right, and truth before our Lord his God, 21. in al the ſeruice of the miniſterie of the houſe of our Lord, according to the law and the ceremonies, willing to ſeeke his God in al his hart, and he did it and proſpered.

CHAP. XXXII.

Sennacherib King of Assyria inuading Iuda, King Ezechias encourageth the people, and prouideth to defend the countrie. 9. The Assyrians threaten the people, and blaspheme God. 20. Ezechias and Isaias pray. 21. An Angel destroyeth the Assyrians armie, so their King retiring home, is slayne in his idols temple by his owne sonnes. 22. Ezechias reigneth in peace, 24. falleth into deadlie sicknes, but miraculously recouereth, offendeth in pryde, and repenteth: 27. is exceeding rich, which he imprudently sheweth to strangers: 32. dieth, and Manasses succeedeth.

AFTER which things, and this manner of truth, came Sennacherib the King of the Assyrians, and entring into Iuda, besieged the fensed cities, desirous to take them. 2. Which when Ezechias had seen, to witte, that Sennacherib was come, and the whole force of the battel to be turned agaynst Ierusalem, 3. taking counsel with the Princes, and the most valiant men, to stop vp the heads of the fountaynes, that were without the citie: and the sentence of them al decreeing this, 4. he gathered a very great multitude, & they stopped vp al the fountaynes, and the riuer that ranne in the middes of the land, saying: Lest the Kings of the Assyrians come, and finde aboundance of waters. 5. He built also doing industriously euerie wal that had been destroyed, and built towers vpon them, & an other wal without: and he repayred Mello in the citie of Dauid, and made armour and shields of al sorts: 6. And he appointed Princes of warryers in the armie: and he called them al together in the streete of the gate of the citie, and spake to their hart, saying: 7. Doe manfully, & take courage: feare not, neither dread ye the King of the Assyrians, and al the multitude, that is with him: for there are manie moe with vs, then with him. 8. For with him is an armie of flesh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with these manner of wordes of Ezechias the King of Iuda. 9. Which things after they were done, Sennacherib the King of the Assyrians sent his seruants to Ierusalem (for himself with al his armie besieged Lachis) to Ezechias the King of Iuda, and to al the people, that was in the citie, saying: 10. Thus sayth Sennacherib the King of the Assyrians: In whom hauing affiance, doe you sit besieged in Ierusalem? 11. Hath Ezechias deceiued you, to deliuer you to death in hunger and thirst, affirming that the Lord your God can deliuer you from the hand of the King of the Assyrians? 12. Why, is not this Ezechias, that hath destroyed his excelses, and altars, and hath commanded Iuda and Ierusalem, saying: Before

4. Reg. 18. Isa. 36.

one

one altar you ſhal adore, and on it you ſhal burne incenſe? 13. Are you ignorant what things I haue done, and my fathers to al the peoples of the lands? haue the Gods of nations, and of al lands been able to deliuer their countrie out of my hand? 14. Who is there of al the Gods of the nations, which my fathers waſted, that could deliuer his people out of my hand, that your God alſo can deliuer you out of this hand? 15. Let not therfore Ezechias deceiue you, nor delude you with vayne perſuaſion, neither beleiue ye him. For if no God of al nations & Kingdomes could deliuer his people out of my hand, and out of the hand of my fathers, conſequently neither ſhal your God be able to deliuer you out of my hand. 16. Yea & manie other things did his ſeruants ſpeake againſt our Lord God, and againſt Ezechias his ſeruant. 17. Letters alſo he wrote ful of blaſphemie againſt our Lord the God of Iſrael, and he ſpake againſt him: as the Gods of their nations could not deliuer their people out of my hand, ſo the God alſo of Ezechias can not deliuer his people out of this hand. 18. Moreouer alſo with a lowd crie, in the Iewes tongue, he ſounded againſt the people that ſate on the wals of Ieruſalem, that he might terrifie them, and take the citie. 19. And he ſpake agaynſt the God of Ieruſalem, as agaynſt the Gods of the peoples of the earth, the works of mens hands. 20. Ezechias therfore the King, and Iſaias the Prophet the ſonne of Amos, prayed agaynſt this blaſphemie, and cried out euen to heauen. 21. And our Lord ſent an Angel, which ſtrucke euerie ſtrong man, and warryer, and Prince of the armie of the King of the Aſſyrians: and he returned with ignominie into his countrie. And when he was entred into the houſe of his God, his ſonnes that were come forth of his wombe, ſlew him with the ſword. 22. And our Lord ſaued Ezechias and the inhabitants of Ieruſalem, out of the hand of Sennacherib the King of the Aſſyrians, and out of the hand of al, and gaue them reſt round about. 23. Manie alſo brought hoſts, and ſacrifices to our Lord into Ieruſalem, and guifts to Ezechias the King of Iuda: who was exalted after theſe things before al nations. 24. In thoſe daies Ezechias was ſick euen to death, and he prayed our Lord: and he heard him, and gaue him a ſigne. 25. But not according to the benefits which he receiued, did he recompenſe, (a) becauſe his hart was eleuated: & wrath came agaynſt him, and agaynſt Iuda and Ieruſalem. 26. And he was humbled afterward, becauſe his hart had been exalted, both he & the inhabitants of Ieruſalem: and therfore the wrath of our Lord came not vpon thē in the daies of Ezechias. 27. And Exechias was rich & glorious exceedingly, & gathered to himſelf great treaſures of ſiluer and of gold, and of pretious ſtone, of ſpices, & of armour of al kinde, and of veſſels of great price. 28. Storehouſes alſo of corne, of wyne, and of oyle, and ſtals of al beaſts, and ſoldes of cattel, 29. and ſix cities he built to himſelf: for he had flocks of sheep, & of heards innumerable, becauſe our Lord had giuen him ſubſtance exceeding much. 30. The ſame is Ezechias, that ſtopped the vpper fountaine of the waters

(a) More danger of pride in proſperitie, then in aduerſitie.

of Gihon,

of Gihon, and turned them away vnderneath toward the Weſt of the Citie of Dauid: in al his workes he did proſperouſly what he would. 31. But yet in the embaſſie of the Princes of Babylon, that were ſent to him, to aske of the wonder, that had chanced vpon the earth, God left him that he might be tempted, and al things might be made knowen, that were in his hart. 32. But the reſt of the words of Ezechias, and of his mercies, are writen in the viſion of Iſaias the ſonne of Amos the Prophet, and in the booke of the Kings of Iuda and Iſrael 33. And Ezechias ſlept with his fathers, and they buried him in the chiefe ſepulchres of the children of Dauid: and al Iuda celebrated his funerals, and al the inhabitants of Ieruſalem: and Manaſſes his ſonne reigned for him.

CHAP. XXXIII.

Manaſſes for his manifold wickednes is led captiue into Babylon: 12. repenteth in priſon, is reſtored to his kingdom, and deſtroyeth idolatrie: 18. dieth, 21. and Amon ſucceeding, 24. is ſlayne by his ſeruants, and Ioſias reigneth.

TWELVE yeares old was Manaſſes when he began to reigne, & he reigned fiftie fiue yeares in Ieruſalem. 2. And he did euil before our Lord, according to al the abominations of the natiõs, which our Lord ouerthrew before the childrẽ of Iſrael: 3. and being turned, he reedified the excelſes which Ezechias his father had deſtroyed: and he built altars to Baalim, and made groues, and he adored al the hoſt of heauen, & worſhipped it. 4. He built alſo altars in the houſe of our Lord, wherof our Lord had ſayd: In Ieruſalem ſhal my name be for euer. 5. And he built them to al the hoſt of heauen in the two courts of the houſe of our Lord: 6. And he made his ſonnes to paſſe through fire, to the Valebenennom: he obſerued dreames, folowed ſouthſayings, gaue himſelf to magike arts, he had with him magicians, and inchanters: and he wrought manie euils before our Lord, to prouoke him. 7. Alſo a grauen and a molten ſigne he put in the houſe of God, wherof our Lord ſpake to Dauid, and to Salomon his ſonne, ſaying: In this houſe, and in Ieruſalem, which I haue choſen of al the tribes of Iſrael, wil I put my name for euer, 8. And I wil not make the foote of Iſrael to moue out of the land, which I haue deliuered to their fathers: yet ſo if they ſhal obſerue to doe that I haue commanded them, and al the law, and the ceremonies, and iudgements by the hand of Moyſes. 9. Manaſſes therfore ſeduced Iuda, & the inhabitants of Ieruſalem, that they did euil aboue al the nations, which our Lord had ouerthrowen before the face of the children of Iſrael. 10. And our Lord ſpake to him, and to his people, and they would

4. Reg. 21.

not

not attend. 11. Therfore he brought vpon them the Princes of the hoſt of the King of the Aſſyrians: and they took Manaſſes, and led him bound with chaynes, and fetters into Babylon. 12. Who after that he was in diſtreſſe, prayed our Lord his God: and did penance exceedingly before the God of his fathers. 13. And he deſired him, and beſought him earneſtly: (a) and he heard his prayer, and brought him agayne to Ieruſalem into his Kingdome, and Manaſſes knew that our Lord he was God. 14. After theſe things he built a wal without the citie of Dauid, on the weſt of Gihon in the valley, from the entrance of the fiſh gate round about vnto Ophel, and rayſed it exceedingly: and he appoynted Princes of the hoſt in al the fenſed cities of Iuda: 15. and he took away ſtrange Gods, and the idol out of the houſe of our Lord: the altars alſo which he had made in the mount of the houſe of our Lord, and in Ieruſalem, and he threw al without the citie. 16. Moreouer he reedified the altar of our Lord, and immolated vpon it victimes, and pacifikes, and prayſe: and he commanded Iuda to ſerue our Lord the God of Iſrael. 17. Neuertheleſſe as yet the people immolated in the excelſes to our Lord their God. 18. But the reſt of the actes of Manaſſes: and his obſecration to his God: the words alſo of the Seers, that ſpake to him in the name of our Lord the God of Iſrael, are conteyned in the words of the Kings of Iſrael. 19. His (b) prayer alſo, and his obtayning, and al his ſinnes, and contempt, the places alſo wherein he built excelſes, and made groues, and ſtatues before he did penance, are writen in the words of Hozai. 20. Manaſſes therfore ſlept with his fathers, and they buried him in his houſe: and his ſonne Amon reigned for him. 21. Amon was two & twentie yeares old when he began to reigne, & he reigned two yeares in Ieruſalem. 22. And he did euil in the ſight of our Lord, as Manaſſes his father had done: & he immolated to al the idols, which Manaſſes his father had made, and ſerued them. 23. And he did not reuerence the face of our Lord, as Manaſſes his father did reuerence it, and he committed farre greater ſinnes. 24. And when his ſeruants had conſpired againſt him, they ſlew him in his owne houſe. 25. Moreouer the reſt of the multitude of the people, hauing ſlaine them that ſtrucke Amon, made Ioſias his ſonne King for him.

(a) A pregnant example of the effect of harty repentance.

(b) This prayer is not extant in the Hebrew but in Greeke and Latin, as yet neither receiued for canonical by the Church, nor refuſed.

CHAP. XXXIIII.

Iosias destroyeth idolatrie, 8. repaireth the Temple. 14. The Booke of the law found in the Temple is redde before him. 19. Wherby vnderstanding the sinnes of the people, 23. a Prophet foreshewth their punishment, 26. but not in his daies. 29. He reneweth the couenant between God and the people.

EIGHT yeares old was Iosias when he began to reigne and he reigned thirtie and one yeares in Ierusalem. 2. And he did that which was right in the sight of our Lord, and walked in the waies of Dauid his father: he declined not neither to the right hand, nor to the left. 4. Reg. 22.
3. And in the eight yeare of his reigne, when he was yet a child, he began to seek the God of his father Dauid: & the twelfth yeare after he began to reigne, he cleansed Iuda and Ierusalem from excelses, and groues, and idols, and sculptils. 4. And they destroyed before him the altars of Baalim, & the idols that had been set vpon them, they destroyed: the groues also and sculptils he cut downe and brake in pieces: and ouer their tombs, that were accustomed to immolate vnto them, he strawed the fragments. 5. Moreouer the bones of the Priests he burnt on the altars of the idols, and he clensed Iuda and Ierusalem. 3. Reg. 12.
6. Yea and in the cities of Manasses, and of Ephraim, and of Simeon, vnto Nepthali he ouerthrew al. 7. And when he had destroyed the altars, and the groues, and had broken the idols into pieces, and had ouerthrowen al profane temples out of al the land of Israel, he returned into Ierusalem. 8. Therfore in the eighteenth yeare of his reigne, the land now clensed, and the temple of our Lord, he sent Saphan the sonne of Eselias, and Maasias the gouernour of the citie, and Ioha the sonne of Ioachaz Commenter, that they should repayre the house of our Lord his God. 9. Who came to Helcias the high Priest: and taking of him the money, which had been brought into the house of our Lord, and which the Leuites and porters had gathered together of Manasses, and Ephraim, and of al the remnant of Israel, of al Iuda also, and Beniamin, and the inhabiters of Ierusalem, 10. they deliuered in their hands, that ouersaw the workemen in the house of our Lord, that they should repayre the temple, and mend al weake parts. 11. But they gaue it to the artificers, and to the masons, that they should bye stones out of the quarries, and timber for the ioyntures of the building, and for making the roofe of the houses, which the Kings of Iuda had destroyed. 12. Who did al things faithfully. And the ouerseers of the workemē were Iahath and Abdias of the children of Merari, Zacharias and Mosollam of the children of Caath, which vrged the work: al Leuites skilful to sing on

instruments.

instrumẽts.13.But ouer thẽ,that caried burdẽs to diuerse vses,were scribes,& masters of the Leuites,& porters.14.And when they caried forth the money,that had been brought into the temple of our Lord,Helcias the Priest found the Booke of the law of our Lord (a) by the hand of Moyses. 15. And he sayd to Saphan the Scribe : I haue found the Book of the law in the house of our Lord: and deliuered it to him. 16. But he brought in the volume to the King, and told him, saying : Al things, which thou gauest into the hand of thy seruants, loe are accomplished. 17. The siluer that was found in the house of our Lord. they haue gathered into a masse : and it was giuen to the ouerseers of the artificers, and of them that make diuerse works. 18.Moreouer Helcias the Priest deliuered me this Book. Which when he had read in the Kings presence, 19. and he had heard the words of the law, he rent his garments: 20. and he commanded Helcias, and Ahicam the sonne of Saphan,and Abdon the sonne of Micha, Saphan also the scribe, and Asaa the Kings seruant, saying : 21. Goe, and pray our Lord for me, and for the remnant of Israel, and Iuda, concerning al the words of this Book, which is found : for the great furie of our Lord hath distilled vpon vs, for that our fathers haue not kept the words of our Lord, to doe al things that are writen in this volume. 22. Helcias therfore went, and they that were sent together by the King, to Olda a Propheteſſe, the wife of Sellum the sonne of Thecuath, the sonne of Hasra keeper of the garments : who dwelt in Ierusalem in the second part : and they spake to her the words, which we haue aboue mentioned. 23. But she answered them : Thus sayth our Lord the God of Israel : Tel the man, that sent you to me : 24. Thus sayth our Lord : Behold I wil bring euils vpon this place, and vpon the inhabitants therof, and al the curses, that are writen in this Book, which they redde before the King of Iuda. 25 Because they haue forsaken me, and haue sacrificed to strange Gods, that they might prouoke me to wrath in al the works of their hands, therfore shal my furie drop vpon this place, and shal not be extinguished. 26. But to the King of Iuda that sent you to beseech our Lord, thus speake ye : Thus sayth our Lord the God of Israel : Because thou hast heard the words of this volume, 27. and thy hart is mollified, & thou art humbled in the sight of our Lord for these things, which are spoken against this place, and the inhabitants of Ierusalem, and reuerencing my face hast rent thy garments, and wept before me: I also haue heard thee, sayth our Lord. 28.(b) For now wil I gather thee to thy fathers, & thou shalt be brought into thy graue in peace: neither shal thyne eies see al the euil that I wil bring in vpon this place, and vpon the inhabitants therof. They therfore reported to the King al things that she had sayd. 29.But he calling together al the ancients of Iuda and Ierusalem,30.went vp into the house of our Lord, and al the men of Iuda, and the inhabitants of Ierusalem, Priests and Leuites, and al the people from the least to the greatest. In whose hearing in the house of our Lord, the

(a) Giuen by the hand of Moyses.

(b) It is a benefite to be taken out of this world, before generał miserie come vpon the people.

King read al the words of the volume. 31. And ſtanding on his tribunal ſeate, he made a couenant before our Lord, that he would walke after him, and keep his precepts, and teſtimonies, and iuſtifications in al his hart, and in al his ſoule, and would doe the things that were writen in that volume, which he had read. 32. He adiured alſo vpon this al that were found in Ieruſalem, and Beniamin: and the inhabitants of Ieruſalem did according to the couenant of our Lord the God of their fathers. 33. Iosias therfore tooke away al abominations of al the countries of the children of Iſrael: and made al, that were left in Iſrael, to ſerue our Lord their God. Al his daies they reuolted not from our Lord the God of their fathers.

CHAP. XXXV.

Iosias celebrateth a moſt Solemne Paſch. 20. Is ſlaine by the King of Ægypt, al Iuda lamenting him, 25. moſt ſpecially Ieremias.

AND Iosias made in Ieruſalem (a) a Phaſe to our Lord, which was immolated the fourteenth day of the firſt month. 2. And he appoynted the Prieſts in their offices, & exhorted thē that they would miniſter in the houſe of our Lord. 3. To the Leuites alſo, at whoſe inſtruction al Iſrael was ſanctified to our Lord, he ſpake: Put the Arke in the Sanctuarie of the temple, which Salomon built the ſonne of Dauid the King of Iſrael, for you ſhal carie it no more: but now miniſter to our Lord your God, & to his people Iſrael. 4. And prepare your ſelues by your houſes & kinreds in the diuiſiōs of euerie one, as Dauid the King of Iſrael commanded, & Salomon his ſonne deſcribed. 5. And miniſter ye in the Sanctuarie by families and Leutical companies, 6. and being ſanctified immolate the Phaſe, prepare alſo your brethren, that they may doe according to the words, which our Lord ſpake in the hād of Moyſes. 7. Moreouer Iosias gaue to al the people, that was found there in the ſolemnitie of the Phaſe, lambes and Kiddes of the flocks, and of the reſt of the cattel thirtie thouſand, of oxen alſo three thouſand, al theſe things of the Kings ſubſtance. 8. His dukes alſo voluntarily offered that which they vowed, as wel to the people, as to Prieſts and the Leuites. Moreouer Helcias, and Zacharias, and Iahiel, Princes of the houſe of our Lord, gaue to the Prieſts to make the Phaſe, cattel, one with an other two thouſand ſix hundred, and oxen three hundred. 9. And Chonenias, & Semeias, alſo Nathanael, his brethren, moreouer Haſabias, & Iehiel, and Iozabad Princes of the Leuites, gaue to the reſt of the Leuites to celebrate the Phaſe fiue thouſand ſheep, and oxen fiue hundred. 10. And

4. Reg. 16.

a) This Phaſe or Paſch made by Iosias is famous, partly for that this feaſt had been omitted ſome yeares, but ſpecially for the great and extraordinarie ſolemnitie made at this time.

the

the miniſterie was prepared, and the Prieſts ſtood in their office: the Leuites alſo in companies, according to the Kings commandement. 11. And the Phaſe was immolated: and Prieſts ſprinkled the blood with their hand, and the Leuites drew of the skinnes of the holocauſts: 12. and they ſeparated them to giue them by the houſes and families of euerie one, and to be offered to our Lord, as it is writen in the Booke of Moyſes, of oxen alſo they did in like manner. 13. And they roſted the Phaſe vpon fyre, according to that which is writen in the law: but the pacifike hoſtes they boyled in cauldrons, and kettles, and pots, & in haſt they diſtributed it to al the people. 14. And for themſelues and for the Prieſts they prepared afterward: for in oblation of holocauſtes and of fatte the Prieſts were occupied vntil night: wherfore the Leuites prepared for themſelues, and for the Prieſts the children of Aaron laſt. 15. Moreouer the ſinging men the children of Aſaph ſtood in their order, according to the precept of Dauid, and Aſaph, and Heman, and Idithun the Prophets of the King: and the porters watched at euerie gate, ſo that they departed not a moment from the miniſterie. for the which cauſe alſo their brethren the Leuites prepared meates for them. 16. Therfore al the ſeruice of our Lord was ritely accompliſhed that day, ſo that they made the Phaſe, and offered holocauſts vpon the altar of our Lord, according to the precept of King Ioſias. 17. And the children of Iſrael that were found there, made the Phaſe at that time, and the ſolemnitie of Azymes ſeuen dayes. 18. There was not a Phaſe like to this in Iſrael, from the daies of Samuel the Prophet: neither did anie of al the Kings of Iſrael make a Phaſe as Ioſias, to the Prieſts, and the Leuites, and to al Iuda, and Iſrael, that was found, and to the inhabitants of Ieruſalem. 19. In the eightinth yeare of the Kingdome of Ioſias was this Phaſe celebrated. 20. After that Ioſias had repayred the temple, came vp Nechao the King of Ægypt to fight in Charcamis beſide Euphrates: and Ioſias went forth to meet him. 21. But he ſending meſſengers vnto him, ſayd: What haue I to doe with thee King of Iuda? I come not agaynſt thee this day, but I fight agaynſt an other houſe, to the which God hath commanded me to goe in haſt: leaue to doe agaynſt God, who is with me, leſt he kil thee. 22. (*b*) Ioſias would not returne, but prepared battel agaynſt him, neither did he agree to the words of Nechao from the mouth of God, but went forward to fight in the fielde of Mageddo. 23. And there being wounded of the Archers, he ſayd to his ſeruants: Carie me out of the battel, becauſe I am ſore wounded. 24. Who remoued him from one chariote into an other chariote that folowed him after the manner of Kings, and they caried him away into Ieruſalem, & he died, & was buried in the monument of his fathers, and al Iuda & Ieruſalem (*c*) mourned for him. 25. Ieremie moſt of al: whoſe lamentations al the ſinging men and ſinging women repeate vntil this preſent day vpō Ioſias, & it is growen as it were a law in Iſrael: Behold it is ſayd to be writen in the lamentations. 26. But the reſt of the words

(*b*) Ioſias thought that the King of Ægypt intended to inuade his Kingdome. And it was Gods wil he ſhould be ſlaine, and not ſee the euils that ſhould happen to the people.

(*c*) Solemne exequies with lamentations and muſike.

of Ioſias and of his mercies: which are commanded by the law of our Lord: 27. his workes alſo the firſt and the laſt, are writen in the Booke of the Kings of Iuda and Iſrael.

CHAP. XXXVI.

Ioachaz reigneth three months. 4. His brother Eliakim (named Ioakim) eleuen yeares, 9. his ſonne Ioachin three months, 11. his vncle Sedecias eleuen yeares. 14. Moſt Prieſts and people contemning the admonitions of Prophets, 17. manie are ſlaine by the Chaldees, the temple and Ieruſalem ſpoiled and burnt. 20. The ſayd Kings ſucceßiuely and people are caryed captiue into Babylon. 22. After ſeuentie yeares Cyrus King of Perſia, releaſeth the captiuitie, and giueth leaue to reedifie the Temple.

THE people therfore of the land tooke Ioachaz the ſonne of Ioſias, and made him King for his father in Ieruſalem. 2. Three and twentie yeares old was Ioachaz, when he began to reigne, and he reigned three months in Ieruſalem: 3. And the King of Ægypt when he came into Ieruſalem, depoſed him, and condemned the land in an hundred talents of ſiluer, and a talent of gold. 4. And he made Eliakim (*a*) his brother King for him, ouer Iuda and Ieruſalem: and he turned his name Ioakim: but he tooke Ioachaz himſelf with him, and caried him away into Ægypt. 5. Fiue and twentie yeares old was Ioakim when he began to reigne, and he reigned eleuen yeares in Ieruſalem: and he did euil before our Lord his God. 6. Againſt him came vp Nabuchodonoſor the King of the Chaldees, and brought him bound in chaynes into Babylon. 7. Whither he tranſported alſo the veſſels of our Lord, and put them in his temple. 8. But the reſt of the words of Ioakim, and of his abominations which he wrought, and the things that were found in him, are conteyned in the Booke of the Kings of Iuda and Iſrael. And Ioachin his ſonne reigned for him. 9. Eight yeares old was Ioachin when he began to reigne, and he reigned three months and ten dayes in Ieruſalem, and he did euil in the ſight of our Lord. 10. And when the compaſſe of a yeare was come about, Nabuchonoſor the King ſent ſome, that brought him into Babylon, the moſt precious veſſels of the houſe of our Lord being caried away withal: But he made Sedecias his vncle King ouer Iuda and Ieruſalem. 11. One and twentie yeares old was Sedecias when he began to reigne: and he reigned eleuen yeares in Ieruſalem. 12. And he did euil in the eies of our Lord his God, neither did he reuerence the face of Ieremie the Prophet ſpeaking to him from the mouth of our Lord. 13. He reuolted alſo frō King Nabuchodonoſor, who had adiured him by God: & he hardned his necke & his hart, that

(*a*) Hitherto from K. Dauids death the ſonne had euer ſucceeded to his father.

he

he would not returne to our Lord the God of Iſrael. 14. Yea and al the chiefe of the Prieſts, and the people tranſgreſſed vnlawfully according to al the abominations of the Gentils: and they polluted the houſe of our Lord, which he had ſanctified to him in Ieruſalem. 15. And our Lord the God of their fathers ſent to them by the hand of his meſſengers riſing by night, and daily admoniſhing them: for that he ſpared his people and his habitation. 16. But they mocked the meſſengers of God, and litle eſteemed his words, and ſcorned the Prophets, vntil the furie of our Lord aſcended vpon his people, and there was no amendment. 17. For he brought vpon them the King of the Chaldees, & ſlew their yong men with the ſword in the houſe of his ſanctuarie, he pitied not yong man, and virgin, and old man, no neither him that ſtouped for age, but he deliuered al into his hands. 18. And al the veſſels of the houſe of our Lord, as wel greater as leſſer, and the treaſures of the temple, and of the King, and the Princes, he tranſported into Babylon. 19. The enemies ſet fyre on the houſe of God, & deſtroyed the wal of Ieruſalem, al the towres they burnt, and whatſoeuer was pretious, they deſtroyed. 20. If anie man eſcaped the ſword, being led into Babylon he ſerued the King and his ſonnes, til the King of the Perſians
Fere. 25. reigned. 21. That the word of our Lord by the mouth of Ieremie might be accompliſhed, and the land might celebrate their Sabbaths: for al the daies of the deſolation ſhe kept a Sabbath, til the ſeuentie yeares were expyred. 22. But in (b) the firſt yeare of Cyrus King of the Perſians, to fulfil the word of our Lord, which he had ſpoken by the mouth of Ieremie, our Lord rayſed vp the ſpirit of Cyrus King of the Perſiãs: who commanded to be proclaymed in al his Kingdom, yea by writing, ſaying: 23. Thus ſayth Cyrus King of the Perſians: Al Kingdomes of the earth hath the Lord the God of heauen giuen me, and he hath commanded me that I ſhould build him a houſe in Ieruſalem, which is in Iewrie: who of you is there in al his people? The Lord his God be with him, and let him goe vp.

(b) It is like that Eſdras added this concluſion when he reſtored the holie Scriptures that were loſt, for he beginneth his owne booke with the ſame wordes.

The end of the fifth age.

THE

THE CONTINVANCE

OF THE CHVRCH AND RELIGION,

IN THE FIFTH AGE. FROM THE foundation of the Temple, to the captiuitie in Babylon. The ſpace of 430. yeares.

The Church ſtil viſible, and the ſame faith as before.

ALBEIT *there were greater Schiſmes, Hereſies, and more reuoltes from Gods law and ſeruice in this fifth age, then in the former: Yet the true Church and Religion continued ſtil, and were no leſſe conſpicuous then before. Which being cleere and euident, touching manie principal Articles, we wil here only remitte the reader to ſome ſpecial places, for confirmation therof: neither wil we be prolixe in declaring other points denied, or called into controuerſie at this time, by the impugners of Catholike Religion.*

One God.

Beliefe in one God *appeareth plainly in building, adorning, and dedicating the Temple with ſo great ſolemnitie of the Prieſtes, Leuites, and al the Tribes, and particularly by* King *Salomons prayer, 3. Reg. 7. & 8. 2. Paral. 2. &c. Alſo Prouerb. 8. Eccle. 12. Iſaie* 41. 44. 45. *The Myſterie of the* B. Trinitie, *Prouer. 12. Iſaiæ 6. 48. 49. Oſe. 11. Ioel. 2.* Of Chriſt our Redeemer, Iſaie. 7. 8. 9. 11. 28. 53. *Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Oſee. 6. 11. 14. Ioel. 2. Sophon. 2. Aggæi 2. Zachar. 2. &c.*

Three Perſons Chriſt.

Sacrifices, Sacraments to be changed by Chriſt.

Sacrifices, Sacraments, *& other Rites the ſame as before. But more frequent Prophecies, that they* ſhould be changed into better *and perfecter* by Chriſt, *Prou. 9. Iſai. 12. 52. 55. 61. In the meane time for more ſignification of the* ſingular vertue of Chriſts Sacraments, *the effect of* penitential workes *is often recorded. For example, wicked* Achab by haire-cloth, faſting, and *other* humiliation eſcaped *part of his deſerued* puniſhment, 3. *Reg.* 21. Manaſſes recouered Gods fauour, *and* his temporal Kingdom, 2. *Par.* 33. *Who yet was punished in his poſteritie. 4. Reg. 23. And the* Niniuites *by ſuch penance* auoided deſtruction. *Ionæ 3. Yea nothing is more frequent in the Prophets then preaching of penance. Iſa. 1. 2. 3. 30. Iere. 3. 18. &c. and others, al aſcribing the cauſe of plagues, and afflictions to the want of repentance. And* falſe Prophets *condemned of errour and falſe doctrine,* for promiſing the people peace, *and* ſecuritie in their ſinnes. *Ierem. 14. Lamen. 2. Beſides* abſtinence *from diuers ſortes of meates, counted vncleane (Iſaiæ 66.) and* ordinarie faſtes, *according to the law,* other faſtes *were* appointed *ſometimes, vpon occaſions requiring, not only to ſubdue and mortifie the flesh, but alſo* to obtaine mercie *at Goas hands in ſpecial diſtreſſes. 2. Par. 20. Ioel. 1. 2. Ionæ 3.* Elias faſting fourtie

Fruits of penance.

Abſtinence.

Faſtes.

dayes,

3. Reg. 19. *prefigured* Chriſts faſt. *Which the Church imitateth* in Lent of fourtie daies, *according to humane habilitie, for the faſts of Chriſt, Elias, and Moyſes were miraculous.* Lent.

To the Feaſts inſtituted before, was added the Dedication of the Temple. Feaſts.
3. Reg. 7. 2. Par. 3. Which was built in Mount Moria, 2. Par. 3. *the place* deſigned long before *for this purpoſe, when Abraham was directed thither by God, and was there readie to ſacrifice his ſonne Iſaac. Gen. 22. where Dauid alſo offered ſacrifice.* 2. Reg. 24, 1. Par. 21. Place of the Temple deſigned long before.

This being the onlie ordinarie place for Sacrifice, *there were for other vſes of daylie prayer, preaching, and hearing the word of God other* Synagogues built (*as it were Parish churches*) *in great number: in Ieruſalem ſelf foure hundred and foure ſcore, and manie more in the whole Kingdom, as the Hebrew Traditions teſtifie. Of al which places, eſpecially* of the Temple, *there was* venerable reſpect *had. For which cauſe when Ioiada the High Prieſt gaue order to kil Athalia, he ſuffered it not to be done in the Temple, but commanded firſt to draw her forth.* 4. Reg. 11. 2. Par. 23. *And as peculiar places, ſo* ſpecial Pſalmes *and* Hymnes *were* appointed *for diuers purpoſes and occaſions.* 2. Par. 20. Synagogues. Sanctuarie. Sette formes of prayers.

The miniſterie of Angels *was very vſual in this time. One was* ſent to *comfort and direct* Elias *the Prophet in his afflictions.* 3. Reg. 19. 4. Reg. 1. An Angel ſtrucke the Aſſyrians *whole campe,* 4. Reg. 19. 2. Par. 32. *Alſo the* Interceſſion of Angels is *ſo euident,* Tobiæ 12. Kaphael offering Tobias prayer to God, *that Proteſtants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.* Miniſterie of Angels.

Honour of *other* Saints, and *their* Interceſſion is *proued* a Maiori. *For ſo much as honour was religiouſly exhibited to ſpiritual power and excellencie, in men yet liuing in this world. So* a Noble man adored Elias *the Prophet, being farre greater then he in ciuil and worldlie reſpects.* 3. Reg. 18. Eliſeus *alſo was* adored by his diſciples, *not for anie worldlie authoritie or eminence, but* for his ſpiritual power and ſuperioritie *amongſt them.* 4. Reg. 2. *Likewiſe al* Prophets *and* Prieſts *were* religiouſly honoured for their holie and ſpiritual functions. 3. Reg. 13. *Much more ſaints are rightly honoured, being immortal and in eternal glorie. It appeareth alſo that* Elias ſeuen *yeares* after *that* he was tranſlated *from humane conuerſation* (*when Eliſeus was chiefe Prophet,* 4. Reg. 3. *which was in or before the eighteenth yeare of Ioſaphat, who reigned fiue and twentie,* 3. Reg. 22.) had cauſe of Ioram, *and his kingdom,* admoniſhing him by letters *of Gods wrath, againſt him and his people for their ſinnes.* 2. Par. 21. *And the Scripture ſaith often, that* God ſpared and protected Ieruſalem, and the Kingdom of Iuda for Dauids ſake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Iſa. 37. *we haue alſo example of* Saints Relikes *in the* cloke of Elias. 4. Reg. 2. *in* Eliſeus bones, 4. Reg. 13. *and in* an other Prophets bodie buried *in Bethel. Which Ioſias would not ſuffer to be touched.* 4. Reg. 23. Images *were conſerued* in the Temple, 3. Reg. 7. *as before in the* Honour and Interceſſion of Saints. Relikes. Images.

Tabernacle: when idolatrie was most destroyed. 3. *Reg.* 15. 4. *Reg.* 23. *yea an abuse rising of the* brasen serpent, *for which Ezechias* destroyed it, 4. *Reg.* 18. *yet he touched not the Images of Cherubins in the Temple. Which none but Infidels sought to destroy. And* Osee *the Prophet* (*ch.* 3.) bewayleth the want of Theraphim *or* Images, *amongst other sacred things, Sacrifice, Altar, and Ephod. Wherby the ancient Rabbins proue very wel, that* Images of Angels (*and the same of other Saints*) *are* not contrarie to the Decalogue, *but the images of Idols.* Good works *were* rewarded, *and* bad punished, 3. *Reg.* 9. *and the whole historie of this age testifieth the same. Where by the way may be obserued, that some* iust men fel from their iustice, *as Salomon* 1. *Par.* 23. 3. *Reg.* 11. *Ioas,* 4 *Reg.* 12. 2. *Par.* 24. *Ozias,* 2. *Paral.* 26. Others from wickednes returned to pietie, *as Manasses* 4. *Reg.* 23. 2. *Par.* 33. *the multitude of the people very often much following the disposition of their Kings.* Special State of life *not commanded by the law, was* voluntarily professed, *and obserued by some Prophets, and their disciples called* the children of Prophets: *Keeping* particular Rules, *and wearing* distinct habite, 4. *Reg.* 1. 2, 4. *The orders of* Nazarites, *and* Rechabites *instituted before,* continued *stil, Amos,* 2. *Ierem.* 35. *All which were very exemplar* figures of Religious State, and Orders in the new Testament, *and perpetual chastitie of clergie men embraced by such as folow* Euangelical counsels, *proposed, and not commanded by our Sauiour. To which S. Paul likewise exhorteth, though there be no precept therof to any, before they bind themselues.*

Good workes meritorious.

Euangelical counsels prefigured.

Chastitie of clergie men, & religious orders.

Mat. 19 1. *Cor.* 7. *Act* 5. 1. *Tim.* 5

Solemne Exequies for the dead.

Exequies for the dead *were continually kept, as the sacred historie witnesseth, recording where and with what solemnitie the Kings were buried. Which would be ouerlong, and needles to recite: the like is also writen of some Prophets* 3. *Reg.* 13. 4. *Reg.* 23. *Holy* Tobias *by example and fatherly admonition* exhorted *his sonne* to doe works of mercie, *not only to the liuing, but also* to the dead. Put thy bread and thy wine vpon the sepulture of the iust. *ch.* 4. Isaias, *ch.* 57. *as the Iewes both vnderstood and practised,* prayed, that peace be giuen to the iust, in his couch, *or resting place after his death.* Of the general Resurrection, *Elias translation is a figure, who yet liuing sheweth, that God can and wil restore al men to life againe in their bodies, after death, as he conserueth him, and Enoch in their mortal bodies without corruption. Ezechiel also* prophecieth of the Resurrection *of the dead, applying it mystically to spirituall resurrection, and restauration of Israel to former state. ch.* 37. *Of the* last Iudgement, *and* eternal glorie to *the good, and euerlasting* paine *to the wicked, Salomon agreably to the doctrin of other Prophets, discourseth in his book of Ecclesiastes, namely ch.* 3. 11. *and in the last concludeth thus:* Let vs altogether heare the end of speaking: Feare God, and obserue his commandments: for this is euerie man (*or, to this end man is created*) and God wil bring into Iudgement al things, that are done, for euerie errour (*or obscure thing*) whether it be good or euil.

Gen. 5.

Resurrection.

Iudgement. Eternal glorie or paine.

Church without interruption.

Neither were these and other points of Faith and Religion *interrupted,*

but

but ſtil beleiued and profeſſed *in the* Church alwaies viſible and incontaminate, *notwithſtanding* ſome boughes *and branches became vnfruitful, and rotten: others* brake off and were ſeparated *from the vine. For when* Salomon falling *to luxurie, multiplying manie wiues and concubines, was by them ſeduced and brought* to ſpiritual fornication *and idolatrie*, making altars, and offering ſacrifices to Idols, the Prieſts, Prophets, and people generally perſeuered in Gods law *and ſeruice*. 3 *Reg.* 11. *After whoſe death* Ieroboam *his ſeruant, of the tribe of Ephraim*, poſſeſſing Ten Tribes (*called the Kingdom of Iſrael*) *to maintaine his new ſtate, fearing that if the people reſorted to Ieruſalem for religious ſake, they would depart from him, and returne to the right heyres of Dauid and Salomon*, made an egregious Schiſme, ſetting vp two golden calues in Bethel and Dan, 3. Reg. 12. made temples, altars, and Prieſts *to ſerue them, al oppoſite to Gods ordinance. But not only the other* Two Tribes, *called the Kingdom of Iuda, but alſo* the greateſt part of Iſrael, *eſpecially* Prieſts, Leuites, *and* deuouteſt people, repayred ſtil to Ieruſalem, not yealding to *that* ſchiſme *and idolatrie*. 2. *Par.* 11. *Moreouer God raiſed vp and ſent ſpecial* Prophets *to confirme the weake and recal the ſeduced.*

Ieroboams wicked policie.

For Ieroboam had no ſooner ſet vp his new altar in Bethel, and begunne to offer incenſe vpon it, but a Prophet came out of Iuda in the word of our Lord, *and cried againſt that altar, foretelling that wheras for that preſent they burnt frankincenſe vpon it, the time ſhould come, when the falſe Prieſts ſhould be burned there, confirming by preſent* miracles *that which he auerred in words*, the Kings hand ſuddainly withering, *and* reſtored *againe* by the Prophets prayer, *and the new* altar cleauing *in ſunder, that the aſhes fel out.* 3. *Reg.* 13. *Further an other Prophet called* Ahias foreſhewed *the deſtruction and vtter* extirpation of Ieroboams familie, *for his enormious wickednes, and namely* (*which is moſt often inculcate*) for making Iſrael to ſinne, *by deuiſing and ſetting abroch a new religion.* 3. *Reg.* 14. *which ruine happened very ſhortly. For himſelf reigning twentie two yeares* (3. *Reg.* 14.) *one of his ſonnes died preſently* according to the Prophets word. *v.* 18. *An other called* Nadab *ſucceeding to his father, reigned only two yeares, and was* ſlaine *together* with their whole race *and kindred, by* Baaſa *of the tribe of Iſſachar.* 3. *Reg.* 15. *Likewiſe Baaſa folowing the bad ſteps of* Ieroboam *was forewarned by* Iehu a Prophet, *that his houſe ſhould alſo be deſtroyed. And accordingly when he had reigned foure and twentie yeares, his ſonne* Ela *reigning but two yeares, was* ſlaine *by his ſeruant* Zambri, *and al his kinred deſtroyed. Which Zãbri reigned but ſeuen dayes. For being forthwith beſieged by* Amri, *of the tribe of Beniamin, he deſperately burned himſelf together with the Kings palace. Neyther did Amri then poſſeſſe the Kingdom with peace. For he being choſen King by the armie only, whereof he was General, another part of the people choſe & followed* Thebni. Wherof *aroſe* ciuil Warre *between the Anti-Kings, cõtinuing three yeares: til Thebni died, and ſo Amri reigned alone, but wickedly as his*

Prophets inſpired by God to reſiſt Schiſme and Hereſie.

The often change of Kings, and euil ſucceſſe in the Kingdom of Iſrael.

The firſt familie reigned but 24. yeares.

The ſecond new familie. 26.

The third but 7. daies.

The fourth, 48.

3. Reg. 13.

predeceſſours, twelue yeares in al. Then ſucceeded his ſonne Achab *moſt wicked.* Who maried Iezabel *a Sydonian, & by her was perſuaded to worship Baal. 3. Reg. 16. To him notwithſtanding God ſent manie admonitions by ſundrie Prophets, and beſtowed great benefits vpon him, wherupon he did ſome notorious penitential workes, but not perſeuering in anie good thing, returned to his wickednes. 3. Reg. 20. And finally* belieuing falſe Prophets, *and perſecuting Micheas for prophecying the truth, was ſlaine in battel when he thought himſelf moſt ſecure. 3. Reg. 22. hauing reigned twentie two yeares. 3. Reg. 16. His ſonne* Ochozias *reigning but two yeares fel through a window, and died of the hurt. 4. Reg. 1. His other ſonne* Ioram, *after twelue yeares*

The fifth. 103.

was ſlaine by Iehu *of an other familie: who then diſpatched* Iezabel, *and leauing her in the ſtreete, the dogges did eate her carcaſe. He alſo cauſed ſeuentie ſonnes of Ioram to be ſlaine, and vtterly deſtroyed al Achabs houſe. 4. Reg. 10. For which ſeruice he was eſtablished in the Kingdome, for foure generations, v. 30. So himſelfe reigning twentie eight yeares, 3. Reg. 10. after him reigned ſucceſſiuely his ſonne* Ioachaz *ſeuenteen yeares, his ſonne* Ioas *ſixteen yeares, 4. Reg. 13. his ſonne* Ieroboam *one and fourtie yeares. Laſtly his*

The ſixth, one month. The ſeuenth, 12. yeares. The eight 20. yeares.

ſonne Zacharias, *whom his ſeruant* Sellum, *of an other race, killed when he had reigned but ſix months, 4. Reg. 15. And after one month* Sellum *was ſlaine by* Manahen *of an other progenie. Who reigned ten yeares. Then his ſonne* Phaceia *reigning two yeares, was ſlaine by* Phacee *of an other generation. He reigning twentie yeares, manie of his people were* carried captiue into Aſſiria, *and himſelfe was ſlaine by* Oſee *of an other kinred. 4. Reg. 15. Finally* the Aſſirians *taking Samaria by three yeares ſiege, in the ninth yeare of Oſee* poſſeſſed the Kingdome of Iſrael, and led al the principal perſons captiues *into Aſſiria: about two hundred fourtie two yeares after that Ieroboam*

The ninth nine yeares. Then ouerthrowen, and the Kingdom neuer reſtored.

firſt reigned ouer the Ten Tribes. Thus there were in al nineteen Kings. Beſides Thebni, *who onlie reigned in part againſt an other. Of which the firſt Ieroboam, and Iehu were aduanced by Gods ordinance, for punishment of others. Amri was choſen by the armie, the reſt of the people choſing Thebni. Six inuaded by meere force, killing their predeceſſours. The reſt ſucceeded, by ſuch titles as their fathers had. And though ſome were better ſome worſe then others, al were wicked, and at laſt ouerthrowen.*

The Kingdom of Iuda for Dauids ſake conſerued in his ſeed.

Contrariwiſe in the Kingdome of Iuda *ſtanding after the ſeparation of tenne tribes about foure hundred yeares, though ſome Kings were wicked, yet ſome were good, and in them al* God preſerued Dauids ſeede, by the line of Salomon, *in this direct ſucceſſion:* Roboam, Abias, Aſa, Ioſaphat, Ioram, Ochozias, Ioas (*in whoſe infancie, his grandmother* Athalia vſurped *the Kingdom ſix yeares*) Amaſias, Ozias, Ioathan, Achaz, Ezechias, Manaſſes, Amon, Ioſias, Ioachaz (*hitherto the ſonne euer ſucceeding his father*) *then* Ioakim (*brother of Ioachaz*) *Ioachim otherwiſe called* Iechonias, *ſonne of Ioachaz. And finally his Vncle* Sedecias, *who was caried captiue into Babylon. But* Iechonias by Gods ſpecial prouidence, *was fauoured & exalted by a new King of Babylon, whither he was led captiue*

before.

before. In whose line Dauids offspring continued *though not with title of Kings*, yet in eminent state, *and estimation. As reacheth to be noted in the sixth age of the world.*

Succession of Priests continued.

The progenie *also* of Aaron continued *in their office and function of Priesthood*, with succession of High Priests, *as before from Aaron to Sadoc, partly in the line of Eleazar, partlie of Ithamar, both Aarons sonnes, so from Sadoc, by the like succession of both families. For* of Eleazar *is recorded this* Genealogie 1. *Parol.* 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zaraias, *and* Iosedech, *who was High Priest in the captiuitie* (v. 15.) *being caried into Babilon in the first transmigration with King Iechonias, before the general captiuitie of all, as it seemeth* 4. *Reg.* 24. *his father* Zaraias *yet liuing, who was* slaine *nine yeares after by Nabuchodonosor,* 4. *Reg.* 25. *And amongst these there were some* High Priests of Ithamars line. *To witte,* Ioram, Ioiada, (4. *Reg.* 11. 2. *Par.* 23.) Ioathan, Urias, (4. *Reg.* 16.) and *some others, or els some of the aboue mentioned, had other names, recited by Iosephus lib.* 10. *cap.* 11. *Antiq. and Nicephorus lib.* 2. *cap.* 4. *Hist. Eccles.*

Extraordinary mission of Prophets.

Moreouer besides this ordinarie succession of Priests, there was an extraordinarie mission of Prophets: *to supply more fullie the office of preaching the truth, and admonishing offenders. And these* God inspired *and sent, most especially* when and where errours sprong, and sinnes most abounded: *giuing them* extraordinarie grace *and most excellent vertues, to counterpoise the enormities of wicked men. Such were in the times of Achab and Iezabel, in the* Kingdome *of Israel, besides manie others,* the two famous great Prophets Elias, & Eliseus. *whose admirable liues and holie conuersation were a mirrour to the world, and great terrour to the wicked, whose workes and miracles meruelously confirmed the wel disposed, encouraged the weake, conuerted manie transgressours, confounded false Prophets, iustified their owne preaching, and much glorified God.* Elias 1. shutte the heauen, that it rayned not *in three yeares.* 2. was fedde by rauens. 3. Multiplied a poore widowes meale and oile. 4. Raised her dead sonne to life (3. *Reg.* 17.) 5. Brought fire from heauen, to burne his sacrifice: *thereby confounding foure hundred and fifty false prophets of Baal.* 6. *By prayer* procured rayne. (3. *Reg.* 18.) 7. Fasted *without eating or drinking* fourtie daies *and nights together.* (3. *Reg.* 19.) 8. Procured fire *from heauen*, which deuoured two *insolent* captaines, and their hundred men (4. *Reg.* 1.) 9. Diuided *the riuer of* Iordan *with his cloke, that himselfe and Eliseus passed ouer the drie chanel.* 10. *Was* assumpted in a firie chariot *into some place, where he yet liueth. And parting away* obtained *of God the like* double spirit (*of prophecie and miracles*) *to Eliseus. In like maner* Eliseus 1. diuided Iordan againe by Elias cloke, *and so returned to his disciples.* 2. Amended *the bitternes of certaine* waters, by casting in salte. 3. Boies *being* cursed by him, *for deriding him*, were *forthwith* torne by beares (4. *Reg.* 2.) 4. *He* procured water without rayne *for three Kings in the campe* (4. *Reg.* 3.) 5. Multiplied *a poore*

Great effects of their preaching and miracles.

Elias his miracles.

Eliseus his miracles.

widowes oile. 6. By his prayers a barren woman became fruteful. 7. *He* raiſed *her ſonne* from death. 8. Made *the* bitter broth *of his diſciples* ſweet. 9. Fedde manie with few loaues (4. *Reg.* 4.) 10. Cured Naaman of leproſie. 11. Strucke Giezi with the ſame (4. *Reg.* 5.) 12. Made yron to ſwimme. 13. Knew the ſecret counſels *of the Syrian* King. 14. Made one ſee horſe-men, and fiirie chariots, which to others were inuiſible. 15. Made the Syrians blinde, *that were ſent to apprehend him, and ſo ledde them into Samaria.* 16. Foreſhewed vnexpected plentie of corne *the next day, with the* death of *a great* man, that would not beleue it (4. *Reg.* 7.) 17. *And after his death* another mans dead bodie touching his bones, was reuiued. 4. *Reg.* 13.

Religion not wholly deſtroyed in the Kingdom of Iſrael.

Other Prophets wrought alſo miracles, but theſe for example may ſuffice to ſhewe, that God preſerued religion alſo in the Kingdome of Iſrael. *Which himſelfe further teſtified, euen in moſt deſolate times, when Elias lamented that he was left alone* (3. *Reg.* 19.) *For God anſwered,* that ſeuen thouſand (*meaning therby a great multitude*) had not bowed their knees to Baal, *nor ſo much as in outward ſhewe conformed themſelues to infidelitie or idolatrie.* Iehu *in his time deſtroyed al the* worthippers of Baal (4. *Reg.* 10.) *But* none *at anie time* could wholy deſtroy true Iſraelites, *for* God would not ſuffer it. 4. *Reg.* 14. *v.* 27.

Hereſies in the Kingdom of Iſrael.

Yea notwithſtanding diuers notorious hereſies *were preached, & folowed* in that Kingdome of the Ten tribes, *yet al did not fal, nor embrace them.*

Ieroboamites.

Ieroboam *not onlie made and ſet vp golden calues, but alſo* taught that *they were Gods, ſaying*: Behold *thy Gods, O Iſrael, which* brought thee out of the land of Ægypt. 3. *Reg.* 12. making temples, altars, *and* imaginarie Prieſts, which were not of the children of Leui. *Alſo* a feaſt the fifteenth day of the month, after the ſimilitude of the ſolemnitie, that was celebrated in Iuda. *Al which the holie ſcripture ſaith*: He forged of his owne hart. *That very propertie of Arch-hereticks. But the* true Prieſts, Leuites, & *manie* others, that had giuen their hart to ſeek our Lord, went into Ieruſalem, to immolate their victimes before our Lord the God of their fathers. 2. *Par.* 11 *Yea* Naaman *a ſtranger of Syria, and a Neophite in religion,* taught *by his example*, that none may yeald conformitie, nor otherwiſe communicate with Infidels, then Gods Prieſts or Prophets approue for lawful. 4. *Reg.* 5.

Manie conſtant in true religion.

Iezabelites.

Vnto this hereſie of Ieroboam, Achab by Iezabels perſuaſion added the worthipping of Baal *as God*, 3. *Reg.* 16. *making both temple and altar to him in Samaria. Ieroboams Prieſts ſeruing fitly this purpoſe. Though al the former heretikes no more agreed to this new hereſie, then Lutherans now admitte of Caluiniſme.* For Iehu a Ieroboamite deſtroyed al Iezabelites *that he could by a ſtratageme gette together.* 4. *Reg.* 10. *v.* 28. 29. *Much leſſe did al Iſrael ſerue Baal.*

Samaritanites, diuided into manie Sectes.

Againe, after that Salmanazar King of Aſſyria had taken Samaria, and placed there a new people, 4. *Reg.* 17. *they learning the* rites of the Iſraelites

religion,

religion, mixed *their* Paganiſme *therewith*, *and* made a new hereſie, *or rather* manie new hereſies. *For being* diuers nations *they* had *in ſeueral conuenticles their* particular Gods, *and* ſo manie diuers Sects. *The* Babylonians, Cutheites, Emathites, Heueites, *and* Sapharuaimites. 4. *Reg.* 17. *But as the Prieſts, which taught them rites of true religion, allowed not of this mixture, ſo doubtles ſome people harkened to their admonitions, and kept religion ſimply and ſincerely. And at this very time of the Ten tribes captiuitie,* holie Tobias *who was carried captiue with the reſt*, neither before nor after the captiuitie, left the law of God. But went to Ieruſalem (*when others ſerued Ieroboams golden calues*) *to the Temple of our Lord, and there adored the Lord God of Iſrael. And in captiuitie beſtowed himſelfe in workes of mercie towards the liuing and dead of his nation.* Tob. 1.

Tobias neuer yealded to Schiſme.

As for the Kingdom of Iuda, *it was* more free from hereſies. *For very few or none of thoſe Kings that fel to other groſſe enormities, yea to manifeſt idolatrie, became heretikes, as is probably collected by that Iſaias the Prophet being ſent to Achaz, admoniſhed him, conuerſed and dealt with him, as with one that believed wholly and ſolidly true religion: aſſuring him that God would protect Ieruſalem, bidding him not to* feare the two ſmoking firebrands, in the wrath of Raſin King of Syria, and of Phacee King of Iſrael. *Iſa.* 7. *Further bidding him aske a ſigne of God, he anſwered, though frowardly, yet not as an infidel*: I wil not aske: and I wil not tempt our Lord. *Yea though* Vrias *the* High Prieſt *by commandment of the ſame* King (4. *Reg.* 16.) made a new altar *in place of Gods Altar*, yet *he* erred not in faith, *nor in doctrine, as teaching in Moyſes chayre*, but in fact *onely, and of frailtie for feare of the King, as the* King *offended in his external act, to flatter the* King *of Syria. And in this caſe God ſent Iſaias to admonish the* King, *which Vrias neglected*, or *durſt not doe. Likewiſe* Ioram (4. *Reg.* 8. 2. *Par.* 21.) Ochozias (2. *Par.* 22.) Ioas *in the latter part of his life*, 2. *Par.* 24. Manaſſes *in the former part of his reigne* (4. *Reg.* 21. 2. *Par.* 33.) *and ſome other Kings of Iuda committing idolatrie, and making others to fal with them, either were* not wholie peruerted, *or at leaſt* drew not al with them. *For not onlie* Prophets, in whoſe hand (*or miniſterie*) God ſpake, *and reproued theſe ſinnes, but manie others kept their Zele of true religion. as appeared in their promptnes to ſerue God, when by good Kings Aſa, Ioſaphat, Ezechias, Ioſias, and others, they were exhorted, or admitted ſo to doe.* 4. *Reg.* 18. 23. 2. *Par.* 15. 17. 29. 30. 31. 33. 34. *&c.*

The Kingdom of Iuda more free from hereſie.

King Achaz.

Vrias high Prieſt.

King Ioram and others committing idolatie in fact, manie others ſtil profeſſed true Religion.

Finally, wheras diuers good Princes diſpoſed, things belonging to Diuine ſeruice *in the temple*, correcting faults, *and* punishing offenders *in that behalfe* (3. *Reg.* 15. 4. *Reg.* 18. 23.) *they* did the ſame without preiudice of the High Prieſts ſupremacie *in ſpiritual cauſes, and their godlie actes* make nothing for the Engliſh Paradox of Layheadſhip. *For ſuperiour authoritie and ordinarie power is not proued by factes good or euil, but rather by Gods ordinance and inſtitution. For as the factes of vſurpers make no lawful preſcription, ſo neither the factes of good men, doe*

Authoritie depending vpon diuine ordinance, is not changed by factes or practiſe.

change

Good Kings defended and promoted religion not as chiefe in spiritual causes, but by way of execution, dispensation, or commission.

Priests by their negligence doe sinne but lose not their authoritie.

charge Gods generall ordinance and law: But are done either by waie of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As King Dauid by dispensation did eate the holie bread, which was ordained for Priests onlie. 1. *Reg.* 21. *He disposed of Priests and Leuites offices about the Arke of God.* Par. 15. 19. *by way of execution according to the law. And of the like offices in the Temple (when it should be built)* 1. *Par.* 23. 24. 25. 26. *by diuine inspiration. And Salomon by commission from God deposed Abiathar the High Priest from his office, and put Sadoc in his place.* 3. *Reg.* 2. *Wherefore albeit good Kings did excellently wel in calling together the Priests, and disposing them in their offices, for execution of Gods seruice, yea in commanding what they should doe* 4. *Reg.* 18. 19. 22. *and in punishing Priests* (4. *Reg.* 23.) *yet they did such things as* Gods Commissioners, *not as ordinarie Superiours in spiritual causes, and stil the ordinarie subordination made by the law,* *Deut.* 17. *Num.* 27. *stood firme and inuiolable, the* High Priest supreme Iudge *of al doubts in faith, causes, and quarels in religion, when other subordinate inferiour Iudges varied in their iudgements. Of which offices Malachias the Prophet* (*c.*2.) *admonisheth Priests in his time, that whereas they were negligent, not performing their dutie, their sinne was the greater, for that their authoritie stil remained, and the perpetual Rule of the law, that* the lips of the Priest shal keep knowledge, and they (*other men generally*) shal require the law of his mouth, because he is the Angel of the Lord of hosts. *And* al *Princes & others* were to receiue the law at the Priests hand *of the Leuitical Tribe.* *Deut.* 17. *v.* 18.

The Church of the old Testament conserued in truth.

Much more the Church of Christ.

This was the warrant of stabilitie in truth of the Synagogue in the old Testament. Much more the Church *and Spouse* of Christ, *whose excellencie and singular priuiledges* Salomon describeth in his canticle of canticles, *hath such warrant.* Of this spouse al the Prophets write, *& that more plainly then of Christ himselfe,* foreseeing more aduersaries bending their forces against her, *as S. Augustine obserueth*, then against Christ *her dead. And the same holie father in manie places teacheth, that she* neither perisheth nor loseth her beautie *for the mixture of euil members, in respect of whom she* is blacke, but fayre *in respect of the good*, *Cantic.* 1. *Notwithstanding therfore sinners remaining within the Church, schismatikes and heretikes breaking from the Church, stil she remaineth the* pillar and firmament of truth, the virgin daughter of Sion.

in Psal. 30. *conc.* 2. *li.* 3. *c.* 32. *doctrine Christi.* 1. *Tim.* 3. 4. *Reg.* 19.

THE

THE ARGVMENT OF THE BOOKS OF ESDRAS.

1. Esdr. 7.

ESDRAS *a holie Prieſt and Scribe, of the ſtocke of Aaron, by the line of Eleazar, writeth the hiſtorie of Gods people, in and preſently after their captiuitie in Babylon: which* Nehemias *an other godlie Prieſt proſecuteth, whoſe Booke is alſo call d the ſecond of Eſdras, becauſe in the Hebrew and Greek they are but one Booke, relating the acts of them both. The other two bookes called* the third and fourth *of Eſdras, touching the ſame matter,* are *not in the Hebrew, nor* receiued into the Canon of holie Scripture, *though the Greeke Church hold the third Booke as Canonical, and placeth it firſt, becauſe it conteyneth things done before the other.*

The two Books of Eſdras and Nehemias are but one in the Hebrew.

The third and fourth are not canonical.

Epiſt. ad Paulin.

In the two here folowing, which are vndoubtedly holie Scripture, S. Ierom ſayth, that Eſdras and Nehemias (to witte the Helper, & Comforter from God) reſtored the Temple, and built the wals of the citie; *adding that* al the troope of the people returning into their countrie, alſo the deſcription of Prieſts, Leuites, Iſraelites, Proſelites, and the works of wals and towres diuided by ſeueral families, *aliud in cortice præferunt, aliud in medulla retinent,* ſhew one thing in the barke, keepe an other thing in the marrow: *ſignifying that this hiſtorie hath both a literal, and a myſticall ſenſe. According to the letter, this firſt Booke ſheweth the reduction of Gods people from Babylon; In the firſt ſix chapters. In the other foure, their inſtruction by Eſdras after their returne.*

This hiſtorie hath alſo a ſpiritual ſenſe.

Firſt booke diuided into two parts.

THE FIRST BOOK OF ESDRAS.

CHAP. I.

Cyrus King of Perſia moued by diuine inſpiration, releaſeth Gods people from captiuitie, with licenſe to returne and build the Temple in Ieruſalem: 7. reſtoring the holie veſſels, which Nabuchodonoſor had taken from thence.

The firſt part. The returne of gods people from Babylon.

IN the firſt yeare of Cyrus King of the Perſians, that the word of our Lord by the mouth of Ieremie might be accompliſhed, our Lord rayſed vp the ſpirit of Cyrus King of the Perſians: & he made proclamation in al his Kingdome, yea by wryting, ſaying: 2. Thus ſayth Cyrus King of the Perſians: Al the Kingdomes of the earth hath the Lord the God of heauen giuen me, and he hath commanded me that I ſhould build him a houſe in Ieruſalem, which is in Iewrie. 3. Who is there among you of al his people? His God be with him. Let him goe vp into Ieruſalem, which is in Iewrie, and build the houſe of the Lord the God of Iſrael, he is the God that is in Ieruſalem. 4. And let al the reſt in al places wherſoeuer they dwel, let euery man of his place help him, with ſiluer and gold, and ſubſtance, and cattel, beſides that which they offer voluntarily to the temple of God, which is in Ieruſalem. 5. And there roſe vp the Princes of the fathers of Iuda and Beniamin, and the Prieſts, and Leuites, and euerie one, whoſe ſpirit God rayſed vp, to goe vp to build the temple of our Lord, which was in Ieruſalem. 6. And al that were round about,

Iſa. 44. 45. *Ier.* 25. 29.

(a) did helpe their hands in veſſels of ſiluer & of gold, in ſubſtance, and beaſts, in furniture, beſides thoſe things which they had offered voluntarily. 7. King Cyrus alſo brought forth the veſſels of the temple of our Lord, which Nabuchodonoſor had take out of Ieruſalem, & had put them in the tẽple of his God. 8. But Cyrus the King of Perſians brought them forth by the hand of Mithridates the ſonne of Gazabar, & numbred them to Saſſabaſar the Prince of Iuda. 9. And this is the number of them: Phials of gold thirtie, phials of ſiluer a thouſand, kniues twentie nine, goblets of gold thirtie, 10. goblets of ſiluer of the ſecond order, foure hundred ten: other veſſels a thouſand. 11. Al the veſſels of gold & ſiluer, fiue thouſand foure hundred: Saſſabaſar tooke al, with them that went vp from the tranſmigration of Babylon into Ieruſalem.

(a) Liberally gaue ſuch things into their hands.

CHAP. II.

The names and number of ſpecial men, which returned vnder the conduct of Zorobabel into Ieruſalem: 66. their ſubſtance of cattel, 68. and their oblations for the reedifying of the Temple.

AND (a) theſe are the children of the prouince, that went vp from the captiuitie, which Nabuchodonoſor the King of Babylon had tranſported into Babylon, and returned into Ieruſalem and Iuda, euerie man into his citie. 2. They that came with Zorobabel, Ioſue, Nehemia, Saraia, Rahelaia, Mardochai, Belſan, Meſphar, Beguai, Rehum, Baana: The number of the men of the people of Iſrael: 3. The children of Pharaos two thouſand an hundred ſeuentie two. 4. The children of Sephatia, three hundred ſeuentie two. 5. The children of Area, ſeuen hundred ſeuentie fiue. 6. The children of Phahath Moab, of the children of Ioſue: Ioab, two thouſand eight hundred twelue. 7. The children of Aelam a thouſand two hundred fiftie foure. 8. The children of Zethua, nine hundred fourtie fiue. 9. The children of Zachai, ſeuen hundred ſixtie. 10. The children of Bani ſix hundred fourtie two. 11. The children of Bebai, ſix hundred twentie three. 12. The children of Azgad, a thouſand two hundred twentie two. 13. The children of Adonicam, ſix hundred ſixtie ſix. 14. The children of Beguai, two thouſand fiftie ſix. 15. The children of Adin, foure hundred fiftie foure. 16. The children of Ather, which were of Ezechias, ninetie eight. 17. The children of Beſai, three hundred and twentie three. 18. The children of Iora, an hundred twelue. 19. The children of Haſum, two hundred twentie three. 20. The children of Gebbar, ninetie fiue. 21. The children of Bethlehem, an hundred twentie three. 22. The men of Netupha, fiftie ſix. 23. The men of Anathoth an hundred twentie eight. 24. The chil-

(a) This enumeration of the Iſraelites, which aſcended into Ieruſalem ſignifieth the Elect which aſcend from the militant Church to the triumphant.

dren of Azmaueth, fourtie two. 25. The children of Cariathiarim, Cephira, & Beroth, ſeuen hundred fourtie three. 26. The children of Rama and Gabaa, ſix hundred twentie one. 27. The men of Machmas, an hundred twentie two. 28. The men of Bethel and Hai, two hundred twentie three. 29. The children of Nebo, fiftie two. 30. The children of Megbis, an hundred fiftie ſix. 31. The children of an other Ælam, a thouſand two hundred fiftie foure. 32. The children of Harim, three hundred twentie. 33. The children of Lod Hadid and Ono, ſeuen hundred twentie fiue. 34. The children of Iericho, three hundred fourtie fiue. 35. The children of Senaa, three thouſand ſix hundred thirtie. 36. The Prieſts: The children of Iadaia in the houſe of Ioſue, nine hundred ſeuentie three. 37. The children of Emmer, a thouſand fiftie two. 38. The children of Pheſhur, a thouſand two hundred fourtie ſeuen. 39. The children of Harim, a thouſand and ſeuentie. 40. The Leuites: The children of Ioſue and Cedmiel, the children of Odouia, ſeuentie foure. 41. The ſinging men: The children of Aſaph, an hundred twentie eight. 42. The children of the Porters: the children of Sellum, the children of Ater, the childrē of Telmon, the children of Accub, the children of Hatita, the children of Sobai: al an hundred thirtie nine. 43. The Natheneites: The children of Siha, the children of Haſupha, the children of Tabbaoth, 44. The children of Ceros, the children of Siaa, the children of Phadon, 45. The children of Lebana, the children of Hagaba, the children of Accub, 46. The children of Hagab, the children of Semlai, the children of Hanan, 47. The children of Gaddel, the children of Gaher, the children of Raaia, 48. The children of Raſin, the children of Necoda, the children of Gazam, 49. The children of Aza, the children of Phaſea, the children of Beſee, 50. The children of Aſena, the children of Munim, the children of Nephuſim, 51. The children of Bacbuc, the children of Hacupha, the childrē of Harhur, 52. The childrē of Beſluth, the children of Mahida, the children of Harſa, 53. The children of Bercos, the children of Siſara, the children of Thema, 54. The children of Naſia, the children of Haripha, 55. The children of the ſeruants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharuda, 56. The children of Iala, the children of Dercon, the children of Geddel, 57. The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Aſebaim, the children of Ami. 58. Al the Nathineites, & the children of the ſeruants of Salomon, three hundred ninetie two. 59. And theſe are they that came vp frō Thelmela, Thelharſa, Cherub, and Adon, and Emer. And they could not ſhew the houſe of their fathers and their ſeed, whether they were of Iſrael. 60. The children of Dalaia, the children of Tobia, the children of Necoda, ſix hundred fiftie two. 61. And of the children of the Prieſts: The children of Hobia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai the Galaadite, and was called by their name: 62. theſe ſought the writing of their genealogie, and

(b) found

(b) found it not, and they were cast out of the Priesthood. 63. And Atherſatha ſaid to them, that they ſhould not eate of the Holie of holies, til there roſe a Prieſt learned and perfect. 64. Al the multitude as it were one man (c) fourtie two thouſand three hundred ſixtie: 65. beſide their men ſeruants, and women ſeruants, which were ſeuen thouſand three hundred thirtie ſeuen: & among them ſinging men, & ſinging women two hundred. 66. Their horſes ſeuen hundred thirtie ſix, their mules two hundred fourtie fiue, 67. their camels, foure hundred thirtie fiue, their aſſes ſix thouſand ſeuen hundred twentie. 68. And of the Princes of the fathers, when they entred into the temple of our Lord, which is in Ieruſalem, they offered voluntarily vnto the houſe of our Lord to build it in his place. 69. According to their abilities, they gaue the expenſes of the worke, of gold ſixtie one thouſand ſoldes, of ſiluer fiue thouſand pounds, & garments for the Prieſts an hundred. 70. The Prieſts therfore and the Leuites, and they of the people, and the ſinging men, and the porters, and the Nathinaites dwelt in their cities, and al Iſrael in their cities.

(b) Such as ſay they are Prieſtes and can not ſhew their vocatiõ, muſt not exerciſe that function.

(c) Al aboue numbred of the tribes of Iuda, Beniamin, & Leui, do not amount to 30. thouſand three hundred. So in this general number are contained aboue twelue thouſand of other tribes, not recited amõg the reſt, as Rabbi Salomon explicateth the difficultie.

CHAP. III.

An Altar is built for ſacrifice: 4. The feaſt of Tabernacles ſolemnly celebrated. 8. And in the ſecond yeare (after their returne) the Temple is founded with great ioy of the people, and mourning of ſome.

AND now the ſeuenth month was come, and the children of Iſrael were in their cities: the people therfore was gathered together as it were one man into Ieruſalem. 2. And Ioſue the ſonne of Ioſedec roſe vp, and his brethren the Prieſts, and Zorobabel the ſonne of Salathiel, and his brethren, and they built the altar of the God of Iſrael, that they might offer on it holocauſts, as it is written in the law of Moyſes the man of God. 3. And they placed the altar of God vpon his feet, the people of the lands round about putting them (a) in feare, and they offered vpon it holocauſt to our Lord morning and euening. 4. And they made the ſolemnitie of tabernacles, as it is writen, and holocauſt euery day by order according to the precept, the worke of the day in his day. 5. And after theſe things the continual holocauſt, as wel in the Calendes, as in al the ſolemnities of our Lord, that were conſecrated, and in al wherein there was offered voluntarily a guift to our Lord. 6. Frõ the firſt day of the ſeuenth month they began to offer holocauſt to our Lord: moreouer the temple of God was not yet founded. 7. And they gaue money to hewers of ſtones and to maſons: meate alſo and drinke, and oyle to the Sidonians & Tyrians, that they ſhould bring ceder trees from Libanus

(a) Notwithſtanding the terrour of infidels, Gods ſeruants tooke courage to offer ſacrifice.

to the sea vnto Ioppe, according to that which Cyrus the King of the Persians had commanded them. 8. And in the second yeare of their comming to the temple of God in Ierusalem, the second month, began Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and the rest of their brethren the Priests, and the Leuites, and al that were come from the captiuitie into Ierusalem, & they appoynted Leuites from twentie yeares and vpward, that they should hasten forward the worke of our Lord. 9. And Iosue stood and his sonnes, and his brethren, Cedmihel, and his sonnes, and the children of Iuda, as it were one man, that they might be instant vpon them, that did the worke in the temple of God: the sonnes of Henadad, and their sonnes, & their brethren Leuites. 10. The temple therfore of our Lord being founded by the masons, the Priests stood in their attyre with trumpets: and the Leuites the children of Asaph in cymbals, to prayse God (*b*) by the hands of Dauid the King of Israel. 11. And they sang together in hymnes, and confession to our Lord: Because he is good, because his mercie is for euer vpon Israel. Al the people also made a shout with a loud crie in prayssing our Lord, because the temple of our Lord was founded. 12. Verie manie also of the Priests and the Leuites, and the Princes of the fathers, and the ancients, that had seen the former temple, when they saw this temple founded, (*c*) they wept with a loud voyce: and manie shouting in ioy, lifted vp their voyce. 13. Neither could anie man discerne the voice of the crie of them that reioyced, and the voice of the weeping of the people: for one with an other the people shouted with a loud crie, and the voice was heard far off.

b] By the ordinance of Dauid, 1. Par. 25.

c) By their weeping they testified that the new temple was not so excellent as the former. And therfore Aggeus prophecie (*c.* 2.) can not be vnderstood of this temple, but of the Church of Christ. S. *Aug. li.* 18. *ciuit. c.* 45.

CHAP. IIII.

The schimatical Samaritans, becauſe they are not admitted to communicate with the Iewes, endeauour to hinder the building of the Temple. 5. *Which neuertheles proceedeth al the dayes of King Cyrus:* 7. *but is hindred by Artaxerxes, til the second yeare of Darius.*

BVT the enemies of Iuda and Beniamin heard that the children of the captiuitie built a temple to our Lord the God of Israel. 2. And comming to Zorobabel, & the Princes of the fathers, they sayd to them: Let vs build with you, becauſe (*a*) euen as you, so doe we seek your God: Behold we haue immolated victimes from the dayes of Asor Haddan the King of Assur, which brought vs hither. 3. And Zorobabel sayd to them, and Iosue, and the rest of the Princes of the fathers of Israel: It is not for you and vs to build a house to our God,

(*a*) Schismatikes and Heretikes may not be admitted to cõmunicate in sacrifice with Catholikes.

but

but we our ſelues alone wil build to the Lord our God, as Cyrus the King of the Perſians hath cõmanded vs. 4. It came to paſſe therfore that the people of the land hindred the hands of the people of Iuda, & troubled them in building. 5. And they hyred counſelers agaynſt them, to deſtroy theyr counſel al the dayes of Cyrus the King of the Perſians, and vntil the reigne of Darius the King of the Perſians. 6. And in the reigne of Aſſuerus, in the begining of his reigne, they wrote an accuſation againſt the inhabitants of Iuda and Ieruſalem. 7. And in the dayes of Artaxerxes, Beſelam, Mithridates, & Thabeel, and the reſt that were in theyr counſel writ to Artaxerxes King of the Perſians: and the epiſtle of the accuſation was writen in Syriake, and was read in the Sirian language. 8. Reum Beelteem, and Samſai ſcribe wrote one epiſtle from Ieruſalem to Artaxerxes the King, of this tenure: 9. Reum Beelteem, and Samſai ſcribe, and the reſt of their counſelers, the Dineites, and the Apharſathaceites, the Terphaleites, the Apharſaites, the Erchuites, the Babylonians, the Suſanechcheites, the Dieuites, and the Aelamites, 10. and the reſt of the Gentils, which Aſenaphar the great and glorious tranſported: and made them dwel in the cities of Samaria, and in the reſt of the countries beyond the Riuer in peace (11. this is the copie of the epiſtle, which they ſent to him:) To Artaxerxes the King, thy ſeruants, the men that are beyond the Riuer, ſend greeting. 12. Be it knowen to the King, that the Iewes, which came vp from thee to vs, are come into Ieruſalem, a rebellious & naughtie citie, which they build, making the rãpires thereof, & repayring the wals. 13. Now therfore be it knowẽ to the King, that if that citie ſhal be built, & the wals therof repayred, they wil not giue tribute, and tole, and yearely rents, and this damage wil come euen to the Kings. 14. But we mindful of the ſalt that we haue eaten in the palace, and becauſe we count it heynous to ſee the Kings harmes, therfore we haue ſent and certified the King, 15. that thou recount in the Books of the hiſtories of thy fathers, and thou ſhalt finde writen in the commentaries, and ſhalt know that that citie is a rebellious citie, and hurtful to the Kings, and prouinces, and battels are rayſed in it of old time: for the which cauſe alſo the citie it-ſelfe was deſtroyed. 16. We certifie the King, that if that citie ſhal be built, and the wals therof repayred, thou ſhalt haue no poſſeſſion beyond the Riuer. 17. The King ſent word to Reum Beelteem, and Samſai ſcribe, and to the reſt that were in their counſel inhabitants of Samaria, and to the reſt beyond the Riuer, ſending greeting and peace. 18. The accuſation, which you haue ſent to vs, was openly read before me. 19. and I gaue commandment: and they recounted, and haue found, that that citie of old time rebelleth agaynſt the Kings, & ſeditiõs and battels are rayſed in it. 20. For there haue been alſo moſt valiant, Kings in Ieruſalem, which alſo had dominiõ ouer al the countrie that is beyond the Riuer. They tooke alſo tribute, & tole, and rentes. 21. Now therfore heare the ſentẽce: Prohibite ye thoſe men, that that citie be not

built,

built, til it perhaps ſhal be commanded by me. 22. See that you doe not negligently accompliſh this thing, and by litle there grow euil againſt the Kings. 23. Therfore the copie of the edict of Artaxerxes the King was read before Reum Beelteem, and Samſai the ſcribe, and their counſelers: and they went in haſt into Ieruſalem to the Iewes, and prohibited them with arme and ſtrength. 24. Then was the worke of the houſe of our Lord in Ieruſalem intermitted, and was not done vntil the ſecond yeare of the reigne of Darius the King of the Perſians.

CHAP. V.

By the exhortation of Aggæus, and Zacharias, the people proceede in building the Temple. 3. Which their enemies ſtriuing to hinder, for deciſion of the cauſe, both parties write to King Darius.

AND there prophecied Aggæus the Prophete, and Zacharias the ſonne of Addo, prophecying to the Iewes, that were in Iewrie and Ieruſalem, in the name of the God of Iſrael. 2. Then roſe vp Zorobabel the ſonne of Salathiel, and Ioſue the ſonne of Ioſedec, and began to build the temple of God in Ieruſalem, and with them the Prophets of God helping them. 3. But at the ſame time there came to them Thathanai, who was Prince beyond the Riuer, and Stharbuzanai, and their counſelers: and ſayd thus to them: Who hath giuen you counſel to build this houſe, and to repayre the wals? 4. Wherto we anſwered them, what the names were of the men that were authours of that building. 5. And (a) the eye of their God was ſet vpon the ancients of the Iewes, and they could not inhabite them. And it pleaſed them that the matter ſhould be referred to Darius, and then they would ſatisfie agaynſt that accuſation. 6. The copie of the epiſtle, which Thathanai Prince of the countrie beyond the Riuer ſent, and Stharbuzanai, and his counſelers the Arphaſacheites, which were beyond the Riuer, to Darius the King. 7. The word, which they ſent him, was writen thus: To Darius the King al peace. 8. Be it knowen to the King, that we went to Iurie, the prouince, to the houſe of the great God, which is in building with ſtone vnpoliſhed, and timber is put in the wals: and that worke is in building diligently, and groweth in their hands. 9. We therfore demanded of thoſe ancients, and thus we ſayd to them: Who hath giuen you authoritie to build this houſe, and to repaire theſe wals? 10. Yea and their names we asked of them, that we might certifie thee: and we writte the names of thoſe men, that are the chiefe amongſt them. 11. And they anſwered vs theſe words, ſaying: We are the ſeruants of the God of heauen and earth, and we doe build a temple, that was

(a) God giuing courage to his ſeruants, ſtruck their enemies with terrour, & ſo made them ceaſe from hindering his worke as they before intended.

built

built theſe manie yeares before, and which a great King of Iſrael built and ſet vp. 12. But after that our fathers prouoked the God of heauen to wrath, he deliuered them into the hands of Nabuchodonoſor the King of Babylon the Chaldee: this houſe alſo he deſtroyed, and his people he tranſported into Babylon. 13. But in the firſt yeare of Cyrus the King of Babylon, Cyrus the King put forth an edict, that this houſe of God ſhould be built. 14 For the veſſels alſo of the temple of God, of gold and of ſiluer, which Nabuchodonoſor had taken out of the temple that was in Ieruſalem, and had caried them into the temple of Babylon, Cyrus the King brought forth out of the temple of Babylon, and they were giuen to Saſſabaſar ſo called, whom alſo he appointed the chiefe, 15. and ſayd to him: Take theſe veſſels, and goe, and put them in the temple, that is in Ieruſalem, and let the houſe of God be built in his place. 16. Then therfore came this Saſſabaſar, and layd the foundations of the temple of God in Ieruſalem, & from that time vntil now it is in building, & is not yet finiſhed. 17. Now therfore if it ſeem good to the King, let him ſearch in the Kings libraric, which is in Babylon, whether it hath been commanded by Cyrus the King, that the houſe of God in Ieruſalem ſhould be built, and let him ſend the Kings pleaſure concerning this thing vnto vs.

CHAP. VI.

Darius finding in the regiſter, that Cyrus gaue licence to build the Temple, commandeth that none hinder it: 8. giueth alſo money towards the charges, and boſts for ſacrifice.

THEN Darius the King commanded, and they ſearched in the librarie of the Books, that were layd vp in Babylon, 2. and there was found in Ecbatanis, which is a caſtle in the prouince Medena, one volume, & there was ſuch a cõmentarie writen therein: 3. In the firſt yeare of Cyrus the King, Cyrus the King decreed, that the houſe of God ſhould be built, which is in Ieruſalem, in the place where they immolate hoſts, & that they lay the foundatiõs ſupporting the height of threeſcore cubits, & the bredth of threeſcore cubits, 4. three rewes of ſtones vnpoliſhed, and ſo rewes of new timber: and the coſts ſhal be giuen out of the Kings houſe. 5. Yea and the veſſels of the temple of God, of gold and of ſiluer, which Nabuchodonoſor had taken out of the Temple of Ieruſalem, and had brought them into Babylon, let them be reſtored, and brought backe into the temple of Ieruſalem vnto their place, which alſo were put in the temple of God. 6. Now therfore Thathanai Prince of the countrie, that is beyond the Riuer, Stharubazanai, and your counſelers the

Apharſacheites, which are beyond the Riuer, depart farre from them, 7. and ſuffer that temple of God to be made of the Duke of the Iewes, and of their ancients, that they may build that houſe of God in his place. 8. Alſo there is commandment giuen from me what muſt be done of thoſe ancients of the Iewes, that the houſe of God may be built, to wit, that of the Kings coffer, that is, of the tributes that are giuen out of the countrie beyond the Riuer, the charges be diligently giuen to thoſe men, leſt the worke be hindred. 9. And if it ſhal be neceſſarie, calues alſo, and lambs, and kids, for holocauſt to the God of heauen, wheat, ſalt, wyne, and oyle, according to the rite of the Prieſts that are in Ieruſalem, let there be giuen them day by day, that there be no complaynte in any thing. 10. And let them offer oblations to the God of heauen, and pray for the life of the King, and of his children. 11. By me therfore there is a decree made: That euerie man, which ſhal alter this commandment, there be a beame taken of his houſe, and ſet vp, and he be faſt hanged vpon it, and his houſe be confiſcate. 12. And the God, that hath made his name to dwel there, deſtroy al Kingdoms, and the people that ſhal extend theyr hand to reſiſt, and to deſtroy the houſe of God, that is in Ieruſalem. I Darius haue made the decree, which I wil to be diligently accompliſhed. 13. Therfore Thathanai the Prince of the countrie beyond the Riuer, and Stharbuzanai, and his counſelers, according to that which Darius the King had commanded, ſo did execute it diligently. 14. And the ancients of the Iewes built, and proſpered according to the propheeie of Aggeus the Prophet, and of Zacharias the ſonne of Addo: and they built & ſet vp, the God of Iſrael commanding, and (a) Cyrus commanding, and Darius, and Artaxerxes the Kings of the Perſians. 15. And they were finiſhing this houſe of God, vntil the third day of the month of Adar, which is the ſixth yeare of Darius the King. 16. And the children of Iſrael, the Prieſts and the Leuites, and the reſt of the tranſmigration, made the dedication of the houſe of God inioy. 17. And they offered in the dedication of the houſe of God, calues an hundred, rammes two hundred, lambs foure hundred, buck-goats for the ſinne of al Iſrael twelue, according to the number of the tribes of Iſrael. 18. And they ſet the Prieſts in their orders, and the Leuites in their courſes ouer the works of God in Ieruſalem, as it is writen in the Book of Moyſes. 19. And the childrē of Iſrael of the trāſmigration made the Phaſe, the fourtinth day of the firſt month. 20. For al the Prieſts and the Leuites were purified as it were one man: al cleane to immolate the Phaſe for al the children of the tranſmigration, and for their brethren the Prieſts, and themſelues. 21. And the children of Iſrael that were returned from the tranſmigration, did eate, and al that had ſeparated themſelues from the coinquination of the Gentils of the earth vnto them to ſeek our Lord the God of Iſrael. 22. And they made the ſolemnitie of Azymes ſeuen dayes in ioy, becauſe our Lord hade made them ioyful, and had turned the hart of the King of Aſſur to them,

(a) The hart of the King is in the hand of our Lord. *Prouerb.* 21.

that

that he ſhould helpe theyr hands in the work of the houſe of our Lord the God of Iſrael.

CHAP. VII.

Eſdras, with manie other Prieſts and Leuites, aſcendeth to Ieruſalem to teach, and aſſiſt the people: 11. bringing Artaxerxes Edict, declareth it to the people, 27. and giueth thankes to God.

The ſecond part. Eſdras inſtructeth the people.

AND after theſe things in the reigne of Artaxerxes King of Perſians, Eſdras, the ſõne of Saraias, the ſonne of Azarias, the ſonne of Helcias, 2. the ſonne of Sellum, the ſonne of Sadoc, the ſonne of Achitob, 3. the ſonne of Amarias, the ſonne of Azarias, the ſonne of Maraioth, 4. the ſonne of Zarahias, the ſonne of Ozi, the ſonne of Bocci, 5. the ſonne of Abiſue, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron the Prieſt from the beginning: 6. The ſame Eſdras (*a*) came vp from Babylon, and he was a quicke ſcribe in the law of Moyſes, which our Lord God gaue to Iſrael: and the King gaue him according to the hand of our Lord his God vpon him al his petition. 7. And there came vp of the children of Iſrael, and of the children of the Prieſts, and of the children of the Leuites, and of the ſinging men, and of the porters, and of the Nathineites into Ieruſalem in the ſeuenth yeare of Artaxerxes the King. 8. And they came into Ieruſalem the fifth month, that is the ſeuenth yeare of the King. 9. For in the firſt day of the firſt month he began to goe vp from Babylon, and in the firſt day of the fifth month he came into Ieruſalem, according to the good hand of his God vpon him. 10. For Eſdras prepared his hart to ſearch the law of our Lord, & to doe and to teach in Iſrael precept & iudgement. 11. And this is the copie of the epiſtle of the edict, which King Artaxerxes gaue to Eſdras the Prieſt, the learned ſcribe, in the words and precepts of our Lord, & his ceremonies in Iſrael. 12. Artaxerxes the King of Kings to Eſdras the Prieſt, the moſt learned ſcribe of the law of God of heauẽ, greeting. 13. It is decreed by me that whomſoeuer it ſhal pleaſe in my Kindom, of the people of Iſrael, and of the Prieſts and Leuites, to goe into Ieruſalẽ, let him goe with thee. 14. For thou art ſent frõ the face of the King, & of his ſeuen counſelers, that thou mayſt viſite Iewrie & Ieruſalẽ in the law of thy God, which is in thy hãd. 15. And that thou maiſt carie the ſiluer & gold, which the King & his counſelers haue voluntarily offered to the God of Iſrael, whoſe tabernacle is in Ieruſalẽ. 16. And al the ſiluer & gold whatſoeuer thou ſhalt finde in al the Prouince of Babylon, & the people wil offer, & of the Prieſts that ſhal voluntarily offer to the houſe of theyr God which is in Ieruſalem, 17. take freely, and

(*a*) Eſdras came with the firſt from Babylon (2 *Eſd* 12.) but returned thither, and now aſcended the ſecond time to Ieruſalem.

bye diligently of this money calues, rammes, lambes, and the ſacrifices and libaments of them, and offer them vpon the altar of the temple of your God, that is in Ieruſalem. 18. Yea and if it ſhal pleaſe thee, and thy brethren to doe any thing with the reſt of the ſiluer and gold, doe ye according to the wil of your God. 19. The veſſels alſo, which are giuen thee for the miniſterie of the houſe of thy God, deliuer thou in the ſight of God in Ieruſalem. 20. Yea and other things wherof neede ſhal be for the houſe of thy God, how much ſoeuer is neceſſarie for thee to ſpend, thou ſhalt giue it out of the treaſure and excheker of the King, and from me. 21. I Artaxerxes the King haue appointed and decreed to al the keepers of the common coffer, that are beyond the Riuer, that whatſoeuer Eſdras the Prieſt, the ſcribe of the law of God of heauen, ſhal aske of you, you giue it without delay, 22. vnto an hundred talents of ſiluer, and vnto an hundred cores of wheat, and vnto an hundred bates of wyne, and vnto an hundred bates of oyle, but ſalt without meaſure. 23. Al that pertayneth to the rite of the God of heauen let it be giuen diligently in the houſe of the God of heauen: leſt perhaps he be angrie agaynſt the Kingdom of the King, and of his ſonnes. 24. We doe you alſo to vnderſtand concerning al the Prieſts, & Leuites, and the ſingers, and the porters, the Nathineites, and miniſters of the houſe of this God, that you haue no authoritie to put tole and tribute and yearlie rents vpon them. 25. And thou Eſdras according to the wiſdom of thy God, which is in thy hand, appoynt iudges and preſidents, that they may iudge for al the people, that is beyõd the Riuer, that is for them which know the law of thy God, yea and the ignorant teach ye freely. 26. And euerie one that ſhal not doe the law of thy God, and the law of thy King diligently, there ſhal be iudgement of him, either vnto death, or into baniſhment, or to the confiſcation of his ſubſtance, or at the leaſt into priſon. 27. Bleſſed be our Lord the God of our fathers, which hath put this in the Kings hart, that he would glorifie the houſe of our Lord, which is in Ieruſalem, 28. and hath inclined his mercie toward me before the King and his counſelers, and al the mightie Princes of the King: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Iſrael Princes that ſhould goe vp with me.

CHAP.

CHAP. VIII.

Esdras reciteth those that came with him from Babylon, 21. the fast which he appointed, 33. and how they brought the holie vessels into the Temple.

THESE therfore are the Princes of the families, and the genealogie of them, that came vp with me in the reigne of Artaxerxes the King (a) out of Babylon. 2. Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of Dauid, Hattus. 3. Of the children of Sechenias, the children of Pharaos, Zacharias: and with him were numbred an hundred fiftie men. 4. Of the children of Phahath Moab, Eleoenai the sonne of Zareha, and with him two hundred men. 5. Of the children of Sechenias, the sonne of Ezechiel, and with him three hundred men. 6. Of the children of Adan, Abed the sonne of Ionathan, and with him fiftie men. 7. Of the children of Alam, Isaias the sonne of Athalia, and with him seuentie men. 8. Of the children of Saphatia, Zebedia the sonne of Michael, and with him eightie men. 9. Of the children of Ioab, Obedia the sonne of Iahiel, and with him two hundred and eighteen men. 10. Of the children of Selomith, the sonne of Iosphia, and with him an hundred sixtie men. 11. Of the children of Bebai, Zacharias the sonne of Bebai: and with him twentie eight men. 12. Of the children of Azgad, Ioanan the sonne of Eccetan, and with him an hundred and ten men. 13. Of the children of Adonicam, which were the last: and these are theyr names: Elipheleth, and Iehiel, and Samaias, and with the sixtie men. 14. Of the children of Begui, Vthai and Zachur, and with them seuentie men. 15. And I gathered them to the riuer, which runneth downe to Ahaua, and we taried there three daies: and I sought among the people and among the Priests for the children of Leui, and found none there. 16. Therfore I sent Eliezer, and Ariel, and Semeias, and Elnathan, & Iarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam Princes: and Ioiarib, and Elnathan, wise men. 17. And I sent them to Eddo, which is chiefe in the place of Chasphia, and I did put in theyr mouth the words that they should speake to Eddo, and his brethren the Nathinecites in the place of Chasphia, that they should bring vs ministers of the house of our God. 18. And they brought vs by the good hand of our God vpon vs a most learned man of the children of Mocholi the sonne of Leui the sonne of Israel, and Sarabias and his sonnes, and his brethren eighteen, 19. and Hasabias, and with him Isaias of the children of Merari, and his brethren, and his sonnes twentie. 20. And al the Nathinecites, which Dauid gaue, and the Princes for the ministeries of the Leurites, Nathinecites two hundred twentie: al these

(a) This great number which by Esdras persuasion came from Babylon, signified the great fruit of soules conuerted from sinne by the exhortation of holy preachers. S. *Beda li. 2. in Esdr. c. 10.*

were called by their names. 21. And I proclaymed there(b) a faſt beſide the Riuer of Ahaua, that we might be afflicted before the Lord our God, and might deſire of him a right way for vs and our children, and al our ſubſtance. 22. For I was aſhamed to aske the King ayde and horſemen, that might defend vs from the enemie in the way: becauſe we had ſayd to the King: The hand of our God is vpon al them, that ſeeke him in goodneſſe: and his empire and ſtrength, and furie vpon al them that forſake him. 23. And we faſted, and beſought our God hereby: and it fel out proſperouſly vnto vs. 24. And I ſeparated twelue of the chief Prieſts, Sarabias, and Haſabias, and with them ten of theyr brethren. 25. And I weyed vnto them the ſiluer and gold, and the conſecrated veſſels of the houſe of our God, which the King had offered and his counſelers, and his Princes, and al Iſrael of them that were found: 26. and I weyed in theyr hands of ſiluer ſix hundred fiftie talents, and veſſels of ſiluer an hundred, of gold an hundred talents: 27. and cups of gold twentie, which had a thouſand ſolides, and two veſſels of the beſt ſhyning braſſe, fayre as gold. 28. And I ſayd to them: You are the holie of our Lord, and the veſſels are holie, and the ſiluer and gold, that is voluntarely offered to our Lord the God of our fathers: 29. Watch & keep it, vntil you deliuer it by weight before the Princes of the Prieſts, and of the Leuites, & the Princes of the families of Iſrael in Ieruſalem, into the treaſure of the houſe of our Lord. 30. And the Prieſts and the Leuites receiued the weight of the ſiluer and gold, and of the veſſels, to carie it to Ieruſalem into the houſe of our God. 31. We therfore did ſette forward from the riuer of Ahaua the twelfth day of the firſt month to goe on to Ieruſalem: and the hand of our God was vpon vs, & deliuered vs from the hand of the enemie, and the lyer in wayte by the way. 32. And we came to Ieruſalem, and we taried there three dayes. 33. And in the fourth day the ſiluer was weyed, and the gold, and the veſſels in the houſe of our God by the hād of Meremoth the ſonne of Vrias the Prieſt, and with him Eleazar the ſonne of Phinees, and with them Iozabed the ſonne of Ioſue, and Noadaia the ſonne of Bemai Leuites, 34. according to the number and weight of al: and al the weight was deſcribed at that tyme. 35. Yea & the childrē of the tranſmigration that were come from the captiuitie, offered holocauſts to the God of Iſrael, calues twelue for al the people of Iſrael, rammes nyntie ſix, lambs ſeuentie ſeuen, buckgoats for ſinne twelue: al for holocauſt to our Lord. 36. And they gaue the Kings edicts to the Princes, that were ouerſeers for the King, and the dukes beyond the Riuer, and they aduanced the people and the houſe of God.

(b) It ſufficeth not to part from Babylon (that is, from ſinne) but we muſt alſo doe workes of ſatisfaction, and therfore Eſdras here proclamed an extraordinarie faſt to thoſe that were come from captiuitie.

CHAP.

CHAP. IX

For mariages and other association which the Iewes had with Gentiles, Esdras lamenteth, 5. and confessing the peoples iniquitie, prayeth God to conserue them from vtter destruction.

AND after these things were accomplished, the Princes came to me, saying: The people of Israel, and the Priests and Leuites (a) are not separated from the people of the lands, and from the abhominations of them, to wit, of the Chananeite, and Hetheite, and Pherezeite, and Iebuseite, and of the Ammonites, and Moabites, and the Ægyptians, and Amorrheites. 2. For they haue taken of their daughters to them and to their sonnes, and haue mingled the holie seede with the people of the lands. The hand also of the Princes and magistrates hath been first in this transgression. 3. And when I had heard this word, I rent my cloke and my coate, and plucked off the haires of my head and beard, and sate mourning. 4. And there assembled to me al that feared the God of Israel, for the trangression of them that were come from the captiuitie, and I sate sorowful, vntil the euening sacrifice. 5. And at the euening sacrifice I rose out of my affliction, and my cloke and coate being rent I fel vpon my knees, and spred forth my hands to our Lord my God, 6. and said: My God I am confounded and ashamed to lifte vp my face to thee: because our iniquities are multiplied ouer our head, and our sinnes haue growen euen vnto heauen, 7. from the dayes of our fathers: yea and we our selues also haue sinned grieuously vnto this day, and in our iniquities haue we been deliuered, our selues, and our Kings, and our Priests, into the hand of the Kings of the lands, and into the sword, and into captiuitie, and into spoyle, and into confusion of countenance, as also at this day. 8. And now as it were a litle, and for a momẽt was our prayer made before the Lord our God, that a remnant might by left vs, and (a) a nayle might be giuen vs in his holie place, and that our God would illuminate our eies, and would giue vs a litle life in our bondage. 9. Because we are bondmen, and in our bondage our God did not forsake vs, but he inclined mercie vpon vs before the King of the Persians, to giue vs life, & to aduance the house of our God, & to build the desolatiõs therof, & to giue vs a hedge in Iuda & Ierusalẽ. 10. And now what shal we say, o our God, after these things? because we haue forsaken thy commandments, 11. which thou hast cõmanded in the hand of thy seruants the Prophets, saying: The lãd, to the which you enter to possesse it, is an vncleane land, according to the vncleannesse of peoples, and of other lands, by the abhominations of them that haue filled

(a) Malachias the Prophet complaineth also of this fault, c. 2. v. 11. threatning Gods punishment both to superiours and subiects for not correcting it, v. 12.

(a) In respect of their great iniquities Esdras presumeth not to aske the conseruation of the whole people, but some relikes or smaleſt part, as it were a little post, or a naile of a whole house towards the reeditying therof.

filled it from mouth vnto mouth in their coinquination. 12. Now therfore giue not your daughters to their ſonnes, and their daughters take not for your ſonnes, and doe ye not ſeeke their peace, and their proſperity for euer: that you may be ſtrengthned, and may eate the goods that are of the land, and may haue your children heyres for euer. 13. And after al things that come vpon vs in our moſt wicked works, and our moſt great ſinne, becauſe thou our God haſt deliuered vs from our iniquitie, and haſt giuen vs health as it is at this day, 14. that we ſhal not turne away, & make fruſtrate thy commandements, neither ſhould ioyne matrimonies with the peoples of theſe abominations. Why, art thou angrie with vs vnto vtter deſtruction, not to leaue vs a remnant vnto ſaluation? 15. Lord God of Iſrael thou art iuſt: becauſe we are left, which ſhould be ſaued as at this day. Behold we are before thee in our ſinne, for there can be no ſtanding before thee vpon this.

CHAP. X.

Eſdras calling the people together commandeth them to diſmiſſe the ſtrange women, which they haue married: 14. appointing officers to ſee it executed. 18. and reciteth thoſe which had married ſuch women.

ESDRAS therfore thus praying, and beſeeching, and weeping, and lying before the temple of God, there was gathered to him of Iſrael an exceeding great companie of men and women and children, and the people wept with much lamentation. 2. And Sechenias the ſonne of Iehiel of the children of Aelam anſwered, and ſaid to Eſdras: We haue tranſgreſſed againſt our God, and haue taken to wiues ſtrange women of the peoples of the land: and now if there be penance in Iſrael vpon this, 3. let vs make a couenant with the Lord our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the law. 4. Ariſe, it is thy part to diſcerne, and we wil be with thee: take courage, and doe it. 5. Eſdras therefore roſe vp, and adiured the Princes of the Prieſts and of the Leuites, & al Iſrael, that they ſhould doe according to this word, and they ſware. 6. And Eſdras roſe vp before the houſe of God, & went to the chamber of (a) Iohanan the ſonne of Eliaſib, and entred into it: he did eate no bread & dranke no water: for he mourned for the tranſgreſſion of them that were come out of the captiuitie. 7. And there was a proclamation ſent in Iuda and Ieruſalem to al the children of the tranſmigration, that they ſhould aſſemble together into Ieruſalem,

(a) Eſdras being extraordinarily ſent by God to correct the people, repayreth to the high Prieſts ſonne, by his authoritie calleth the people together, & ſo proceedeth to make reformation. So S. Paul conferred with other Apoſtles *Gal.* 2.

8. And

8. And euerie one that ſhal not come within three dayes, according to the counſel of the Princes & ancients, al his ſubſtãce ſhal be taken away and himſelfe ſhal be caſt out of the companie of the tranſmigration. 9. There aſſembled therfore al the men of Iuda, and Beniamin into Ieruſalem within three dayes, that is the ninth month, the twentith day of the month: and al the people ſate in the ſtreet of the houſe of God, trembling for the ſinne, and (b) the rayne. 10. And Eſdras the Prieſt aroſe, and ſayd to them: You haue tranſgreſſed, and taken ſtrange women to wife, to adde vpon the ſinne of Iſrael. 11. And now giue confeſſion to our Lord the God of your fathers, and doe his pleaſure, and be ſeparated from the peoples of the land, and from your wiues the ſtrangers. 12. And al the multitude anſwered, and ſayd with a lowd voice: According to thy word vnto vs, ſo be it done. 13. Neuertheleſſe becauſe there is much people, and a tyme of rayne, and we can not abyde to ſtand without, and it is not a worke of one day or two (for we haue exceedingly ſinned in this thing.) 14. let there be Princes appointed in al the multitude: & let al in our cities that haue taken ſtrangers to wife, come at ſet tymes, and with them the ancients by citie and citie, and the iudges therof, vntil the wrath of our God be turned away from vs for this ſinne. 15. Therfore Ionathan the ſonne of Azahel, and Iaazia the ſonne of Thecua were appointed ouer this, and Meſollam and Sebethai Leuites did helpe them: 16. and the children of the tranſmigration did ſo. And Eſdras the Prieſt, and the men, Princes of the families, went into the houſes of their fathers, & al by their names, and they ſate in the firſt day of the tenth month to ſearch out the matter. 17. And al the men were fully counted that had taken ſtrangers to wife, vnto the firſt day of the firſt month. 18. And there were found of the ſonnes of the Prieſts that had taken ſtrangers to wife. Of the children of Ioſue the ſonne of Ioſedec, and his brethren, Maaſia, and Eliezer, and Iarib, and Godolia. 19. And they gaue their hands to put away their wiues, & to offer for their offence a ramme of the flock. 20. And of the children of Emmer, Hanani, and Zebedia. 21. And of the children of Hatim, Maaſia, and Elia, and Semeia, and Iehiel, and Ozias. 22. And of the children of Phethur, Elionai, Maaſia, Iſmael, Nathanael, Iozabed, and Elaſa. 23. And of the children of the Leuites, Iozabed, and Semei, and Celaia, the ſame is Calita, Phataia, Iuda, & Eliezer. 24. And of the ſinging men Eliaſib: and of the porters, Sellum, and Thelem, and Vri. 25. And of Iſrael, of the children of Pharos, Remeia, and Iezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea. 26. And of the children of Aelam, Mathania, Zacharias, and Iehiel, and Abdi, and Ierimoth, and Elia. 27. And of the children of Zethua, Elioenai, Eliaſib, Mathania, Ierimuth, and Zabad, and Aziza. 28. And of the children of Bebai, Iohanan, Hanamia, Zabbai, Athalai. 29. And of the children of Bani, Moſollam, and Melluch, and Adaia, Iaſub, and Saal, and Ramoth. 30. And of the children of Pha-

(b) Their ſinne was puniſhed by ouer-much rayne, v. 13. And ſo affliction gaue the more feeling of their faults.

hath Moab, Edna & Chalal, Banaias, and Maaſias, Mathanias, Beſeleel, Bennui, and Manaſſe. 31. And of the children of Herem, Eliezer, Ioſue, Melchias, Semeias, Simeon, 32. Beniamin, Maloch, Samarias 33. And of the children of Haſom, Mathanai. Mathatha, Zabad, Eliphelet, Ieremai, Manaſſe, Semei. 34. Of the children of Bani, Maaddi, Amram, and Vel, 35. Baneas, and Badaias, Cheliau, 36. Vania, Marimuth, and Eliaſib, 37. Mathanias, Mathanai, and Iaſi, 38. and Bani, and Bennui, Semei, 39. and Salmias, and Nathan, & Adaias, 40. and Mechnedebai, Siſai, Sarai. 41. Ezrel, and Selemiau, Semeria, 42. Sellum, Amaria, Ioſeph. 43. Of the children of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel, and Banaia. 44. Al theſe had taken ſtrangers to wife, and there were of them that had borne (*c*) children.

(*c*) Amongſt other inconueniences of vnlawful mariages one is, that children are borne illegitimate.

THE ARGVMENT OF THE BOOK OF NEHEMIAS.

Double title of this Book.

THIS Book *beareth Title both* of *the author* Nehemias, *who writ it, and of* the ſecond Book of Eſdras, *who in the former writ the hiſtorie of the Iſraelites after their relaxation from captiuitie, to the building againe of the Temple, with other things done the ſame time.* Whereunto Nehemias ioyneth *things ſucceeding, eſpecially the* new erection of wals and towers about the citie of Ieruſalem. *And it may be diuided into three parts. In the two firſt chapters, he sheweth his compaſsion of his countries miſerie: and his comming to aſsiſt them. In the ten folowing, he recuteth the good effects in repayring, and ſtrengthning the citie with wals and people. In the laſt chapter, the correction of errours and euil manners, which he found amongſt them.*

The contents. Diuided into three parts.

S. Iero. Epiſt. ad Paulin.

THE

THE BOOK OF NEHEMIAS WHICH ALSO IS CALLED: THE SECOND OF ESDRAS.

CHAP. I.

Nehemias hearing the miſerable ſtate of his countrie-men in Iurie, 4. lamenteth, faſteth, and prayeth God for their relief.

THE words of (*a*) Nehemias the ſonne of Helchias. And it came to paſſe in the month of Caſleu, the twentith yeare, and I was in Suſis the caſtel. 2. And Hanani one of my brethen came, himſelfe and men of Iuda, and I asked them of the Iewes, that remayned, and were left aliue of the captiuitie, and of Ieruſalem. 3. And they ſayd to me: They that remayned, and are left of the captiuitie there in the prouince, are in great affliction, and in reproche: and the wal of Ieruſalem is broken downe, and the gates therof are burnt with fire. 4. And when I had heard theſe manner of words, I ſate, and wept, and mourned many dayes: and faſted, and prayed before the face of the God of heauen. 5. And I ſayd: I beſeech thee Lord God of heauen, ſtrong, great, and terrible, which keepeſt couenant and mercie with them that loue thee, and keep thy commandments: 6. let thine eares be harkning, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee this day, night and day for the children of Iſrael thy ſeruants: and I confeſſe for the ſinnes of the children of Iſrael, in which they haue ſinned to thee: I and my fathers houſe haue ſinned, 7. we haue been ſeduced with vanitie, & haue not kept the commandments & ceremo-

The firſt part. Nehemias his commiſeration of his countrie.

(*a*) Nehemias by *his legacie*, being ſent frō a King; by *his name* which ſignifieth comforter from our Lord; & by *his building* againe the wals of Ieruſalem; preſigured our Sauiour, who was ſent from God the Father, him elſe being the comforter of mankind. & the ſender of another comforter the Holie Ghoſt, to remaine with his Church. *S. Eſd. pro. g. in Nehemiam*

nies & iudgement, which thou haſt commanded to Moyſes thy ſeruant. 8. Remember the word, that thou didſt command vnto Moyſes thy ſeruant, ſaying: When you ſhal tranſgreſſe, I wil depreſſe you into peoples: 9. and if you returne to me, and keepe my precepts, and doe them, although you ſhal be led away to the vttermoſt parts of heauen, thence wil I gather you, and bring you backe into the place, which I haue choſen that my name ſhould dwel there. 10. And they are thy ſeruants, and thy people: whom thou haſt redeemed in thy great ſtrength, and in thy mighty hād. 11. I beſeech thee Lord, let thine eare be attent to the prayer of thy ſeruant, and to the prayer of thy ſeruants, which wil feare thy name: and direct thy ſeruant this day, and giue him mercy before this man. for I was the Kings cup-bearer.

CHAP. II.

Nehemias obtaining commiſſion from King Artaxerxes commeth to Ieruſalem: 11. ſecretly vieweth the broken walles and ruines of the citie, 17. and exhorteth al the Iewes to the reedifying therof.

AND it came to paſſe in the month of Niſan, the twentith yeare of Artaxerxes the King: and there was wine before him, and I lifted vp the wine, and gaue to the King: and I was as it were languiſhing before his face. 2. And the King ſayd to me: Why is thy countenance ſad, wheras I doe not ſee thee ſicke? this is not without cauſe, but ſome euil I know not what, is in thy hart. And I was very much & exceedingly afrayd: 3. and I ſayd to the King: O King for euer mayſt thou liue: why ſhould not my countenance be heauie, becauſe the citie of the houſe of the ſepulchres of my fathers is deſolate, & the gates therof are burnt with fire? 4. And the King ſayd to me: For what thing makeſt thou requeſt? And I prayed the God of heauen, 5. and I ſayd to the King: If it ſeeme good to the King, and if thy ſeruant doe pleaſe before thy face, that thou ſēd me into Iewrie to the citie of the ſepulchre of my father, & I wil build it. 6. And the King ſaid to me, & the Queene that ſate by him: Vnto what time wil thy iourney be, and when wilt thou returne? And it pleaſed before the King, and he ſent me: and I appoynted him a time. 7. And I ſayd to the King: If it ſeeme good to the King, let him giue me letters to the gouernours of the country beyōd the Riuer, that they conduct me, til I come into Iewrie: 8. and a letter to Aſaph the keeper of the Kings foreſt, to giue me timber that I may couer the gates of the towre of the houſe, and the wals of the citie, and the houſe that I ſhal enter into. And the King gaue according to the good hand of my God with me. 9. And I came to the dukes of the countrie

beyond

beyond the Riuer, and gaue them the Kings letters. And the King had ſent with me captaynes of ſoldiers, and horſemen. 10. And Sanaballat an Horonite, and Tobias a ſeruant an Ammanite heard it, and (a) were greiued with great affliction, that a man was come, which ſought the proſperitie of the children of Iſrael. 11. And I came to Ieruſalem and was there three dayes. 12. And I aroſe in the night, I and a few men with me, and I told not anie man what God had put in my hart to doe in Ieruſalem, and there was no beaſt with me, but the beaſt wheron I ſate. 13. And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Ieruſalem broken downe, and the gates therof conſumed with fire. 14. And I paſſed to the gate of the fountayne, and to the Kings conduite, and there was no place for the beaſt where on I ſat, to paſſe. 15. And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the valley, and returned. 16. But the magiſtrates knew not whither I went, or what I did: yea and to the Iewes, and the Prieſts, and the nobles, and the magiſtrates, and the reſt that did the worke, vntil then I had ſhewed nothing. 17. And I ſayd to them: You know the affliction wherin we are, becauſe Ieruſalem is made deſolate, and the gates thereof are conſumed with fire: Come, and let vs build the walles of Ieruſalem, and let vs be no longer a reproch. 18. And I ſhewed them (b) the hand of my God, that it was good with me, and the Kings words, which he had ſpoken to me, and I ſayd: Let vs riſe, and let vs build. And their hands were incouraged in good. 19. But Sanaballat the Horonite, and Tobias the ſeruant an Ammanite, and Goſem an Arabian heard of it, and they ſcorned vs, and deſpyſed vs, and ſayd: What is this thing that you doe? Why doe you rebel againſt the King? 20. And I anſwered them, and ſayd to them: The God of heauen he helpeth vs, and we are his ſeruants: let vs riſe and build: but you haue no part, nor iuſtice, nor memorie in Ieruſalem.

(a) Infidels and Heretikes are greiued, that others endeauour to repayre the ruines of the Church in any countrie.

(b) Gods hand was cleerly ſhewed in the effect of obtaining the Kings fauourable letters.

CHAP. III.

The High Prieſt and others begin to repaire Ieruſalem ſtrengthning it with an vttermoſt, 19 middle, 28. and innermoſt wal, with towres and gates.

The ſecond part. How the citie was repaired with wals and people.

(a) Finiſhing the gate they dedicated it to Gods ſeruice, being for defence of his holy citie: & ſo ſanctified it.

AND Eliaſib the high Prieſt aroſe, and his brethren the Prieſts: and they built the gate of the flock: they ſanctified it, and ſet the doores therof; and vnto the towre of an hundred cubits they (a) ſanctified it, vnto the towre of Hananeel. 2. And beſides him did the men of Iericho build, and beſides him built Zachur the ſonne of Amri. 3. But the fish-gate the children of Aſnaa did build: they couered it, and ſet vp the doores therof, and the lockes, and barres. And beſides them built Marimuth the ſonne of Vrias the ſonne of Accas. 4. And beſides him built Moſollam the ſonne of Bazachias, the ſonne of Merezebel, & beſides them built Sadoc the ſonne of Baana. 5. And beſide them builded the Thecuenes: but their great men did not put vnder their neckes in the worke of their Lord. 6. And Ioiada the ſonne of Phaſea, and Moſollam the ſonne of Beſodia built the old-gate, couered it, & ſet vp the doores therof, and the lockes, and barres. 7. And beſide them built Meltias a Gabaonite, & Iadon Meronathite, men of Gabaon, & Maſpha, for the duke that was in the country beyond the Riuer. 8. And beſide him built Ezicl the ſonne of Araia a goldſmith: and beſide him built Ananias the ſonne of a Pigmentarie: and they left Ieruſalem vnto the wal of the broder ſtreete. 9. And beſide him built Raphaia the ſonne of Hur, Prince of the ſtreete of Ieruſalem. 10. And beſide them Iedaia the ſonne of Haromaph againſt his houſe: and beſide him built Hattus the ſonne of Haſebonia. 11. The halfe part of the ſtreet built Melchias the ſonne of Herem, and Haſub the ſonne of Phahath Hoab, and the towre of the fornaces. 12. And beſide him built Sellum the ſonne of Alohes Prince of the halfe part of the ſtreete of Ieruſalem, he and his daughters. 13. And the gate of the valley built Hanun, and the inhabitants of Zanoe: they built it, and ſet vp the dores therof, and the locks, and barres, and a thouſand cubites in the wal vnto the gate of the dunghil. 14. And the gate of the dunghil built Melchias the ſonne of Rechab, the Prince of the ſtreete of Bethacaram: he built it, & ſet vp the dores therof, and the locks, and barres. 15. And the gate of the fountayne Sellum builded the ſonne of Colhoza, Prince of the village of Maſpha: he built it, and couered it, and ſet vp the doores therof, and the locks, and barres, and the walles of the poole of Siloe vnto the Kings garden, and vnto the ſteps that goe downe from the citie of Dauid. 16. After him built Nehemias the ſonne of Azboc Prince of the halfe

part

part of the ſtreet of Bethſur, as far as ouer againſt the ſepulchre of Dauid, and vnto the poole, that is built with great worke, and vnto the houſe of the valiants. 17. After him the Leuites builded, Rehum the ſonne of Benni. After him built Haſebias Prince of the halfe part of the ſtreet of Ceila in his ſtreet. 18. After him built their brethren, Bauai the ſonne of Enadad, Prince of the halfe part of Ceila. 19. And beſide him built Azer the ſonne of Ioſue, the Prince of Maſpha the ſecond meaſure, againſt the viſiting of the moſt ſure corner. 20. After him in the mount built Baruch the ſonne of Zachai the ſecond meaſure, from the corner vnto the gate of the houſe of Eliaſib the high Prieſt. 21. After him built Merimuth the ſonne of Vrias the ſonne of Haccus, the ſecond meaſure, from the gate of the houſe of Eliaſib, as far as the houſe of Eliaſib extended. 22. And after him built the Prieſts, men of the champayne of Iordan. 23. After him built Beniamin and Haſub againſt their houſe: and after him built Azarias the ſonne of Maſias the ſonne of Ananias againſt his houſe. 24. After him built Bennui the ſonne of Hapadad the ſecond meaſure, from the houſe of Axarias vnto the bending, and vnto the corner. 25. Phalel the ſonne of Ozi againſt the bending and the towre, which appeareth from out of the Kings high houſe, that is, in the court of the priſon: after him Phadaia the ſonne of Pharos. 26. And the Nathinceites dwelt in Ophel, as far as ouer againſt the gate of waters toward the Eaſt, and the towre that ſtoode out. 27. After him the Thecuenes builded the ſecond meaſure ouer againſt, from the great and eminent towre vnto the wal of the temple. 28. And vpward to the gate of horſes the Prieſts built, euery man againſt his houſe. 29. After them built Sadoc the ſonne of Emmer againſt his houſe. And after him built Semaia the ſonne of Sechenias, keeper of the Eaſt gate. 30. After him built Hanania the ſonne of Selemia, and Hanun the ſonne of Seleph the ſixth, the ſecond meaſure: after him built Moſollam the ſonne of Barachias, againſt his treaſurie. After him Melchias a goldſmith ſonne vnto the houſe of the Nathineites, and of them that ſold old ſtuffe againſt the iudgement gate, and vnto the vpper chamber of the corner. 31. And within the vpper chamber of the corner in the gate of the flocke, the goldſmiths and marchants builded.

CHAP.

CHAP. IIII.

Notwithstanding the enemies rage and oppose against the building of the wals, 4. the Iewes build with one hand, & hold their swords in the other. Nehemias encourageth them, and the work proceedeth.

AND it came to passe, when Sanaballat had heard that we builded the wal, he was very angrie: and being moued exceedingly he scorned the Iewes, 2. and sayd before his brethren, and the multitude of the Samaritans: What doe (a) the sillie Iewes? Wil the gentils let thē alone? Shal they sacrifice and accomplish in one day? Why, are they able to to build vp the stones out of the heaps of dust, that are burnt? 3. Yea Tobias also the Ammanite his neighbour sayd: Let them build: if a fox come vp, he shal leape ouer their stone wal. 4. Heare our God, because we are had in dispise: turne the reproch vpon their head, and giue them into dispise in a Land of captiuitie. 5. Couer not their iniquitie, and let not their sinne be put out before thy face, because they haue mocked thy builders. 6. Therfore we built the wal, and ioyned together the whole vnto the halfe part: and the hart of the people was prouoked to work. 7. And it came to passe when Sanaballat had heard, and Tobias, and the Arabians, and the Ammanites, and the Azotians, that the breach of the wal of Ierusalem was closed vp, and the gates began to be stopped, they were wrath exceedingly. 8. And they were al assembled together to come, and to fight against Ierusalem, and to prepare ambushments. 9. And we prayed our God, and set watchmen vpon the wal day and night against them: 10. And Iudas sayd: The strength of him that carrieth is weakned, and the morter is very much, and we shal not be able to build the wal. 11. And our enemies sayd: Let them not know, and let them be ignorant, til we come into the midst of them, and kil them, and make their worke to cease. 12. And it came to passe, the Iewes that dwelt beside them, comming and telling vs ten times, out of al places from whence they came to vs, 13. I set the people in a place behind the wal round about in order, with their swords, and speares, and bowes. 14. And I looked and rose vp: and I sayd to the Princes and magistrates, and to the rest of the common people: Be not afrayd at their face: Remember our Lord great and terrible, and fight for your brethren, your sonnes, and your daughters, and your wiues, and your houses. 15. And it came to passe, when our enimies had heard that it was told vs, God defeated their counsel. And we returned al to the walles, euery man to his worke. 16. And it came to passe from that day, the halfe part of their yongmen did the worke, and halfe was ready to

battel,

a) It was Gods prouidence that the enemies mocking at the reparation of Ierusalem did not so furiously resist, til the worke was performed: so sometimes heretikes scoffe at the endeauours of poore Priests labouring to restore Catholike religion: but whether they scoffe or rage, Gods holie worke proceedeth and prospereth.

battel, and ſpeares, and ſhields, and bowes, and cotes of mayle, and the Princes behind them in al the houſe of Iuda 17. of them that built in the wal, and that carried burdens, and that laded them: with one of his hands he did the worke, and with the other he held a ſword: 18. for euery one of the builders was girded with a ſword about his reynes. And they builded, and ſounded with the trumpet neere me. 19. And I ſaid to the Princes, & to the magiſtrates, & to the reſt of the common people: The worke is great and broad, and we are ſeparated in the wal one far from an other: 20. in what place ſoeuer you ſhal heare the ſound of the trumpet, thither runne together vnto vs: our God wil fight for vs. 21. And let vs our ſelues doe the worke: and let the halfe part of vs hold ſpeares from the ryſing of the morning, til the ſtarres appeare. 22. At that time alſo I ſayd to the people: Let euery man with his ſeruant tarry in the middes of Ieruſalem, and let there be courſes among vs by day and night to worke. 23. And I and my brethren, & my ſeruants, and the watchmen that were behind me, did not put off our cloths: euery man was made bare only to waſhing.

CHAP. V.

Nehemias blameth couetous richmen, for oppreſſing the poore: 14. himſelfe giueth largely of his owne to the needie.

AND there was (*a*) a great crie of the people, and of their wiues, againſt their brethren the Iewes. 2. And there were that ſaid: Our ſonnes and our daughters are verie manie: let vs take corne for the price of them, and let vs eate, & liue. 3. And there were that ſayd: Let vs pledge our fields, & vineyards, and our houſes, and let vs take corne in famine. 4. And others ſayd: Let vs borow money for the Kings tributes, and let vs giue our fields and vineyards, 5. and now as the fleſh of our brethren, ſo is our fleſh: and as their children ſo alſo our children. behold we ſubdue our ſonnes and our daughters into bondage, and our daughters there are bond women, neither haue we wherewith they may be redeemed, and our vineyards other men doe poſſeſſe. 6. And I was exceeding angrie, when I had heard their crie according to theſe words. 7. And my hart thought with my ſelf: and I rebuked the Princes and magiſtrates, and ſayd to them: Doe you euery one exact vſuries of your brethren? and I gathered againſt them a great aſſemblie, 8. and I ſayd to them: We as you know, haue redeemed our brethren the Iewes, that were ſold to the gentils, according to our abilitie: & wil you therfore ſel your brethren, and ſhal we redeeme them? And they held their peace, neither did they find

(*a*) S. Beda in his time lamented that ſome ſpiritual Superiours neglected to feed their flock, either ſpiritually or temporally, and yet exacted temporal reuenewes, and oppreſſed the poore people. *li. 3. c. 21. in Eſd.* How much more may we with him, wiſh an other Nehemias, that is a *comforter from our Lord* to correct this fault, & to relieue poore Catholikes diſtreſſed?

find what to anſwer. 9. And I ſayd to them: The thing is not good, which you doe: why walke (b) you not in the feare of our God, leſt we be vpbrayded with al the gentils our enemies? 10. I alſo & my brethren, and my ſeruants, haue lent money and corne to very manie: let vs not aske this againe in common, let vs remit them the debt, that is due to vs. 11. Reſtore ye to them their fields this day, and their vineyards, & their oliuets, and their houſes: yea the hundreth part alſo of money, corne, wine, and oyle, which you were wont to exact of them, giue it rather for them. 12. And they ſayd: We wil reſtore, and we wil ſeek nothing of them: and we wil doe ſo as thou ſpeakeſt. And I called the Prieſts, and adiured them to doe according to that which I had ſayd. 13. Moreouer I ſhook my boſome, and ſayd: God ſo ſhake euery man, that ſhal not accompliſh this word, out of his houſe, and out of his labours, ſo be he ſhaken out, and made emptie. And al the multitude ſayd: Amen. And they prayſed God. And the people did as it was ſayd. 14. And from that day, wherin the King commended me to the Duke in the land of Iuda, from the twentith yeare til the two and thirtith yeare of Artaxerxes the King, for twelue yeares, I and my brethren did not eate the yearely allowance, that was due to the Dukes. 15. But the former Dukes, that had been before me, burdned the people, & took of them in bread, & wine, and money, euery day fourtie ſicles: yea & their officers oppreſſed the people. But I did not ſo for the feare of God. 16. Yea I builded rather in the worke of the wal, and field I bought not, and al my ſeruants were gathered together to the worke. 17. The Iewes alſo & the magiſtrates an hundred fiftie men, and they that came to vs out of the nations, that were round about vs, were at the table. 18. And there was prepared for me day by day one oxe, ſix choſen rammes, beſide foules, and within ten dayes diuers wines, and many other things did I giue. Moreouer alſo the yearely allowance of my dukedome I ſought not, for the people was very much empouerifhed. 19. (c) Remember me my God to good, according to al things which I haue done to this people.

(b) A right propertie of a true paſtour, to doe that good which he preacheth to others. *S. Beda ibidem.*

(c) A good cõſcience hath great confidence in God, and iuſtly hopeth for reward.

CHAP. VI.

The enemies guilefully offer to make league with the Iewes. 3. But Nehemias proceedeth in building the wals: 16. and al bordering nations feare them.

AND it came to paſſe, when Sanaballat had heard, and Tobias, and Goſſem the Arabian, and the reſt of our enemies, that I did build the wal, and there was no breach remayning in it (howbeit at that time I had not put the doores in the gates) 2. Sanaballat and Goſſem ſent to me, ſaying: Come, and

(a) let

(a) let vs make a league together in the villages, in the field of Ono: But they thought to doe me euil. 3. I ſent therfore meſſengers to them, ſaying: I am doing a great worke, and I can not goe downe, leſt perhaps it be neglected when I ſhal come and deſcend to you. 4. But they ſent to me according to this word, foure times: and I anſwered them according to the former word. 5. And Sanaballat ſent his ſeruant to me the fifth time according to the former word, and he had a letter in his hand written in this manner: 6. Among the Gentiles it is heard, and Goſſem hath ſayd, that thou and the Iewes meane to rebel, and therfore thou buildeſt the wal, and wil aduance thy ſelfe King ouer them: for which cauſe, 7. thou haſt ſet vp Prophets alſo, which ſhould preach of thee in Ieruſalem, ſaying: There is a King in Iurie: The King wil heare of theſe things: therfore come now, that we may take counſel together. 8. And I ſent to them, ſaying: It is not done according to theſe words, which thou ſpeakeſt: for thou frameſt theſe things of thine owne hart. 9. For al theſe terrified vs, thinking that our hands would ceaſe from the worke, and we would leaue off. For which cauſe I did the more ſtrengthen my hand: 10. and I entred into the houſe of Samaia the ſonne of Dalaia the ſonne of Metabeel ſecretly, who ſayd: Let vs conſult with our ſelues in the houſe of God in the middes of the temple: and Let vs ſhut the doores of the temple, becauſe they wil come to kil thee, and in the night they wil come to to ſlea thee. 11. And I ſayd: Doth any man that is like vnto me flye? and who being as I am, wil goe into the temple, and liue? I wil not goe in. 12. And I vnderſtood that God had not ſent him, but as it were prophicying he had ſpoken to me, and Tobias, and Sanaballat had hyred him. 13. For he had taken a price, that I being terrified ſhould doe it, and ſinne, and they might haue ſome euil to vpbraid me withal. 14. Remember me Lord for Tobias and Sanaballat, according to ſuch their works. Yea and Noadias the Prophet, and the reſt of the Prophets that terrified me. 15. But the wal was finiſhed the fiue and twentith day of the month of Elul, in two and fiftie dayes. 16. It came to paſſe therfore when al our enimies had heard it, that al nations which were round about vs, feared, and were diſmayed within themſelues, and knew that this worke was done of God. 17. But in thoſe dayes alſo many letters of the principal Iewes were ſent to Tobias, and from Tobias there came to them. 18. For there were many in Iurie ſworne vnto him, becauſe he was the ſonne in law of Sechenias the ſonne of Area, and Iohanan his ſonne had taken the daughter of Moſollam the ſonne of Barachias. 19. Yea and they prayſed him before me, and they reported my words vnto him: and Tobias ſent letters to terrifie me.

a) When heretikes & other aduerſaries of the Church finde themſelues not able to ſuppreſſe Catholikes, they offer conditions of peace, and libertie al: So when Proteſtants began, and where they are weake, they would haue none perſecuted for mie opinions in religion; but where they are ſtrong they hardly grant toleration to Catholikes.

CHAP. VII.

Nehemias appointeth watchmen in Ieruſalem, 5. and calling the people together reciteth the number of thoſe, which came firſt from Babylon. 68. Likewiſe of their cattel, 70. and the guifts of certaine chiefe men towards the reparations.

AND after the wal was built, and I had put on the doores, and numbred the porters, and ſinging men, and Leuites: 2. I commanded Hanani my brother, and Hananias Prince of the houſe of Ieruſalē (for he ſeemed as it were a true man, & one that feared God aboue the reſt) 3. and I ſayd to them: Let not the gates of Ieruſalem be opened vntil the heate of the ſunne. And when they yet ſtood by, the gates were ſhut, and barred: and I ſette (*a*) watchmen of the inhabitants of Ieruſalem, euery one by their courſes, and euery man againſt his houſe. 4. And the citie was exceeding large and great, and the people few in the middes therof, and there were no houſes built. 5. But God gaue me in my hart, and I aſſembled the Princes and magiſtrates, and common people, that I might number them: and I found a Booke of the number of them that came vp firſt, and there was found written in it: 6. Theſe are the children of the prouince, which came vp from the captiuitie of them that were tranſported, whom Nabuchodonoſor the King of Babylon had tranſported, and returned into Iurie, euery one into his owne citie. 7. They that came with Zorobabel, Ioſue, Nehemias, Azarias Rahamias, Nahamani, Mardochæus, Belſam, Meſpharath, Begoai, Nahum, Baana. The number of the men of the people of Iſrael. 8. The children of Pharos, two thouſand an hundred ſeuenty two. 9. The children of Saphatia, three hundred ſeuentie two. 10. The children of Area, ſix hundred fiftie two. 11. The children of Phahatmoab of the children of Ioſue and Ioab, two thouſand eight hundred eighteen. 12. The childrē of Aelam, a thouſand two hundred fiftie foure. 13. The childrē of Zethua, eight hundred fourtie fiue. 14. The childrē of Zachai, ſeuē hundred ſixtie. 15. The children of Bannui, ſix hundred fourtie eight. 16. The children of Bebai, ſix hundred twentie eight. 17. The children of Azgad, two thouſand three hundred twētie two. 18. The childrē of Adonicam, ſix hundred ſixtie ſeuen. 19. The children of Beguai, two thouſand ſixtie ſeuen. 20. The children of Adin, ſix hundred fiftie fiue. 21. The children of Ater, children of Hezecias, ninetie eight. 22. The children of Haſem, three hundred twentie eight. 23. The children of Beſai, three hundred twentie foure. 24. The children of Hareph, an hundred twelue. 25. The children of Gabaon, nyntie fiue. 26. The children of Bethlehem,

(*a*) Three ſpeciall defences of a citie, are the ſtrength of wals, ſhutting and opening the gates in due time, & diligēt watchmen: ſo to the cuſtodie of faithful ſouls three things are neceſſarie; the grace of God, due regard of the outward ſenſes, and continual watch againſt our inuiſible enemies.

and

and Netupha, and hundred eightie eight. 27. The men of Anathoth, an hundred twentie eight. 28. The men of Bethazmoth, fourtie two. 29. The men of Cariathiarim, Cephira, and Beroth, ſeuen hundred fourtie three. 30. The men of Rama and Geba, ſix hundred twentie one. 31. The men of Machmas, an hundred twentie two. 32. The men of Bethel and Hai, an hundred twentie three. 33. The men of an other Nebo, fiftie two. 34. The men of an other Aelam, a thouſand two hundred fiftie foure. 35. The children of Harem, three hundred twentie. 36. The children of Iericho, three hundred fourtie ſiue. 37. The children of Lod Hadid and Ono, ſeuen hundred twentie one. 38. The children of Senaa, three thouſand nine hundred thirtie. 39. The Prieſts: The children of Idaia in the houſe of Ioſue, nine hundred three. 40. The children of Emmer, a thouſand fiftie two. 41. The children of Phaſhur, a thouſand two hundred fourtie ſeuen. 42. The children of Arem, a thouſand ſeuenteen. The Leuites: 43. The children of Ioſue and Cedmihel the children 44. of Oduia, ſeuentie foure: The ſinging men: 45. the children of Aſaph, an hundred fourtie eight. 46. The porters: The children of Sellum, the children of Ater, the childeren of Telmon, the childeren of Accub, the childeren of Hatita, the childeren of Sobai: an hundred thirtie eight. 47. The Nathineites: The childeren of Soha, the childeren of Haſupha, the childeren of Tebbaath, 48. the childeren of Ceros, the childeren of Siaa, the childeren of Phadon, the childeren of Lebana, the childeren of Hagaba, the childeren of Selmai, 49. the childeren of Hanan, the childeren of Geddel, the childeren of Gaher, 50. the childeren of Raaia, the children of Raſin, the childeren of Necoda, 51. the childeren of Geſem, the childeren of Aza, the childeren of Phaſea, 52. the childeren of Beſai, the childeren of Munim, the childeren of Nephuſſim, 53. the childeren of Bacbuc, the childeren of Hacupha, the childeren of Harhur, 54. the childeren of Beſloth, the childeren of Mahida, the childeren of Harſa, 55. the childeren of Bercos, the childeren of Siſara, the childeren of Thema, 56. the childeren of Naſia, the childeren of Hatipha, 57. the childeren of the ſeruants of Salomon, the childeren of Sotai, the childeren of Sophereth, the childeren of Pharida, 58. the childeren of Iahala, the childeren of Darcon, the childeren of Ieddel, 59. the childeren of Saphia, the childeren of Hatil, the childeren of Phohereth, who was borne vnto Sabaim, the ſonne of Amon. 60. Al Nathineites, and the childeren of the ſeruants of Salomon, three hundred nyntie two. 61. But theſe be they which came vp from Thelmela, Thelharſa, Cherub, Adon, and Emmer: and could not ſhew the houſe of their fathers, and their ſeed, whether they were of Iſrael. 61. The children of Dalaia, the childeren of Tobia, the childeren of Necoda, ſix hundred fourtie two. 63. And of the Prieſts, the childeren of Habia, the childeren of Accos, the childeren of Berzeliai, who tooke a wife of the daughters of Berzeliai a Galaadite, and he was called by their name. 64. Theſe ſought their writing in the regiſter, &

found it not: & they were cast out of the Priesthood. 65. And Athersatha said to them, that they should not eate of the Holies of holies, vntil there stood vp a Priest learned and cunning. 66. Al the multitude as it were one man fourtie two thousand three hundred sixtie, 67. beside their men-seruants and women-seruants, which were seuen thousand three hundred thirtie seuen: and among them singing men, and singing women, two hundred fourtie fiue. 68. Their horses, two hundred fourtie six, their mules two hundred fourtie fiue, 69. their camels, foure hundred thirtie fiue, asses six thousand seuen hundred twentie.

Hitherto is reported what was written in the Register. From this place forward goeth on in order the historie of Nehemias.

S. Ierome here noteth whence he receiued each part of this booke, which is al Canonical Scripture, being al alike so declared by the Church.

70. And certaine of the Princes of families gaue vnto the worke. Athersatha gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priests five hundred thirtie. 71. And of the Princes of families there gaue into the treasure of the worke of gold, twentie thousand drachmas, and of siluer two thousand two hundred pound. 72. And that which the rest of the people gaue, of gold twentie thousand drachmas, and of siluer two thousand pound, and tunikes for Priests sixtie seuen. 73. And the Priests, and Leuites, and porters, and singing men, and the rest of the common people, and the Nathinéites, and al Israel dwelt in their cities. And the seuenth month was come: and the children of Israel were in their cities.

CHAP. VIII.

Esdras readeth the law before the people. 9. Nehemias comforteth them. 13. They celebrate the feast of tabernacles seuen dayes: 13. and of collection the eight day.

(a) The people requested Esdras to *bring the booke* of the law, and he *brought it*, neither is there anie mention that he writ the whole law out of his memorie or by miracle: which maketh it probable that al copies were not burned or

AND al the people was gathered together as it were one man to the street, which is before the water, & they sayd to Esdras the scribe, that he should bring the booke of the law of Moyses, which our Lord had commanded Israel. 2. Esdras therfore the Priest (a) brought the law before the multitude of men and women, and al that could vnderstand, in the first day of the seuenth month. 3. And he read it playnly in the street that was before the water gate, from morning vntil midday, in the presence of the men, and women, & of these that vnderstood: & the eares of al the people were attent to the booke. 4. And Esdras the scribe stood vpō a step of wood, which he made to speake vpō: & there stood by him Mathathias, & Semeia, & Ania, and Vria, & Helcia, and Maasia, on his right hand: and on the left: Phadia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam. 5. And Esdras

opened

opened the Book before al the people: for he appeared aboue al the people: and when he had opened it, al the people ſtood. 6. And Eſdras bleſſed our Lord the great God: and al the people anſwered: Amen, amen: lifting vp their hands, and they bowed, and adored God flat on the earth. 7. Moreouer Ioſue, and Bani, and Serebia, Iamin, Accub, Septhai, Odia, Maaſia, Celita, Azarias, Iozabed, Hanan, Phalaia, Leuites, made ſilence in the people to heare the law: and the people ſtood in their degree. 8. And they read in the Book of the law of God diſtinctly and plainly, for to vnderſtand: and they vnderſtood when it was read. 9. And Nehemias ſaid (the ſame is (b) Atherſatha) and Eſdras the Prieſt and ſcribe, and the Liuites interpreting to al the people: It is a day ſanctified to the Lord our God, mourne ye not, and weep not. 1.Eſd.1. For al the people wept, when they heard the words of the law. 10. And he ſaid to them: Goe, eate fat things, and drinke the ſweet wine, and ſend portions to them, that haue not prepared for themſelues, becauſe it is the holie day of our Lord, and be not ſadde: for the ioy of our Lord is our ſtrength. 11. And the Leuites made ſilence in al the people, ſaying: Hold your peace, becauſe the day is holie, & be not ſorowful. 12. Therefore al the people went to eate and drinke, and to ſend portions, and to make great ioy: becauſe they vnderſtood the words, that he had taught them. 13. And in the ſecond day were gathered the Princes of the families of al the people, the Prieſts and Leuites to Eſdras the ſcribe, that he ſhould interpret vnto them the words of the law. 14. And they found written in the law, that our Lord commanded in the hand of Moyſes, that the children of Iſrael ſhould dwel in tabercles, on the ſolemne day, the ſeuenth month: 15. and that they ſhould proclame and publiſh a voice in al their cities, and in Ieruſalem, ſaying: Goe ye forth into the mount, and fetch branches of the oliue tree, and branches of the moſt fayre tree, branches of the mirtle tree, & boughes of the palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. 16. And the people went forth, and brought. And they made themſelues tabernacles euery man in his houſe top, and in his courts, and in the courts of the houſe of God, and in the ſtreet of the water gate, and in the ſtreet of the gate of Ephraim. 17. Therefore al the Church of them that were returned from the captiuitie, made tabernacles, and dwelt in tabernacles. For from the daies of Ioſue the ſonne of Nun the children of Iſrael had not done it in ſuch ſort, vntil that day: and there was exceeding great ioy. 18. And he reade in the booke of the law of God day by day, from the firſt day til the laſt, and they made the ſolemnitie ſeuen dayes, & in the eight day a collect according to the rite.

loſt, but ſome reſerued by Ieremias, Ezechiel, Daniel, Aggeus, Zacharias, or by himſelfe or others, out of which he collected one intire volume, correcting faults committed by ſcribes, & adding ſome things for explication ſake & ſupplement of the hiſtories: and that either by tradition or reuelation.

(b) *Atherſatha priuiledged* by reaſon of his fauour with King Artaxerxes. *chap.* 2.

CHAP. IX.

The people repenting in fasting and sackcloth, put away their wiues of strange nations. 5. Esdras confesseth Gods benefits, and the peoples ingratitude. 32. Prayeth for them, and maketh league with God.

AND in the foure and twentith day of the month the children of Israel came together in fasting and sackcloths, and earth vpon them. 2. And the seed of the children of Israel was (*a*) separated from euerie strange child: and they stood, and confessed their sinnes, and the iniquities of their fathers. 3. And they rose vp to stand: and they read in the volume of the law of our Lord their God foure times in a day, and foure times they confessed, and adored our Lord their God. 4. And there arose vpon the step of the Leuites Iosue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to our Lord their God. 5. And the Leuites Iosue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Blesse our Lord your God from eternitie to eternitie: and let them blesse the high name of thy glorie in al blessing and praise. 6. Thou the same, o Lord, alone thou hast made heauen, and al the host therof: the earth and al things that are in it: the seas and al things that are therin: and thou dost giue life to al these things, and the host of heauen adoreth thee. 7. Thou the same o Lord God, which didst choose Abram, and broughtest him out of the fire of the Chaldees, and gauest him the (*b*) name Abraham. 8. And thou didst find his hart faithful before thee: and thou madest a couenant with him, that thou wouldest giue him the land of the Chananeite, of the Hetheite, and of the Amorrheite, and of the Pherezeite, and of the Iebuseite, and of the Gergeseite, to giue vnto his seed: and thou hast fulfilled thy words, because thou art iust. 9. And thou sawest the affliction of our fathers in Ægypt: and their crie thou didst heare vpon the Red sea. 10. And thou gauest signes and wonders in Pharao, and in al his seruants, and in al the people of his land: for thou didst know that they had done proudly against them: and thou madest thy self a name, as also at this day. 11. And thou didst diuide the sea before them, and they passed through the midst of the sea in drie land: but their persecutours thou threwest into the depth, as a stone into the rough waters. 12. And in a piller of a cloud thou wast their leader by day, and in a piller of fire by night, that the way might appeare to them, by the which they went. 13. To mount Sinai also thou didst descend, and spakest with them from heauen, and thou gauest them right iudgements, and the law of truth, ceremonies, and good precepts.

(*a*) True repentance requireth workes of penance, & especially the remouing of occasions of sinne: as separation from euil companie, abandoning of euil cogitations, and of much wordly pleasure.

(*b*) Changing of names importeth some beneficial mysterie. *Gen.* 17.

14. Thy

14. Thy ſanctified Sabbath thou didſt ſhew them, and the commandments, and ceremonies, and the law thou didſt command them in the hand of Moyſes thy ſeruant. 15. Bread alſo from heauen thou gaueſt them in their hunger, and water out of the rocke thou didſt bring forth to them thirſting, and thou ſaideſt to them that they ſhould enter in and poſſeſſe the land, vpon which thou didſt lift vp thy hand to deliuer it them. 16. But they and our fathers did proudly, and hardned their necks, and heard not thy commandments. 17. And they (c) would not heare, and they remembred not thy merueilous works which thou haſt done to them. And they hardned their necks, and gaue the head to returne to their ſeruitude, as it were by cõtention. But thou a propitious God, & gratious, and merciful, long ſuffering and of much compaſſion, didſt not forſake them. 18. Yea and when they had made to themſelues a molten calfe, and had ſaid: This is thy God, which brought thee out of Ægypt: and they did great blaſphemies. 19. But thou in thy manie mercies didſt not leaue them in the deſert; the piller of the cloud departed not from them by day to lead them into the way, and the piller of fire by night to ſhew them the way by which they ſhould goe. 20. And thou gaueſt them thy good ſpirit, which ſhould teach them, and thy Manna thou didſt not withhold from their mouth, and thou gaueſt them water in thirſt. 21. Fourtie yeares didſt thou feed them in the deſert, and nothing was wanting to them, their garments waxed not old, & their feet were not worne. 22. And thou gaueſt them Kingdomes, & peoples, and didſt part lots vnto them: and they poſſeſſed the land of Sehon, and the land of the King Heſebon, and the land of Og the King of Baſan. 23. And thou didſt multiplie their children as the ſtarres of heauen, and brought them to the land wherof thou hadſt ſaid to their fathers, that they ſhould enter and poſſeſſe it. 24. And the children came, and poſſeſſed the land, and thou didſt humble before them the inhabiters of the land the Chananites, and gaueſt them into their hãd, & their Kings, & the peoples of the land, that they might doe to the as it pleaſed them. 25. They therefore tooke the fenſed cities, and fat ground, and poſſeſſed houſes ful of al goods; cyſternes made by others, vineyards, and oliuets, and manie trees that bare fruit: and they did eate, and were filled, and became fat, and abounded with delicious things in thy great goodnes. 26. But they prouoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy Prophets, which admoniſhed them earneſtly to returne to thee: and they did great blaſphemies. 27. And thou gaueſt them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou from heauen didſt heare, and according to thy manie compaſſions gaueſt them ſauiours, that ſhould ſaue them from the hand of their enemies. 28. And when they had reſted, they returned to doe euil in thy ſight: and thou didſt leaue them in the hand of their enemies, and they poſſeſſed them. And

(c) Free wil in ſinners.

they returned, and cried to thee: and thou heardeſt from heauen, and deliueredſt them in thy mercies manie times. 29. And thou didſt admoniſh them that they ſhould returne to thy law. But they did proudly, and heard not thy commandments, and ſinned in thy iudgements, which a man ſhould doe, and ſhal liue in them, and they gaue the reuolting ſhoulder, & hardned their necke, neither did they heare. 30. And thou didſt prolong manie yeares ouer them, and didſt teſtifie to charge them in thy ſpirit by the hand of thy Prophets: and they heard not, & thou didſt deliuer them into the hand of the peoples of the nations. 31. But in thy very many mercies thou madeſt them not into conſumption, neither didſt thou forſake them: becauſe a God of compaſſions and gracious art thou. 32. Now therfore o our God, great, ſtrong, and terrible, keeping couenant and mercie, turne not away from thy face al the labour which hath found vs, our Kings, & our Princes, and our Prieſts, and our Prophets, and our fathers, and al the people from the daies of the King of Aſſur, vntil this day. 33. And thou art iuſt in al things, that haue come vpon vs: becauſe thou haſt done truth, but we haue done wickedly. 34. Our Kings, our Princes, our Prieſts, and our fathers haue not done thy law, and haue not attended thy commandments, and thy teſtimonies which thou haſt teſtified among them. 35. And they in their reignes, and in thy manifold goodnes, which thou gaueſt them, and in the land moſt large and fat, which thou didſt deliuer in their ſight, ſerued not thee, nor returned from their moſt wicked diuiſes. 36. Behold we our ſelues this day are bondmen: and the land, which thou gaueſt our fathers, that they ſhould eate the bread therof, and the good things that are therof, and our ſelues are ſeruants in it. 37. And the fruits therof are multiplied to the Kings, whom thou haſt ſet ouer vs for our ſinnes, and they haue dominion ouer our bodies, and ouer our beaſts, according to their wil, and we are in great tribulation. 38. Therfore vpon al theſe things we our ſelues make a couenant, and write, and our Princes, our Leuites, and our Prieſts ſigne it.

CHAP.

CHAP. X.

Manie, in name of al, subscribe to the couenant made with God. 30. Namely not to marrie with strangers, 31. to keepe the Sabbath day, and the seuenth yeare. 32. To pay oblations, 37. First fruits, 38. and Tithes.

AND the subscribers were Nehemias, Athersatha the sonne of Hachelai, and Sedecias, 2. Saraias, Azarias, Ieremias, 3. Phesthur, Amarias, Melchias, 4 Hattus, Sebenia, Melluch, 5. Harem, Merimuth, Obdias, 6. Daniel, Genthon, Baruch, 7. Mosollam, Abia, Miamin, 8. Maazia. Belgai, Semeia: these were Priests. 9. Moreouer Leuites, Iosue the sonne of Azanias, Bennui of the children of Henadad, Cedmihel, 10. And their brethren, Sebenia, Odaia, Celita, Phalaia, Hanan, 11. Micha, Rohob, Hasebia, 12. Zachur, Serebia, Sabania, 13. Odaia, Bani, Baninu. 14. The heads of the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, 15 Bonni, Azgad, Bebai, 16. Adonia, Begoai, Adin, 17. Ater, Hezecia, Azur, 18. Odaia, Hasum, Besai, 19. Hareph, Anathoth, Nebai, 20. Megphias, Mosollam, Hazir, 21. Mezsibel, Sadoc, Iedua. 22. Pheltia, Hanan, Anai, 23. Osee, Hanania, Hasub, 24. Alohes, Phalea, Sobec, 25. Rehum, Hasebna, Maasia, 26. Echaia, Hanan, Anan, 27. Melluch, Haran, Baana: 28. And the rest of the people, Priests, Leuites, Porters, and singing men, Nathinæites, and al that seperated themselues from the peoples of the lands to the law of God, their wiues, their sonnes, and their daughters. 29. Al that could vnderstand, promising for their bretheren, their Princes, and they that came to promise, and sweare that they would walke in the law of God, which he gaue in the hand of Moyses the seruant of God, that they would doe and keep al the commandments of the Lord our God, and his iudgements and his ceremonies. 30. And that we would not giue (*a*) our daughters to the people of the land, and their daughters we would not take to our sonnes. 31. The peoples of the land, which bring in things to sel, & al things to be vsed, to sel them on the Sabbath day, we wil not take it of thē in the Sabbath, & in the sāctified day. And we wil let passe the seuenth yeare, & the exaction of euerie hand. 32. And we wil ordayne precepts vpon our selues, to giue the third part of a sicle euerie yeare to the worke of the house of our God, 33. to the loaues of propolition, and to the continual sacrifice, & for a continual holocaust in the Sabbaths, in the Calendes, in the Solemnities, and in the sanctified, and for sinne: that propitiation may be made for Israel, and vnto al vse of the house of our God. 34. We therfore did cast lots concerning the oblation of

(*a*) In al leagues & couenātes of peace those articles are specially mentioned wherin breach hath been made in former times.

wood betweene the Prieſts, and the Leuites, and the people, that it ſhould be brought into the houſe of our God by the houſes of our fathers at ſet times, from yeare to yeare: that it might burne vpon the altar of the Lord our God as it written in the law of Moyſes: 35. And that we would bring the firſt borne of our land, and the firſt fruits of al the fruit of euerie tree, from yeare to yeare, in the houſe of our Lord. 36. and the firſt fruits of our ſonnes, and of our cattel, as it is written in the law, and the firſt fruits of our oxen, and of our ſheep, that they might be offered in the houſe of our God, to the Prieſts which miniſter in the houſe of our God. 37. And the firſt fruit of our meates, and of our libaments, & the fruits of euerie tree, of vintage alſo and of oyle we wil bring to the Prieſts, vnto the treaſurie of our God, and the tenth part of our land to the Leuites. The Leuites themſelues ſhal receiue the tithes out of al the cities of our works. 38. And the Prieſt the ſonne of Aaron ſhal be with the Leuites in the tythes of the Leuites, and the Leuites ſhal offer the tenth part of their tythe in the houſe of our God, to the treaſurie in the treaſure-houſe. 39. For the children of Iſrael and the children of Leui ſhal carie to the treaſurie the firſt fruits of corne, of wine, and of oyle: and the ſanctified veſſels ſhal be there, and the Prieſts, and ſinging men, and porters, and miniſters, and we wil not leaue the houſe of our God.

CHAP. XI.

New inhabitants of Ieruſalem are recited. 20. *Likewiſe who dwelt in other cities of Iuda.*

AND the Princes of the people dwelt in Ieruſalem: but the reſt of the people caſt lots, to take (*a*) one part of ten that ſhould dwel in Ieruſalem the holie citie, and nine parts in the cities. 2. And the people bleſſed al the men that had (*b*) voluntarily offered themſelues to dwel in Ieruſalem. 3. Theſe therfore are the Princes of the Prouince, which dwelt in Ieruſalem, and in the cities of Iuda. And euerie one dwelt in his poſſeſſion, in their cities, Iſrael, the Prieſts, the Leuites, the Nathineites, and the children of the ſeruants of Salomon. 4. And in Ieruſalem there dwelt of the children of Iuda, and of the children of Beniamin: of the children of Iuda, Athaias the ſonne of Aziam, the ſonne of Zacharias, the ſonne of Amarias, the ſonne of Saphatias, the ſonne of Malaleel: of the children of Phares, 5. Maaſia the ſonne of Baruch, the ſonne of Cholhoza, the ſonne of Hazia, the ſonne of Adaia, the ſonne of Ioiarib, the ſonne of Zacharias, the ſonne of a Silo-

(*a*) Becauſe Ieruſalem was moſt impugned by enimies fewe were willing to dwel there, (*b*) yet many valient men of the tribes of Iuda, Beniamin, and Leui, offered themſelues: of other tribes the tenth part were choſen by lottes. Whereby is ga-

nite.

nite. 6. Al theſe the children of Phares, which dwelt in Ieruſalem, foure hundred ſixtie eight, valiant men. 7. And theſe are the children of Beniamin: Sellum the ſonne of Moſollam, the ſonne of Ioed, the ſonne of Phadaia, the ſonne of Colaia, the ſonne of Maaſia, the sõne of Etheel, the ſonne of Iſaia, 8. and after him Gebbai, Sellai, nine hundred twentie eight, 9. and Ioel the ſonne of Zechri the ouerſeer of them, and Iudas the ſonne of Senua ſecond ouer the citie. 10. And of the Prieſts, Idaia the ſonne of Ioarib, Iachin, 11. Saraia the ſonne of Helcias, the ſonne of Moſollam, the ſonne of Sadoc, the ſonne of Meraioth, the ſonne of Achitob the Prince of the houſe of God, 12. and their brethren that doe the workes of the temple: eight hundred twentie two. And Adaia the ſonne of Ieroham, the ſonne of Phalelia, the ſonne of Amſi, the ſonne of Zacharias, the ſonne of Phelthur, the ſonne of Melchias, 13. and his brethren the Princes of the fathers: two hundred fourtie two. And Amaſſai the ſonne of Azreel, the ſonne of Ahazi, the ſonne of Moſolamoth, the ſonne of Emmer, 14. and their brethren exceeding mightie: an hundred twentie eight, and their ouerſeer Zabdiel ſonne of the mightie ones. 15. And of the Leuites Semeia the ſonne of Haſub, the ſonne of Azaricam, the ſonne of Haſabia, the ſonne of Boni, 16. and Sabathai and Iozabed, ouer al the workes, that were without the houſe of God, of the Princes of the Leuites. 17. And Mathania the ſonne of Micha, the ſonne of Zebedei, the ſonne of Aſaph Prince to prayſe, and to confeſſe in prayer, and Becbecia ſecond of his brethren, and Abda the ſonne of Samua, the ſonne of Galal, the ſonne of Idithum. 18. Al the Leuites in the holie citie two hundred eightie foure. 19. And the porters, Accub, Telmon, and their brethren, which kept the dores: an hundred ſeuentie two. 20. And the reſt of Iſrael the Prieſts and the Leuites in al the cities of Iuda, euerie man in his poſſeſſion. 21. And the Nathineites, that dwelt in Ophel, and Siaha, and Gaſpha of the Nathineites. 22. And the ouerſeer of the Leuites in Ieruſalem, Azzi the ſonne of Bani, the ſonne of Haſabia, the ſonne of Mathania, the ſonne of Micha. Of the children of Aſaph, the ſinging men in the miniſterie of the houſe of God. 23. For the Kings commandment was vpon them, and an order among the ſinging men day by day. 24. And Phathahia the ſonne of Meſezebel of the children of Zara the ſonne of Iuda in the hand of the King, according to euerie word of the people, 25. and in the houſes through al their countries. Of the children of Iuda there dwelt in Cariatharbe, and in her daughters: and in Dibon, and in her daughters, and in Cabſeel, and in the villages thereof, 26. and in Ieſue, and in Molada, and in Bethphaleth, 27. and in Haſerſual, and in Berſabee, and in her daughters, 28. and in Siceleg, and in Mochona, and in her daughters, 29. and in Remmon, and in Saraa, and in Ierimuth, 30. Zanoa, Odollam, and in their townes, Lachis and in her countries, Azeca, and in her daughters. And they abode in Berſabee vnto the vale of Ennom. 31. And the children of Beniamin, of Geba, Mecmas, and Hai, and Bethhel, and her daughters,

thered that many of the ten tribes returned alſo into Chanaan, though the holie Scripture doth not ſo expreſly record what became of them as of the other three tribes, becauſe Ieruſalen pertained to the lot of Beniamin, Iuda was the Kinglie tribe, and Leui the Prieſtlie. S. Beda. lib. 3. cap. 31. in Eſdr.

32. in Anathoth, Nob, Anania, 33. Asor, Rama, Gethaim, 34. Hadid, Seboim, and Neballac, Lod, 35. and Ono the valley of artificers. 36. And of the Leuites were portions of Iuda, and Beniamin.

CHAP. XII.

The names and offices of Priests, and Leuites, which came with Zorobabel and Iosue to Ierusalem 27. with great solemnitie of thanks-giuing, 31. Watchmen are appoynted on the new walles, 45. and Keepers of the holy treasure.

AND these are the Priests and Leuites, that came vp with Zorobabel the sonne of Salathiel, and Iosue: Saraia, Ieremias, (a) Esdras, 2. Amaria, Melluch, Hattus. 3. Sebenias, Rheum, Merimuth, 4. Addo, Genthon, Abia, 5. Miamin, Madia, Belga, 6. Semeia, and Ioiarib, Idaia, Sellum, Amoc, Helcias, 7. Idaia. These are the Princes of the Priests, & their brethren in the daies of Iosue. 8. Moreouer the Leuites, Iesua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the hymnes they & their brethren: 9. And Becbecia, and Hannia and their brethren euerie one in his office. 10. And (b) Iosue begat Ioacim, and Ioacim begat Eliasib, and Eliasib begat Ioiada, 11. and Ioiada begat Ionathan, and Ionathan begat Iedduoa. 12. And in the daies of Ioacim the Priests and Princes of the families were: Of Saraia, Maraia: Of Ieremias, Hanania: 13. Of Esdras, Mosollam: Of Amaria, Iohanan: 14. Of Melicho, Ionathan: Of Sebenia, Ioseph: 15. Of Haram, Edna: Of Maraioth, Helcai: 16. Of Adaia, Zacharia: Of Genthon, Mosollam: 17. Of Abia, Zechri: Of Miamin and Moadia, Phelti: 18. Of Belga, Samua: Of Semaia, Ionathan: 19. Of Ioiarib, Mathanai: Of Iodaia, Azzi: 20. Of Sellai, Sellai: Of Amoc, Heber: 21. Of Helcias, Hasebia: Of Idaia, Nathanael. 22. The Leuites in the daies of Eliasib, and Ioiada, and Iohanan, and Ieddoa, written Princes of the families, and the Priests in the reigne of Darius the Persian. 23. The children of Leui, Princes of the families, written in the booke of Cronicles of daies, and vnto the daies of Ionathan the sonne of Eliasib. 24. And the Princes of the Leuites, Hasebia, Serebia, and Iosue the sonne of Cedmihel: and their bretheren by their courses, to praise and confesse according to the precept of Dauid the man of God, and to waite equally in order. 25. Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, keepers of the gates and of the entrances before the gates. 26. These were in the daies of Ioacim the sonne of Iosue, the sonne Iosedec, and in the daies of Nehemias the duke, and of Esdras the Priest, and Scribe. 27. And in the dedication of the wal of Ierusalem they sought Leuites out of al other places, to bring them into Ierusalem, and to make the dedication and ioy in giuing of thankes, and song, and in cimbals, psalteries

(a) Esdras went againe to Babylon, and obtayning a fauourable commission of the King brought many with him into Ierusalem. 1. *Esdr.* 7.

(b) The genealogie of high Priests from Iosue to Ieddoa, otherwise called Iaddus.

and

and harpes. 28. And the children of the ſinging men were gathered together out of the champaine about Ieruſalem, and out of the townes Nethuphati, 29. and from the houſe of Galgal, and from the countries of Geba and Azmaueth: becauſe the ſinging men did build themſelues villages round about Ieruſalem. 30. And the Prieſts and Leuites were cleanſed, and they cleanſed the people, and the gates, & the wal. 31. And I made the Princes of Iuda goe vp vpon the wal, and I ſet two great quyers of them that ſhould praiſe. And they went on the right hand vpon the wal to the gate of the dunghil. 32. And after them went Oſaias, & the halfe part of the Princes of Iuda, 33. and Azarias, Eſdras, & Moſollam, Iudas, & Beniamin, & Semeia, & Ieremias, 34. And of the children of the Prieſts with trumpets, Zacharias the ſone of Ionathan, the ſonne of Semeia, the ſonne of Nathania, the ſonne of michaia, the ſonne Zechur, the ſonne Aſaph, 35. and his bretheren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Iudas, and Hanani, with the inſtruments of the ſong of Dauid the man of God: and Eſdras the ſcribe before them in the gate of the fountayne. 36. And againſt them there went vp in the ſtayers of the citie of Dauid, in the riſing of the wal aboue the houſe of Dauid, and vnto the gate of waters toward the Eaſt. 37. And the ſecond quyer of thankes-giuers went on the contrarie ſide, and I after it, & the halfe part of the people vpon the wal, & aboue the tower of the fornaces, and vnto the brodeſt wal, 38. and aboue the gate of Ephraim, and aboue the old gate, and aboue the gate of fiſhes and the towre of Hananeel, and the towre of Emath, and vnto the gate of the flocke: and they ſtood in the gate of the watch. 39. and there ſtood two quyers of them that prayſed in the houſe of God, and I, and the halfe part of the magiſtrates with me. 40. And the Prieſts, Eliachim, Maaſia, Miamin, Michea, Eliocnai, Zacharia, Hanania with trumpets, 41. and Maaſia, & Semeia, & Eleazar, & Azzi, & Iohanan, and Melchia, and Aciam, and Ezer. And the ſinging men ſang alowd, and Iezraia the ouerſeer: 42. and they immolated in that day great victimes, and reioyced: for God had made them ioyful with great ioy: yea their wiues alſo & childeren reioyced, & the ioy of Ieruſalem was heard far off. 43. They numbred alſo in that day men ouer the ſtorehouſes of the treaſure, for the libaments, and for the firſt fruits, & for the tythes, that the Princes of the citie might bring in by them in the honour of thākes-giuing, Prieſts and Leuites: becauſe Iuda was made ioyful in the Prieſts and Leuites ſtanding by. 44. And they kept the watch of their God, and the obſeruance of expiation, and the ſinging men, and the porters, according to the precept of Dauid, and of Salomon his ſonne, 45. becauſe in the daies of Dauid and Aſaph from the beginning there were Princes appoynted of the ſinging men in ſong praying and confeſſing to God. 46. And al Iſrael, in the daies of Zorobabel, and in the daies of Nehemias gaue portions to the ſinging men, and to the porters day by day, and they (*b*) ſanctified the Leuites, and the Leuites ſanctified the children of Aaron.

(*b*) As others gaue tithes to the Leuites: ſo they gaue to Prieſts. *Num.* 18. v. 21. 28.

CHAP.

CHAP. XIII.

The law is read, 3. ſtrange women are diſmiſſed. 5. Faults in diſtribution of the treaſure are amended, 10. and due portions giuen to the Leuites. 15. Breakers of the Sabbath are corrected, 23. and thoſe which maried women of ſtrange nations.

The third part. Correction of faults.

AND in that day there was read in the volume of Moyſes the people hearing it: and there was found writen in it, that the Ammonites and the Moabites ſhould not enter into the Church of God for euer: 2. for that they met not the children of Iſrael with bread and water: and they hyred againſt them Balaam to curſe them: and our God turned the curſing into bleſſing. 3. And it came to paſſe, when they had heard the law, they ſeparated euerie ſtranger from Iſrael. 4. And ouer this thing was Eliaſib the Prieſt, who had been made ouerſeer in the treaſurie of the houſe of our God, and neere a-kin to (a) Tobias. 5. He therfore made to himſelfe a great treaſurie, and they were there before him laying vp guifts, and frankincenſe, and veſſels, and the tythe of corne, of wine, and of oyle, the portions of the Leuites, and of the ſinging men, and of the porters, and the firſt fruits of the Prieſts. 6. But in al theſe things I was not in Ieruſalem, becauſe in the two and thirtith yeare of Artaxerxes the King of Babylon I came to the King, and in the end of certaine dayes I deſired the King. 7. And I came to Ieruſalem, and I vnderſtood the euil that Eliaſib had done to Tobias, to make him a treaſure in the entrances of the houſe of God. 8. And it ſeemed to me exceeding euil. And I threw forth the veſſels of the houſe of Tobias out of the treaſurie: 9. and I commanded and they cleanſed the treaſurie: and I brought thither againe the veſſels of the houſe of God, the ſacrifice, and the frankincenſe. 10. And I knew that the portions of the Leuites had not been giuen: and that euerie man was fled into his countrie of the Leuites, and the ſinging men, and of them that miniſtred: 11. and I pleaded the matter againſt the magiſtrates, and ſaid: Why haue we forſaken the houſe of God? And I aſſembled them, and I made them to ſtand in their ſtandings. 12. And all Iuda caried the tythe of the corne, wine, and oyle into the ſtore-houſes. 13. And we appoynted ouer the ſtore-houſes Selemias Prieſt, and Sadoc ſcribe, and Phadaia of the Leuites, and next to them Hanan the ſonne of Zachur, the ſonne of Mathania: becauſe they were approued faithful, and to them were committed the portions of the brethren. 14. Remember me my God for this thing, and wipe not out my mercies, which I haue done in the houſe of my God, and in his ceremonies. 15. In thoſe daies I ſaw them in Iuda treading the preſſes on

Deut. 23. Num. 22.

(a) This Tobias was an Ammonite & a perſecuter, c. 14. to whom Eliaſib being a-kin (by reaſon of vnlawful mariages) ioyned ſelowſhip with him for wicked lucre: which therfore Nehemias corrected, perfiguring therin our Sauiours zele, who threw buyers and ſellers out of the temple *Mat.* 11. And theſe perſecuters prefigured heretikes in their words and actes, as Venerable Bede expoundeth *li. 3. in Eſd. c. 19.*

the

the Sabbath, carying heapes, and loding vpon asses wine, and grapes, and figges, and al manner of burthen, and bringing it into Ierusalem on the Sabbath day. And I charged them, that they should sel on a day that it was lawful to sel in. 16. And the Tyrians dwelt in it, bringing fishes, and al things to sel: and they sold on the Sabbaths to the children of Iuda in Ierusalem. 17. And I rebuked the Princes of Iuda, and said to them: What is this euil thing, that you doe, and prophane the day of the Sabbath? 18. Why, did not our fathers these things, and our God brought vpon vs al this euil, and vpon this citie? And you adde wrath vpon Israel in violating the Sabbath. 19. And it came to passe, when the gates of Ierusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them til after the Sabbath: and of my seruants I appoynted ouer the gates, that none should bring in burdens in the Sabbath day. 20. And the merchants, and they that sold al merchandise, taried without Ierusalem once and againe. 21. And I charged them, and I said to them: Why tarie you ouer-against the wal? if you shal doe so the second time, I wil lay my hand vpon you. Therfore from that time they came not on the Sabbath. 22. I spake also to the Leuites that they should be cleansed, and should come to keep the gates, and to sanctifie the day of the Sabbath: therfore for this also remember me my God, and spare me according to the multitude of thy mercies. 23. But in those daies also I saw the Iewes marying wiues women of Azotus, and of Ammon, and of Moab. 24. And their children spake, the halfe part the Azotian tongue, and they could not speake the Iewes language, and they spake according to the language of the people and people. 25. And I rebuked them, and cursed them. And I beat of them some men, & shaued them bald, & adiured them by God, that they should not giue their daughters to their sonnes, nor take their daughters for their sonnes, and for themselues, saying: 26. Did not Salomon the King of Israel sinne in this kind of thing? and surely in manie nations, there was not a King like to him, and he was beloued of his God, and God set him King ouer al Israel: him therfore also foren women brought to sinne. 27. And shal we also being disobedient persons doe al this great euil, to transgresse against our God, and to marie foren women? 28. And Sanaballat the Horonite was sonne in law to one of the sonnes of Ioiada, the sonne of Eliasib the high Priest, whom I draue from me. 29. Remember o Lord my God against them, that pollute the Priesthood, and the right of Priests and Leuites. 30. Therfore I separated from them al strangers, & I appoynted the courses of the Priests and Leuites, euerie man in his ministerie: 31. and in the oblation of woode at times appoynted, and in the first fruits: (a) Remember me my God vnto good. Amen.

The third and fourth Bookes of Esdras, with the prayer of Manasses, folow after the Machabees.

(a) A iust man that hath merited by good workes may pray with great confidence for reward.

ANNOTATIONS

Concerning the Book of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, *and* MACHABEES.

Heretikes denie some scriptures because they conuince their errours.

PROTESTANTS and other Sectaries of this time denie these Books to be diuine Scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitiue Church. But indeed the chiefe cause is, for that some things in these Books are so manifest against their opinions, that they haue no other answere, but to reiect their authoritie: An old shift noted and refuted by S. Augustin, touching the Book of Wisdome, which some refused, pretending that it was not canonical, but indeed because in conuinced their errours. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with al true Christians, then the Canon of the Iewes? And that the Church of Christ numbreth these Books amongst others of diuine and infallible authoritie, is euident by the testimonie and diffinition, not only of later general Councels, of Trent, Sess. 4. and Florence *Instructione Armenorum*, of Pape Innocentius, *Epist. ad Exuperium*, and Gelasius, *Decreto de libris sacris*; but also the Councel of Carthage *An. Dom.* 419. S. Augustin *lib.* 2. *Doct. Christ. cap.* 8. Isidorus *lib.* 6. *Etymol. cap.* 1. Cassidorus *lib.* 1. *Diuinarum Lectionum*, Rabanus, *lib.* 1. *de Institutione Clericorum*, and others testifie the same, as we shal further note seuerally of euerie book in their particular places. And for so much as our aduersaries acknowledge these Books to be Holy, and worthie to be read in the Church, but not sufficient to proue and confirme points of faith: the studious reader may consider that the Councel of Carthage calleth them *Canonical, and Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (saith S. Augustin lib. 11. contra Faustum cap. 5. & lib. 2. contra Cresconium cap. 32.) the infirmitie of our defect in knowledge is guided, & by which rule other books are likewise knowne to be Gods word. His reason is, because we haue no other assurance that the books of Moyses, the foure Ghospels, and other books are the true word of God, but by the Canon of the Church. Whereupon the same great Doctour vttered that famous saying: that *he would not believe the Ghospel, except the authoritie of the Catholike Church moued him thereunto. contra Epist. Fundamenti ca.* 5.

Lib. de Pæd. Sanct. c. 14.

A Canon is an infallible rule of direction.

The Ghospel is knowne by the Church.

Books doubted of before the Churches definition are not doubtful after.

True it is that some Catholike Doctours doubted whether these Books were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholike doubteth. So S. Ierom testifieth, that the Booke of Iudith (among the rest) seemed to him not canonical, til the Councel of Nice declared it to be. Likewise the Epistle to the Hebrewes, the Epistle of S. Iames, the second of S. Peter, the second and third of S. Iohn, S. Iudes Epistle, and the Apocalyps were sometimes doubted of, yet were afterwards declared to be Canonical. And most Protestants, namely English, admitte them al, as the assured word of God, though they were not alwaies so reputed by al, but as S. Ierome affirmeth of S. Iames Epistle, *Paulatim tempore procedente meruit authoritatem*: By litle and litle in processe of time merited authoritie.

Præfat. in Iudith.

De viris illustrib. verbo Iacobus.

THE ARGVMENT OF THE BOOK OF TOBIE.

BESIDES *the testimonies of Councels and Fathers before mentioned, S. Cyprian, de* Oratione Dominica *alleadging this book* (*cap.* 12.) *saith*: Diuine Scripture instructeth vs, that prayer is good with fasting and almes. *S. Ambrose* (*li. de Tobia, c.* 1.) *calleth this Book by the common name of Scripture, saying* he wil briefly gather the vertues of Tobie, which the Scripture in historical manner layeth forth at large. *Where he also calleth this historie Prophetical, and Tobie a Prophet. And lib.* 3. *offic. cap.* 14. *alleadgeth this Book as he doth other holie Scriptures, to proue that the vertues of Gods seruants farre excel the Moral Philosophers. S. Chrysostom ho.* 15. *ad Heb. alleadgeth Tobias as Scripture, denouncing curse to contemners. S. Augustin made a special sermon of Tobias, as he did of Iob, which is the* 226. *sermon* de tempore. *S. Gregorie* parte 3. pastor. curæ admon. 21. *alleadgeth it as holy Scripture. And Venerable Beda expoundeth this whole Book mystically, as he doth other holy Scripture.* S. Ierom *translated it out of the Chaldee language, wherein it was written,* iudging it more meete to displease the Pharisaical Iewes, who reiect it, *then not to satisfie the wil of holie Bishops, vrging to haue it. Epist. ad Chromat. & Heliodorum. to.* 3.

Other testimonies, that this Book is canonical.

cap. 13.

Tomo 4. ser in 1. Reg. 10.

The author is vncertaine: but S. Athanasius (in Synopsi) reporteth the contents at large. And S. Augustin (li. quæst. ex vtroque testamento, q. 119.) *deliuereth both the contents, and cause of writing it, briefly thus*: The seruant of God holie Tobias, is giuen to vs after the law for an example, that we might know how to practise the things, which we reade. And if tentatiós come vpon vs, not to depart from the feare of God, nor expect help from anie other then from him. *It may be diuided into three parts. The first foure chapters shew the holie and sincere manner of life of old Tobias. The eight following relate the iourney and assayres of yong Tobias, accõpanyed and directed by the Angel Raphael. In the two last chapters they praise God. And old Tobias prophecieth better state of the commonwealth.*

It was written in Chaldee.

The contents.

Diuided into three parts.

THE BOOK OF TOBIAS.

CHAP. I.

Tobias of the tribe of Nephthali, neuer communicateth in Ieroboams ſchiſme. 9. Teacheth his ſonne to feare God, and fly ſinne. 11. Being in captiuitie eateth not forbidden meates, as others doe. 13. Amongſt other works of mercie, he lendeth ten talents of ſiluer to Gabelus. 21. Is perſecuted and ſpoyled. 24. Shortly the King being ſlaine, he recouereth libertie and his goods.

This booke is read at Mattins the third weeke of September.

The firſt part. Tobias his holie manner of life.

TOBIAS of the tribe and citie of Nephthali (which is in the vpper parts of Galilee aboue Naaſſon, beyond the way that leadeth to the weſt, hauing on the right hand the citie Sepher) 2. when he was captiue in the daies of Salmanaſar the King of the Aſſyrians, yet being in captiuitie, he forſooke not the way of truth, 3. ſo that he imparted al things that he could make dayly to his brethren captiues with him, which were of his kinred. 4. And whereas he was yonger then al the tribe of Nephthali, yet did he no childiſh thing in his worke. 5. Finally, when (*a*) al went to the golden calues, which Ieroboam the King of Iſrael had made, he alone fled the companies of al, 6. and went into Ieruſalem to the temple of our Lord, and there adored our Lord God of Iſrael, offering faithfully al his firſt fruits, and his tithes, 7. ſo that in the third yeare he miniſtred al the tithing to the proſelytes and ſtrangers. 8. Theſe things and the like to theſe did he obſerue being a childe according to the law of God. 9. But when he was a man, he tooke to wife Anna of his owne tribe, and he begat a ſonne of her, giuing him his owne name. 10. Whom from his infancie he taught to feare God, and to abſtayne from al ſinne. 11. Therfore when by the captiuitie he was

(*a*) Not abſolutely al, but very manie: for ſome of the ſame tribe and kinred did alſo feare God. c. 2. v. 2.

come

come with his wife and ſonne into the citie of Niniue, with al his tribe, 12. (when al did eate of the meates of the Gentils) he kept his ſoule, and neuer was contaminated in their meates. 13. And becauſe he was mindful of our Lord in al his hart, God gaue him grace in the ſight of Salmanaſar the King, 14. and he gaue him leaue to goe whitherſoeuer he would, hauing libertie to doe what things ſoeuer he would. 15. He therfore went to al that were in the captiuitie, and gaue them holeſome admonitions. 16. And when he was come into Rages a citie of the Medes, and had ten talents of ſiluer of theſe wherwith he had been honoured of the King: 17. and when in a great multitude of his kinred, he ſaw Gabelus ſtand in need, who was of his tribe, vnder a bil of his hand he gaue him the ſayd weight of ſiluer. 18. But after much time, Salmanaſar the King being dead, when Sennacherib his ſonne reigned for him, & eſteemed the children of Iſrael odious in his ſight: 19. Tobias daily went through al his kinred, and comforted them, and diuided to euerie one, as he was able, of his goods: 20. the hungrie he nouriſhed, and to the naked he gaue clothes, and the dead, and them that were ſlayne, he buryed carefully. 21. Finally when King Sennacherib was returned flying from Iewrie the ſlaughter, that God had made about him for his blaſphemie, & being angrie ſlew manie of the children of Iſrael, Tobias buryed their bodies. 22. But when it was told the King, he commanded him to be ſlayne, and tooke al his ſubſtance. 23. But Tobias flying with his ſonne and with his wife, nakedly lay hid, becauſe manie loued him. 24. But after fourtie fiue dayes the King was ſlaine of his owne ſonnes, 25. and Tobias returned into his houſe, and al his ſubſtance was reſtored to him.

CHAP. II.

Tobias to burie an Iſraelite that is ſlaine in the ſtreet, leaueth his dinner and gheſts. 10. Is made blind by Gods permiſsion, for manifeſtation of his patience. 19. His wife getteth her liuing by worke, 22. and for a ſcrupulous word, reprocheth his ſinceritie.

BVT after theſe things, when there was a feſtiual day of our Lord, and a good dinner was made in Tobias houſe, 2. he ſayd to his ſonne: Goe, and bring ſome of our tribe (*a*) that feare God, to make merie with vs. 3. And when he had gone, returning he tolde him, that one of the children of Iſrael lay ſlayne in the ſtreet. And he forthwith leaping vp from his place at the table, leauing his dinner, came faſting to the bodie. 4. and taking it vp caried it to his houſe ſecretly,

(*a*) Al the people of the ten tribes did not ſerue Ieroboās golden calues, but ſome *feared God* & conſequently *refrayned from euil. Prou. 3.* at leaſt from idolatrie.

that when the sunne should be downe, he might warily burie him. 5. And when he had hid the bodie, he eate bread with mourning & trembling, 6. remembring that word which our Lord sayd by Amos the Prophet: Your festiual dayes shal be turned into lamentation & mourning. 7. But when the sunne was downe, he went and buried him. 8. And al his neighbours rebuked him, saying: Euen now thou wast commanded to be slayne because of this matter, and thou didst scarce escape the commandement of death, and (b) doest thou burie the dead agayne? 9. But Tobias more fearing God then the King, in hast tooke the bodies of them that were slayne, and hid them in his house, & at midnight buried them. 10. And it happened that on a certayne day, being wearied with burying, comming into his house he had cast himself downe by the wal, and slept, 11. and as he was sleeping, hot dung out of the swallowes nest fel vpon his eyes, and he was made blind. 12. And this tentation therfore our Lord permitted to chance vnto him, that an example might be giuē to posteritie of his patiēce, as also of holie Iob. 13. For whereas he feared God alwaies from his infancie, and kept his commandments, he grudged not agaynst God for that the plague of blindnes had chanced to him, 14. but continued immoueable in the feare of God, giuing thankes to God al the dayes of his life. 15. For as the Kings insulted against blessed Iob, so his (c) parents and cosins derided his life, saying: 16. Where is thy hope, for the which thou dideſt bestow almes & burials? 17. But Tobias rebuked them, saying: Speake not so: 18. because we are the children of holie ones, and looke for that life, which God wil giue to them, that neuer change their faith from him. 19. But Anna his wife went dayly to weauing worke, and she brought the gaines of her handie labour, which she could get. 20. Whereby it came to passe, that she receiuing a kid of goates had brought it home: 21. the voice whereof bleating when her husband had heard, he sayd: Take heed, lest perhaps it be stollen, restore ye it to his owners, because it is not lawful for vs either to eate anie thing of theft or to touch it. 22. To these words his wife being angrie answered: Thy hope is become vayne manifestly, and thine almes now haue appeared. 23. And with these, and other such like words she vpbrayded him.

Amos 8. v. 10.

b) True zele is not hindred from works of mercie by feare of death: *because perfect charitie casteth out feare.* 1. Iean. 4.

(c) Both elder and yonger sort of his kinred derided him, not his proper parentes, for he was depriued of father and mother when he was a child, as it seemeth c. 1. v. 4.

CHAP.

CHAP. III.

The prayer of Tobias, 7. and Sara, in their seueral afflictions, 24. are heard by God, and the Angel Raphael is sent to relieue them.

THEN Tobias lamented, and began to pray with teares, 2. saying: Thou art iust o Lord, and al thy iudgements are iust, & al thy waies mercie, & truth & iudgement. 3. And now Lord be mindful of me, and take not reuenge of my sinnes, neither remember the sinnes of me, or of my parents. 4. Because we haue not obeyed thy commandments, therfore we are deliuered in spoile, and captiuitie, and death, and into a fable, and into reproch to al nations, in which thou hast disperſed vs. 5. And now Lord great are thy iudgements, because we haue not done according to thy precepts, & haue not walked sincerely before thee: 6. and now Lord according to thy wil doe with me, and command my spirite to be receiued in peace: for it is expedient for me to die, rather then to liue. 7. The verie same day therfore it chanced that Sara the daughter of Raguel in (*c*) Rages a citie of the Medes, she also heard reproch of one of her fathers hād-mayds, 8. because she had been deliuered to seuen husbands, and the diuel named (*d*) Asmodeus had killed them forthwith as they were entred in vnto her. 9. Therfore when she rebuked the wench for her fault, she answered her, saying: Let vs no more see sonne of thee, or daughter vpon the earth, thou murderer of thy husbands. 10. What, wilt thou kil me also, as thou hast now killed seuen husbands? At this voice she went into an higher chamber of her house: and three dayes and three nights did not eate, nor drinke: 11. but continuing in prayer with teares besought God, that he would deliuer her from this reproch. 12. And it came to passe the third day, whiles she accōplisshed her prayer, blessing our Lord, 13. she sayd: Blessed is thy name o God of our fathers: who when thou hast been angrie, wilt doe mercie, and in the time of tribulation forgiuest thē their sinnes, that inuocate thee. 14. To thee o Lord I turne my face, to thee I direct myne eyes. 15. I desire Lord that thou loose me frō the bond of this reproch, or els take me away frō the earth. 16. Thou knowest Lord that I neuer coueted a husbād, & haue kept my soule cleane frō al cōcupiscence. 17. Neuer haue I cōpanied my self with sporters: neither haue I made my selfe partaker with thē that walke in lightnesse. 18. But a husband I consented to take, with thy feare, not with my lust. 19. And either I was vnworthie of thē, or they perhaps were not worthie for me: because perhaps thou hast kept me for an other mā. 20. For thy counsel is not in mans power. 21. But this hath euerie one for certayne, that worshippeth thee, that his life, if it be in probation, shal be crowned:

(*c*) In a prouince of the Medes, whereof Rages was the head citie: for whē they came where Raguel dwelt, Tobias stayed there, and the Angel went to the citie of Rages where Gabelus dwelt. *c.* 9. As one may say: such a one dwelleth in Rome, that dwelleth in anie part of Romania: in York, Lincolne, or Munmoth, that dwelleth in one of those shires.

(*d*) *Asmodeus*, signifying *Destroyer* is a captaine or King of those diuels which specially destroy soules by the sinnes of the flesh, & afterward tormenteth both soules and bodies for the same sinnes.

crowned: and if it be in tribulation, it shal be deliuered: and if it be in correction, it shal be lawful to come to thy mercie. 22. For thou art not delighted in our perditions: because after a tempest thou makest a calme, and after teares and weeping thou powrest in ioyfulnesse. 23. Be thy name God of Israel blessed for euer. 24. At that time the prayers of both were heard in the sight of the glorie of the high God: 25. and the holie Angel of our Lord Raphael was sent to cure thē both, whose prayers at one time were (c) recited in the sight of our Lord.

(c) *Act.* 10. An Angel shewed Cornelius that his prayers were heard. *Apoc.* 5. prayers of the faithful are offered to God by Angels, & other Saints.

CHAP. IIII.

Tobias thinking he shal dye, giueth his sonne godlie admonitions: 7. especially exhorteth him to giue almes diligently, 13. to fly al fornication, pride, and fraud. 21. And telleth him of money lent to a freind.

THERFORE when Tobias thought his prayer to be heard that he might haue died, he called to him Tobias his sonne, 2. and sayd to him: (a) Heare my sonne the words of my mouth, and lay them as a foundation in thy hart. 3. When God shal take my soule,* burie my bodie: & thou shalt doe* honour to thy mother al the dayes of her life: 4. for thou must be mindful what perils, and how great she suffered for thee in her wombe. 5. And when she also shal haue accomplished the time of her life, burie her beside me. 6. And al the dayes of thy life* haue God in thy mind: and beware thou consent not to sinne at anie time, and pretermit the precepts of our Lord God. 7. *Of thy substāce (b) giue almes, & turne not away thy face from anie poore person: for so it shal come to passe that neither the face of our Lord shal be turned from thee. 8. As thou shalt be able, so be merciful. 9. If thou haue much, giue abundantly: if thou haue litle, studie to impert also a litle willingly. 10. For thou doest treasure vp to thy self a good reward in the day of necessitie. 11. Because almes deliuereth from al sinne, and from death, and wil not suffer the soule to goe into darkenesse. 12. Great confidence before God most high shal almes be to al them that doe it. 13. * Take heed to thy self my sonne of al fornication, and beside thy wife neuer abide to know crime. 14. * Neuer permit pryde to rule in thy word: for in it al perdition tooke his beginning. 15. * Whosoeuer hath wrought anie thing for thee, pay him his hyre immediately, and let not the hyre of thy hyred seruant remayne with thee at al. 16. * That (c) which thou hatest to be done to thee by an other, see thou doe it not to an other at anie time. 17. Eate thy bread with the hungrie & needie, and of thy garments couer the naked. 18. * See thy bread, and thy wine vpon (d) the burial of a iust man, and doe not eate and drinke therof with sinners.

1. 2. 3. 4. 5. 6. 7. 8. 9.

(a) As Moyses to the people *Deut.* 33. and Dauid to Salomon. 3. *Reg.* 2. so Tobias gaue holie admonitions to his sonne: in al fourteen, *noted in the inner margin.*

(b) The same doctrine of good workes, and reward, is taught *Daniel* 4. *v.* 24.

(c) A notable rule, agreable to the law of nature.

(d) Workes of mercie extend also to the dead.

19. Seeke

19. Seeke counſel alwaies of a wiſe man. 20. At al time bleſſe God: and deſire of him, that he direct thy waies, and that al thy counſels remayne in him. 21. I tel thee alſo my ſonne (e) that I gaue ten talents of ſiluer, whiles thou waſt yet a child, to Gabelus, in Rages a citie of the Medes, & I haue a bil of his hand with me: 22. and therfore enquire how thou maiſt come to him, and receiue of him the foreſayd weight of ſiluer, and reſtore him the bil of his hand. 23. Feare not my ſonne: we leade indeed a poore life, but we ſhal haue many good things if we feare God, and depart from al ſinne, and doe wel.

(e) It perteyneth to good men among other things, to giue notice and to diſpoſe of their temporal goods by their laſt wil.

CHAP. V.

Yong Tobias ſeeking a guide for his tourney, Raphael the Angel in ſhape of a man preſenteth himſelf, and vndertaketh this office. 23. The mother lamenteth the abſence and danger of her ſonne.

The ſecond part. The iourney & affaires of yõg Tobias aſſiſted by the Angel Raphael.

THEN Tobias anſwered his father, and ſayd: I wil doe al things, father, whatſoeuer thou haſt commanded me. 2. But how I ſhal require this money, I can not tel, he knoweth not me, and I know not him: what token ſhal I giue him? Yea neither the way which leadeth thither did I euer know. 3. Then his father anſwered him, & ſayd: I haue the bil of his hand with me, which when thou ſhalt ſhew him he wil forthwith reſtore it. 4. But goe now, and ſeeke thee out ſome faythful man, that may goe with thee, being ſure of his hyre: that thou mayſt receiue it, whiles I yet liue. 5. Then Tobias going forth, found a (a) goodlie yong man, ſtanding girded, and as it were readie to walke. 6. And not knowing that it was an Angel of God, he ſaluted him, and ſayd: From whence haue we thee, good yong man? 7. But he anſwered: Of the children of Iſrael. And Tobias ſayd to him: Knoweſt thou the way, that leadeth vnto the countrie of the Medes? 8. To whom he anſwered: I know it: and al the wayes therof I haue often walked, and I haue taried with Gabelus our brother, who abydeth in Rages a citie of the Medes, which is ſituate in the Mount Ecbatanis. 9. To whom Tobias ſayd: Stay for me I beſeech thee, til I tel theſe ſame things to my father. 10. Then Tobias going in told al theſe things to his father. Whereupon his father marueling, requeſted that he would come in vnto him. 11. Going in therfore he ſaluted him, and ſayd: Ioy be to thee alwaies. 12. And Tobias ſayd: What manner of ioy ſhal be to me, which ſitte in darkenes, and ſee not the light of heauen? 13. To whom the yong man ſayd: Be of good cheere, it is very neere that thou mayſt be cured of God. 14. Tobias therfore ſayd to him: Canſt thou bring my ſonne to Gabelus into Rages a citie of the Medes? and when thou ſhalt returne, I wil pay thee thy hyre. 15. And the Angel ſayd to him: I wil

(a) The Angel Raphael appearing in forme of a man prefigured our Sauiour, who indeed became a verie man. *S. Beda.*

conduct him, and bring him to thee againe. 16. To whom Tobias answered: I pray thee tel me, of what house, or what tribe art thou? 17. To whom (b) Raphael the Angel sayd: Seekest thou the kinred of an hyred seruant, or an hyred seruant himselfe, that may goe with thy sonne? 18. But lest perhaps I make thee careful, I am Azarias the sonne of Ananias the Great. 19. And Tobias answered: Thou art of a great kinred. But I pray thee be not angrie that I would know thy kinred. 20. And the Angel sayd to him: I wil lead thy sonne safe, and bring him to thee againe safe. 21. And Tobias answering, sayd: Wel may you walke, & God be in your iourney, and his Angel accompanie you. 22. Then al things being readie that were to be caried in the way, Tobias bid his father and his mother fare wel, & they walked both together. 23. And when they were departed, his mother began to weep, and to say: Thou hast taken the staffe of our old age, and sent him away from vs. 24. I would the money had neuer been, for the which thou hast sent him. 25. For our pouertie sufficed vs, that we might account this thing riches, that we saw our sonne. 26. And Tobias sayd to her: Weep not, our sonne shal come thither safe, and shal returne safe to vs, and thyne eies shal see him. 27. For I beleue that (c) the good Angel of God doth accompanie him, & doth wel dispose al things that are done about him, so that he shal returne to vs with ioy. 28. At this voyce his mother left weeping, and held her peace.

(b) Raphael signifying *medicine of God*. (S Greg. ho. 34.) calleth himselfe Azarias, whose shape & visage he tooke vpon him, which name also signifieth *the helpe of God*.

(c) Angel Guardian.

CHAP. VI.

By the Angels aduise yong Tobias apprehendeth a fish, that assaulteth him: 5. reserueth the hart, gal, and liuer for medicines. 10. They lodge at the house of Raguel, whose daughter Sara Tobias is to marie. 14. A deuel hath heretofore slaine her seuen husbands, 16. but shal not hurt him.

AND Tobias went forward, and a dog followed him, and he made his first abode by the riuer of Tygris. 2. And he went out to wash his feet, and behold an huge fish came forth to deuoure him. 3. Of whom Tobias being afrayd, cryed out with a loud voice, saying: Sir, he inuadeth me. 4. And the Angel said to him: Take him by the gille, and draw him to thee. Which when he had done, he drew him on the drie land, and he began to struggle before his feet. 5. Then sayd the Angel to him: Take out the entrailes of this fish, and his hart, and gal, and liuer keep to thee: for these are necessarie & profitable for medecines. 6. Which when he had done, he rosted the (c) flesh therof, and they tooke it with them in the way: the rest they salted which might suffice them, til they came to Rages the citie of Medes. 7. Then Tobias asked the Angel, & said to him: I beseech thee brother Azarias, tel me what remedies shal these things haue, which thou hast

(c) S. Paul also calleth flesh of fish 1. Cor. 15. and Plinie *lib. 9. c. 19.*

bid

bid me keep of the fish? 8. And the Angel answering, sayd to him: If thou
* and liuer. v. 19. put a litle peece of his * hart vpon coales, the (d) smoke therof driueth out al kinde of diuels, either frō man or from woman, so that it cōmeth no more vnto them. 9. And the gale is auailable to annoynt the eies, in which there shal be white blemish, and they shal be healed. 10. And Tobias sayd to him: Where wilt thou that we tarie? 11. And the Angel answering, sayd: Here is one named Raguel, a nere kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor anie woman child beside her. 12. Al his substance is due to thee, and thou mayst take her to wife. 13. Aske her therfore of her father, and he wil giue her thee to wife. 14. Then Tobias answered, and sayd: I heare that she hath been deliuered to seuen husbands, and they are dead: yea and I haue heard, that a diuel killed them. 15. I am afrayd therfore, lest these things may happen to me also: & whereas I am the onlie childe of my parents, I may bring downe their old age with sorow vnto (e) hel. 16. Then the Angel Raphael sayd to him: Heare me, and I wil shewe thee who they are, on whom the diuel can preuaile. 17. For they that so receiue matrimonie, that they exclude God from themselues, & from their mind, & so giue themselues to their lust, as horse and mule, which haue not vnderstanding, ouer them the diuel hath power. 18. But thou when thou shalt take her, entring into the chamber, for three daies be
* and hart. v. 8. continent from her, and thou shalt giue thy self to nothing els but to prayers with her. 19. And the same night, the * liuer of the fish set on the fyre, the diuel shal be driuen away. 20. But the (f) second night thou shalt be admitted in the copulation of the holie Patriarchs. 21. And the third night thou shalt obteyne a blessing that sound children may be procreated of you. 22. And when the third night is past, thou shalt take the virgin with the feare of our Lord, moued rather for loue of childeren then for lust, that in the seed of Abraham thou mayst obtayne blessing in children.

(d) Diuels who exalted themselues as equal with God, are iustly made subiect to corporal creatures. God concurring with natural causes, whose good pleasure is sometimes to vse instruments naturally vnapt, as when Christ gaue sight to the blinde by puting clay on his eyes, *Ioan.* 9. sometimes more apt, as when he fed manie with few loaues, *Ioan.* 6. So the Angel by Gods appointment vsed this meanes to expel the diuel.

(e) Into the place where good soules rested, none then hauing accesse into heauen. *See Annot. Gen.* 37.

(f) The second night he asked and obtayned this grace; for he knew not his wife vntil the fourth night. v. 22.

CHAP. VII.

They are kindly entertained by Raguel. 10. *Tobias demandeth Sara to wife, which Raguel, encouraged by the Angel, graunteth:* 15. *and the mariage is made.*

AND they went to Raguel, and Raguel receiued them with ioy. 2. And Raguel beholding Tobias, sayd to Anna his wife: How like is this yong man to my sisters sonne! 3. And when he had spoken these words, he sayd: Whence are you ye yong men our brethren? 4. But they sayd: We are of the tribe of Nephthali, of the captiuitie of Niniue.

5. And Raguel ſayd to them: Know you Tobias my brother? Who ſayd: We know him. 6. And when he ſpake much good of him, the Angel ſayd to Raguel: Tobias, of whom thou askeſt is this mans father. 7. And Raguel put forth himſelfe, and with teares kiſſed him, and weeping vpon his necke, ſayd: Bleſſing haue thou my ſonne, becauſe thou art the ſonne of a good and moſt vertuous man. 8. And Anna his wife, and Sara their daughter wept. 9. And after they had talked, Raguel commanded a wether to be killed, and a banket to be prepared. And when he deſired them to ſitte downe to dinner, 10. Tobias ſayd: I wil not eate nor drinke here this day, vnleſſe thou firſt aſſure my petition, and promiſe to giue me Sara thy daughter. 11. Which word Raguel hearing, was ſore afrayd, knowing what had chāced to thoſe ſeuen huſbands, which went in vnto her: and he began to feare leſt perhaps it might chance to him alſo in like manner: and when he doubted, and (a) gaue no anſwer to him demanding, 12. the Angel ſayd to him: Feare not to giue her to this man, for to him fearing God is thy danghter due to be his wife: therfore an other could not haue her. 13. Then ſayd Raguel: I doubt not but God hath admitted my prayers and teares in his ſight. 14. And I belieue that therfore he hath made you come to me, that this mayde might be ioyned to her kinred, according to the law of Moyſes: and now haue no doubt but I wil deliuer her to thee. 15. And taking his daughter by the right hand, gaue it into the right hand of Tobias, ſaying: The God of Abraham, and the God of Iſaac, and the God of Iacob be with you, and he ioyne you together, and fulfil his bleſſing in you. 16. And taking paper they made a writing of the mariage. 17. And after theſe things they made merie, bleſſing God. 18. And Raguel called to him Anna his wife, and commanded her to prepare an other chamber. 19. And ſhe brought Sara her daughter in thither, and ſhe wept. 20. And ſhe ſayd to her: Be of good cheere my daughter, our Lord of heauen giue thee ioy for the tediouſneſſe which thou haſt ſuffered.

(a) A iuſt man (ſaith S. Ambroſe *lib 3. Off. c. 14.*) feared other mens harmes, and would rather his daughter ſhould not be maried then others ſhould be in danger, preferring honeſtie before profite.

CHAP. VIII.

Tobias bruling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for him, but vnderstanding that he is wel, filleth it vp againe, 21. prepareth a feast, giueth the half of his goods presently for Saraes dowrie, the other halfe after her parents death.

AND after they had supped, they brought in the yong man to her. 2. Tobias therfore remembring the Angels word, brought forth out of his bag part of (a) the liuer, & layd it vpon liue coales. 3. Then Raphael the Angel tooke the diuel, & bound him in the desert of higher Ægypt. 4. Then Tobias exhorted the virgin, & sayd to her: Sara arise, & let vs pray to God to day, and to morow, and the next morow: because these three nights we are ioyned to God: & when the third night is past, we wil be in our wedlocke. 5. For we are the children of holie men, and we may not be ioyned together as gētiles, that know not God. 6. And they rising together, prayed both together that health might be giuen them. 7. And Tobias sayd: Lord God of our fathers, the heauens, and the earth, and the sea, and fountaynes, and riuers, and al thy creatures that are in them, blesse thee. 8. Thou madest Adam of the slime of the earth, and gauest him Eue an helper. 9. And now Lord thou knowest, that not for fleshlie lust doe I take my sister to wife, but only for the loue of posteritie, in the which thy name may be blessed for euer & euer. 10. Sara also sayd: Haue mercie on vs Lord, haue mercie vpon vs, and let vs grow old both together in health. 11. And it came to passe about the cocks crowing, Raguel bad his seruants to be called for, and they went with him together to dig a graue. 12. For he sayd: Lest perhaps it may chance to him, as also to the other seuen husbands that went in vnto her. 13. And when they had prepared the pitte, Raguel returning to his wife, sayd to her: 14. Send one of thy handmayds, & let her see if he be dead, that I may burie him before it be day. 15. But she sent one of her handmayds, who going into the chamber, found them safe & sound, sleeping both together. 16. And returning she brought good tydings: and they blessed our Lord, to wit, Raguel & Anna his wife, 17. & said: We blesse thee Lord God of Israel, because it hath not chanced as we thought. 18. For thou hast done thy mercie with vs, & hast excluded from vs the enemie, that persecuted vs. 19. And thou hast taken pitie vpon two the (b) only children. Make them Lord blesse thee more fully, & to offer vp to thee a sacrifice of thy prayse, and of their health, that al nations may know, that thou art God onlie in al the earth. 20. And forthwith Raguel commanded his seruants, that

(a) See c. 6. v. 8. Mystically it signified Christs passion whereby the diuel was expelled out of mens harts. S. Aug. ser. 28. de Sanctis. Prosp. l. de promiss. p. 2. c. 39.

(b) In the one familie there were no more children but one sonne, in the other one only daughter.

they ſhould fil vp the pitte which they had made, before it were day. 21. And he bad his wife make readie a feaſt, and prepare al things, that for victuals were neceſſarie to them that goe a iourney. 22. He cauſed alſo two fatte kyne, and foure wethers to be killed, and great chere to be prepared for al his neighbours and al his freinds. 23. And Raguel adiured Tobias that he ſhould abide with him two weeks. 24. And of al things which Raguel poſſeſſed, he gaue the halfe part to Tobias, and made this writing, That the halfe part, which was remayning after their deceaſe, ſhould come to the dominion of Tobias.

CHAP. IX.

The Angel Raphael goeth to Gabelus, receiueth the money, and bringeth him to the mariage. 8. They ſalute eche other, and Gabelus wisheth al proſperitie to yong Tobias and his ſpouſe.

THEN Tobias calſed the Angel to him, whom he thought to be a man, and he ſayd to him: Brother Azarias, I pray thee harken to my words: 2. If I ſhould deliuer my ſelf to be thy ſeruant I ſhal not deſerue thy prouidence. 3. Howbeit I beſeech thee, that thou take vnto thee beaſts and ſeruants, and goe to Gabelus into (*a*) Rages the cities of Medes: and render him his hand writing, and receiue of him the money, and deſire him to come to my mariage. 4. For thy ſelf knoweſt that my father numbreth the dayes: and if I ſlacke one day more, his ſoule is made ſorowful. 5. And ſurely thou ſeeſt how Raguel hath adiured me, whoſe adiuring I can not diſpiſe. 6. Then Raphael taking foure of Raguels ſeruants, and two camels, went into Rages the citie of Medes: & finding Gabelus gaue him his hand writing, and receiued of him al the money. 7. And he told him of Tobias the ſonne of Tobias, al things that were done: & made him come with him to the mariage. 8. And when he was entred into Raguels houſe, he found Tobias ſitting at the table: and he leaping vp, they kiſſed eche other: and Gabelus wept, and bleſſed God, 9. and ſayd: The God of Iſrael bleſſe thee, becauſe thou art the ſonne of a verie good man, and iuſt, and that feareth God, and doth almes deeds: 10. and bleſſing be giuen vpon thy wife, and vpon your parents: 11. and that you may ſee your children, and your childrens children, vnto the third and fourth generation: and your ſeed be bleſſed of the God of Iſrael, who reigneth for euer and euer. 12. And when al had ſayd, Amen, they went to the feaſt: but with the feare of our Lord alſo did they celebrate the feaſt of the mariage.

(*a*) The Angel wēt to the citie it-ſelfe called Rages, Tobias remaining in the territorie or prouince therof with Raguel, which place is alſo called Rages. c. 3. v. 7.

CHAP.

CHAP. X.

The parents lament the long abſence of their ſonne Tobias. 8. *Whom when Raguel can not perſwade to ſtay longer,* 11. *he wisheth much good vnto him and his wife, admonishing her to be dutiful in al things.*

BVT when Tobias taried long " becauſe of the mariage, Tobias his father was careful, ſaying: Why thinkeſt thou doth my ſonne tarie, or why is he held there? 2. Is Gabelus dead thinkeſt thou, and no man wil reſtore him the money? 3. And he began to be ſorowful exceedingly himſelfe, and Anna his wife with him: & (a) they begā both to weep together: becauſe their ſonne did not returne to thē the day appointed. 4. His mother therfore wept with diſcomfortable teares, & ſayd: Woe, woe is me, my ſonne, why ſent we thee to goe to a ſtrange countrie, the light of our eies, the ſtaffe of our old age, the comfort of our life, the hope of our poſteritie? 5. We hauing al things together in thee onlie, ought not to haue let thee goe frō vs. 6. To whom Tobias ſaid: Hold thy peace, and be not troubled, our ſonne is ſafe, that man with whom we ſent him is faithful enough. 7. Howbeit ſhe could by no meanes be comforted, but dayly running out looked about, and went about al waies by which there ſeemed hope he would returne, that ſhe might ſee him a far off, if it were poſſible, comming. 8. But Raguel ſayd to his ſonne in law: Tarie here, and I wil ſend a meſſenger to Tobias thy father, that thou art in health. 9. To whom Tobias ſayd: I know that my father and my mother doe now count the dayes, and their ſpirite is tormented in them. 10. And when Raguel deſired Tobias in manie words, and he by no meanes would heare him, he deliuered Sara vnto him, & the halfe part of al his ſubſtance in men ſeruāts, & women ſeruants, in cattel, in camels, and in kine, and in much money and diſmiſt him ſafe and ioyful from him, 11. ſaying: The holie Angel of our Lord be in your iourney, and bring you through ſafe, and that you may finde al things wel about your parents, and myne eies may ſee your children before I die. 12. And the parents taking their daughter, kiſſed her, and let her goe: 13. admonishing her to honour her father and mother in law, to loue her husband, to rule the houſhold, to gouerne the houſe, and to ſhew her ſelfe irreprehenſible.

(a) Such of the Iewes as beliewe in Chriſt hartily lament that he tarieth ſo long from their nation: Some more aſſuredly with old Tobias, others more doubtfully with his wife, expect his returne. *S. Beda in Tobiam.* Euen ſo the remnant of Catholikes in countries fallen to hereſie *haue great ſadnes and continual ſorow in their hart* (Rom 9.) *wishing* (with what temporal loſſe ſoeuer) *the ſaluation of their brethren, kinſmen,* and countriemen: ſome hoping more confidently & comforting others that Chriſt wil againe illuminate our whole nation, as ſight was reſtored to old Tobias.

ANNO-

ANNOTATIONS.

CHAP. VI. VII. VIII. IX. X.

Instructions to maried persons out of the example of Tobias & Sara's Mariage.

True Mariage alwayes a holie contract. Now a Sacrament.

Proper instructions for man and wife.

Three necessarie points in Matrimonie.

Ten godly Rites obserued in the Mariage of Tobias and Sara.

1. *Maried long because of the Mariage.*] Out of this example of a holie Mariage between yong Tobias and Sara, described in the fiue precedent Chapters, some special good lessons may be briefly gathered, for the instruction and consolation of such as are to marie, or be already maried. Not that either al, or onlie the same obseruations perteyne now to Christian Mariage, but that al Christians may see, how orderly godlie persons proceeded in making and performing this holie contract in the old Testament, and therby learne, that more perfection is required in Christian Matrimonie, being now (as then it was not) a holie Sacrament, signifying the Vnion between Christ and his Church: and giuing peculiar Grace to the parties (if themselues hinder it not) to beare more easily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie instruction of the Roman Catechisme. Al that we shal here note, may be reduced to two heads, or principal parts. For in this Mariage there were certaine necessarie, and as it were essential points, without which it had not been a lawful nor right contract: Other accessarie ceremonies and Rites were also very conuenient, for the more solemnitie and better performance therof. As the like of both sorts are now, but more perfect in Christian Mariages. In the former kind, first of al, *the end of Mariage* was proposed by the Angel, and desired by the parties, *chap. 6. v. 22. c. 8. v. 9. not for pleasure but for children and posteritie, by which God might be blissed and serued*: Secondly, Mariage must be *between lawful persons*: For the seruants of God could not lawfully match, neither with Infidels, nor with ouer nere kinred, but in conuenient degrees, and that ordinarily in the same Tribe. *chap. 6. v. 11. ch. 7. v. 14.* as the law of Moyses prescribed. Thirdly, the *parties* must giue and *expresse their mutual consents*, and the good wil of parents was also requisite. *ch. 7. v. 10. 15. 20.* These principal points premised; for the due solemnization other Rites were also adioyned. First, Raguel the maides *father gaue his daughter* taking her by the right hand, and so deliuered her into the right hand of Tobias. *ch. 7. v. 15.* as with vs the father, or neer freind of the woman, giueth her to be maried to such a man. Secondly, her father prayed that it might wel succeed, *ibidem.* and so doe al freinds now, especially the Priest by the publike prayers of the Church. The third rite, the *conenants of Mariage* were made, with assignement of dowrie, also *written, ch. 7. v. 16.* & sealed, as the * Hebrew and Greeke text witnesse. The fourth, Initation of freinds to the Mariage. *ch. 8. v. 2. ch. 9. v. 3.* The fifth, They made *a feast*, which commonly dured seuen dayes, but here fourteen. *ch. 8. v. 23.* for the double ioy of the mariage, & expulsion of the diuel. But though the feast continued long, yet was *it most moderate* and sober, *with feare of our Lord they celebrated the feast of the Mariage ch. 9. v. 12.* Plato a heathen Philosopher, *li. 6. de legibus*, prescribeth what temperance in meate & drinke, and what modestie of behauiour, are required in mariage feasts. Whose excellent sentence *F. Serarius in Tob.* 10. reciteth. The sixth rite, the bringing of the bride to her chamber. *ch. 7. v. 19.* The Catholike Church hath a particular forme of blessing the bridal chamber. The seuenth, Tobias and Sara obserued three dayes continencie after the Mariage. ch. 6. v. 18. ch. 8. v. 4. which now is commended by way of counsel, not of precept. The eight, Tobias obserued that which the Angel aduised him, in burning the liuer of the fish vpon

Ephes. 5. Mat. 19.

part. 2. de Matr. q. 22. 23.

Exod. 34. Deut. 7. Leui. 18. Nu. 36. v. 7.

Apud. Munsterum. Gen. 29. v. 27. Iudic. 14 v. 17.

coales

coales in their chamber, ch. 6. v. 19. ch 8. v. 1. So deuout persons commonly obserue that which spiritual men exhort them vnto, though it be not a commandment. The ninth, Priuate prayer of the new maried persons, ch. 6. v. 18. c. 8. v. 4. The tenth, the sending away of the spouse to her husbands house, or dwelling place, with good wishes, due payment of the promised dowrie, and godlie admonitions by her parents. ch. 10. v. 10. 11. 12. 13.

CHAP. XI.

Leauing Sara with the rest of the companie, and the flocke to folow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eies with the fishes gal, and he seeth. 18. Sara arriueth seuen dayes after with her familie and cattle.

AND when they returned they came to Charan, which is in the mid-way against Ninive, the eleuenth day. 2. And the Angel said: Brother Tobias thou knowest how thou didest leaue thy father. 3. If it please thee therfore, let vs goe before, and let the families folow softly after vs, together with thy wife, and with the beasts. 4. And when this pleased him that they should goe, Raphael sayd to Tobias: Take with thee of the gal of the fish: for it shal be necessarie. Tobias therfore tooke of that gal and they departed. 5. But Anna sate beside the way dayly, in the top of a hil, from whence she might see a far off. 6. And whiles she watched his comming out of that place, she saw a far off, and by and by perceiued her sonne comming: and running she told her husband saying: Behold thy sonne commeth. 7. And Raphael said to Tobias: But when thou art entred into thy house forthwith adore our Lord thy God: and giuing thanks to him goe to thy father, and kisse him. 8. And immediately annointe vpon his eies of this gal of the fish, which thou carriest with thee. For know thou that forthwith his eies shal be opened, and thy father shal see the light of heauen, and shal reioice in the sight of thee. 9. Then ranne (*a*) the dog before, which had been with them in the way, and comming as it were a messenger with the fawning of his tayle reioyced. 10. And his father that was blind rysing vp began to runne stumbling with his feet: and giuing a seruant his hand, went to meet his sonne. 11. And receiuing him kissed him, with his wife, and they began both to weep for ioy. 12. And when they had adored God, and giuen thanks, they sate downe together. 13. Then Tobias taking of the gal of the fish, annoynted his fathers eies. 14. And he stayed as it were almost halfe an houre: and the white blemish began to come out of his eies, as it were the skin of an egge. 15. Which Tobias taking drew from his eies, and immediately

(*a*) It nothing disgraceth the sacred historie that a small matter being also true is recorded with the rest, *As not one letter nor one title of the law may be omitted, Mat. 5. S. Beda* also expounded it mystically of Gods Preachers. S. Ierome doth the like, in *Isaiæ 56.* and S. Augustin *S. 22. c. 16. cont. Faust. Manich.*

(b) God vsed this gal of a fish in curing Tobias eyes, in like sorte as the liuer in driuing away the diuel, c. 6. v. 8.

(b) he receiued sight. 16. And they glorified God, to wit, himself and his wife, and al that knew him. 17. And Tobias sayd: I blesse thee Lord God of Israel, because thou hast chastised me, and thou hast saued me: and behold I see Tobias my sonne. 18. After seuen daies also came in Sara his sõnes wife, & al the familie safe, & cattel, & the camels, and much money of his wiues: and that money also, which he had receiued of Gabelus: 19. and he told his parents al the benefits of God, which he had done to him by the man that conducted him. 20. And Achior and Nabath Tobias sisters sonnes came, reioycing at Tobias, and congratulating him for al good things that God had shewed towards him. 21. And for seuen daies making good chere, they reioyced al with great ioy.

CHAP. XII.

Old Tobias and his sonne offer the half of al the goods which they had newly receiued, to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to helpe them, 15. and that he is an Angel. 20. He parteth away, and they render thanks to God.

THEN Tobias called to him his sonne, and sayd to him: What my we giue to this holie man, that is come with thee? 2. Tobias answering, said to his father: Father what reward shal we giue him? or what can be worthie of his benefits? 3. He hath * led me & brought me agayne safe, he * receiued the money of Gabelus, he * caused me to haue my wife, and the * euil spirit he chased from her, he * made ioy vnto her parents, my self he * deliuered from being deuoured of the fish, * thee also he hath made to see the light of heauen, and we are repleni shed with (a) al good things by him. What can we giue him worthie for these things? 4. But I beseech thee my father, that thou desire him, if perhaps he wil voutsafe to take vnto him the one halfe of al things which are brought. 5. And they calling him, to wit the father and the sonne, tooke him aside: and began to desire him that he would vouchsafe to accept the halfe part of al things, that they had brought. 6. Then he sayd to them secretly: Blesse ye the God of heauen, and before al that liue confesse to him, because he hath done mercie with you. 7. For to hide the secret of a King is good: but to reueale and confesse the works of God is an honourable thing. 8. (b) Prayer is good with fasting and almes, rather then to lay vp treasures of gold: 9. because almes deliuereth from death, and that is it which purgeth sinnes, and maketh to finde mercie and life euerlasting. 10. But they that commit sinne and iniquitie, are enemies to their owne soule. 11. I open therfore vnto you the truth, and I wil

1. 2. 3. 4. 5. 6. 7.

(a) Grateful Tobias recounteth seuen benefits receiued by the companion of his iourney, and that they *haue receiued* (not manie but) *al good things by him.*

(b) Fasting and almes are as two wings with which prayer flyeth into heauen.

not

not hide frō you the ſecret word. 12. When thou didſt pray with teares, and didſt burie the dead, and lefe thy dinner, and dideſt hide the dead by day in thy houſe, and by night didſt burie them, I (c) offered thy prayer to our Lord. 13. And becauſe thou wait acceptable to God, it was neceſſarie that tentation ſhould proue thee. 14. And now our Lord ſent me to cure thee, and to deliuer Sara thy ſonnes wife from the diuel. 15. For I am Raphael an Angel, one of the ſeuen, which aſſiſt before our Lord. 16. And when they had heard theſe things, they were troubled, and trembling fel vpon the ground on their face. 17. And the Angel ſayd to them: Peace be to you, feare not. 18. For when I was with you, by the wil of God I was ſo: bleſſe ye him, and ſing to him. 19. I ſeemed indeed to eate with you, and to drinke: but I vſe an inuiſible meate and drinke, which can not be ſeen of men. 20. It is time therfore that I returne to him, that ſent me: but bleſſe ye God, and tel al his maruelous works. 21. And when he had ſayd theſe things, he was taken from their ſight, and they could ſee him no more. 21. Then proſtrate for three houres vpon their face, they bleſſed God: and riſing vp they told al his maruelous workes.

c) O how ſweet (or excellent) a thing is it (ſaith *S. Aug. ſerm. 3. de Natiuit.*) when Angels guardians of our life offer our vowes (or reſolution to flye vices and embrace vertues) before the ſight of Gods Maieſty!

ANNOTATIONS

CHAP. XII.

12. *I offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his ſonne, and for Raguel, and his daughter, which are likewiſe recorded in this Book. And the whole world, eſpecially Gods ſeruants, receiue continual great benefits by holie Angels, as partly may be gathered in this holie hiſtorie, and more els-where. For firſt the office of Angels is, to aſſiſt, or be alwayes readie, as moſt diligent ſeruitours of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was ſent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greek text readeth, v. 15. Angels preſent the prayers of Saints, that is, of godlie men and women to God: ſo Raphael teſtifieth here himſelf, that he offered Tobias prayers to our Lord. Thirdly, Angels ayde and aſſiſt thoſe that loue puritie of life, ſincere ſeruice of God, hate vice, embrace vertue, and doe works of mercie; ſo Raphael aſſiſted Tobias, when he traueled to burie the dead, flying from the Kings furie, and hiding himſelf, ch. 1. v. 21. 23. Fourthly, Angels exhort to good works, as in this 12 chapter, v. 6. 8. 9. 10. 18. Fiftly, they ſuggeſt and inſtruct what to doe, ch. 6. v. 4. 5. Raphael taught yong Tobias to take the fiſh, vnbowel him, reſerue parts therof, v. 11. 12. 13. aduiſed him to lodge at Raguels houſe, to demand Sara to wife, and v. 16. 17. inſtructed him, againſt whom diuels haue power. Sixthly, they expel diuels from perſons, and places, ch. 8. v. 3. Raphael tooke and bound the diuel *Aſmodeus* in the deſert of higher Ægypt. Seuenthly, they deliuer men from dangers & euils, c. 6. v. 3. as when the great fiſh aſſaulted Tobias, & Sara from moleſtation and ſlaunder, and old Tobias from blindnes. chap. 3 v. 10. ch. 11. v. 8. ch. 12. v. 14.

Offices of Angels towards men.

Readie to helpe al.

Offer mens prayers and good works.

Ayde the godlie.

Exhort to good.

Inſtruct.

Expel euil ſpirits.

Deliuer from euils and dangers.

Procure temporal commodities for the souls good.

Eightly, when it redoundeth to the honour and more seruice of God, and good of the soule, Angels procure riches, and worldly commodities, ch. 12. v. 3. Yong Tobias gratefully confessed the great benefits receiued by his guide, concluding generally, *by him we are replenished* (sayth he) *with al good things*. Ninthly, Good Angels also proue men, for their more merit, so the Angel witnesseth ch. 12. v. 13. *Because thou wast acceptable to God, it was necessarie that tentation should proue thee.*

Proue the good by tribulations.

Tenthly and finally (for we remit the reader to larger documents of others) after proofe of patience, fortitude, and other vertues, holie Angels comfort good men; so Raphael encouraged old Tobias, saying, ch. 5. v. 13. his blindnes should shortly be cured. ch. 12. v. 12. shewed him how grateful his prayers with teares and works of mercie were in Gods sight. He comforted Raguel and his familie by bringing yong Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driuing away the diuel; and lastly by reuealing himselfe vnto them. So holie Angels, especially the proper Gardian patrons of euerie one, are alwayes readie to helpe men, guard them, exhort them to good, doe instruct them, doe expel euil sprits, and deliuer men from many euils & dangers, doe procure temporal commodities, proue their vertues, offer their prayers and good works, assist them al their liues, and at their deaths, then also bring their soules to the Iudgement seate, and (if they die in good state) to eternal ioy and glorie, wherof the ancient fathers writings are ful. S. Gregorie the Great in his Dialogue, *li. 4. c. 58.* S. Athanasius *li. de communi essentia,* S Chrisostom *ho. 3. in Epist. ad* Coloss. *li. 6. de Sacerdotio.* Gregorius Turonen. *li. de gloria Martyrum & Confessorum. S. Augustin Epist. ad Probam c. 9. Epist. 68. ad fratres in eremo. li. 11. c. 31. ciuit. & eclogiarum. 99. 9. 79.* Our Sauiour himself testifieth that Angels reioyce at the conuersion of a sinner, Luc. 15. and therfore, they know and haue care of mens states in this life, and finally Angels caried the soule of poore Lazarus into Abrahams bosome. *Luc. 16.*

Comfort the patient and al vertuous.

Angels Guardians haue special care of soules committed to their charge.

CHAP. XIII.

Tobias the father prayseth God, exhorting al Israel to doe the same: 11. propheciseth the restauration and better state of Ierusalem.

The third part. Old Tobias prayseth God, prophecieth better state of Gods people.

AND Tobias the elder opening his mouth, blessed our Lord, and sayd: Thou art great Lord for euer, and thy Kingdom world without end: 2. because thou scourgest, and sauest: leadest downe to hel, and bringest backe againe: and there is none that may escape thy hand 3. Confesse to our Lord ye children of Israel, and in the sight of the Gentiles prayse him: 4. because he hath therfore dispersed you among the gentiles, which know not him, that you may declare his maruelous works, and (*a*) make them know, that there is no other God omnipotent besides him. 5. He hath chastised vs for our iniquities: and he wil saue vs for his mercie. 6. Behold therfore what he hath done with vs, and with feare & trembling confesse ye to him: and extol the King of the worlds in your works. 7. And I (*b*) in the land of my captiuitie wil confesse to him: because he hath shewed his maiestie toward a sinful nation. 8. Conuert therfore ye sinners, and doe iustice

(*a*) Temporal affliction for the spiritual good of others.

(*b*) His bodie being in captiuitie, yet his spirit was free to praise and thank God. S *Cypr. li. de mortalitate.*

before

before God, beleiuing that he will doe his mercie with you. 9. And I and my ſoule wil reioyce in him. 10. Bleſſe ye our Lord al his elect, celebrate daies of gladnes, and confeſſe to him. 11. Ieruſalem the citie of God, our Lord hath chaſtiſed thee in the workes of thy hands. 12. Confeſſe to our Lord in thy good things, and bleſſe the God of the worlds, that he may (c) reedefie his tabernacle in thee, and may cal backe al the captiues to thee, and thou mayſt reioyce for euer and euer. 13. Thou ſhalt ſhine with a glorious light: and al the coaſts of the earth ſhal adore thee. 14. Nations from far ſhal come to thee: and bringing guifts, they ſhal adore our Lord in thee, and ſhal eſteeme thy land for ſanctification. 15. For they ſhal inuocate the great name in thee. 16. Curſed ſhal they be that ſhal contemne thee: and damned ſhal they be that ſhal blaſpheme thee: and bleſſed ſhal they be that ſhal build thee. 17. And thou ſhalt reioyce in thy children, becauſe they ſhal al be bleſſed, and ſhal be gathered together to our Lord. 18. Bleſſed are al that loue thee, and that reioyce vpon thy peace. 19. My ſoule, bleſſe thou our Lord, becauſe he hath deliuered Ieruſalem his citie (d) from al her tribulations, the Lord our God. 20. Bleſſed ſhal I be if there ſhal remayne of my ſeed, to ſee the glorie of Ieruſalem. 21. The gates of Ieruſalem ſhal be built of Saphire and the Emerauld: and al the compaſſe of the wals ther of of pretious ſtone. 22. With white and cleane ſtone ſhal al the ſtreets therof be paued: and in the ſtreets therof (e) *Alleluia* ſhal be ſong. 23. Bleſſed be our Lord, which hath exalted it, and his Kingdom be for euer and euer ouer it. Amen.

(c) He propheſieth the reedifying of the temple and citie of Ieruſalem.

(d) Onlie celeſtial Ieruſalem ſhal be free from al tribulations.

(e) No Chriſtiã is ignorant (*ſayth S. Auguſtin Epiſt. 6*) that *Alleluia* is a voice of praiſe. In Engliſh it is: *Praiſe ye the Lord with ioy.*

CHAP. XIIII.

Old Tobias dieth at the age of an hundred and two yeares, 5. exhorteth his ſonne and nephewes to pietie, forſhewing that Niniue ſhal be deſtroyed, and Ieruſalem reedified. 14. Yonger Tobias returneth with his familie to Raguel, and dieth happily as he had liued.

AND the words of Tobias were ended. And after that Tobias was reſtored to his ſight, he liued two and fourtie yeares, and ſaw the children of his nephewes. 2. Therfore an hundred and two yeares being accomplithed, he was buried honourably in Niniue. 3. For being ſix and fiftie yeares old he loſt the ſight of his eies, and being threeſcore he receiued it agayne. 4. And the reſt of his life was in ioy, and with great increaſe of the feare of God he went forward in peace. 5. And at the houre of his death he called vnto him Tobias his ſonne, and his ſeuen yong ſonnes, his nephewes, and ſayd to them: 6. The deſtruction of Niniue is neere: for the word of our Lord fayleth not: and our brethren, which are diſperſed from the land

of Iſrael, ſhal returne to it. 7. And al the deſert land therof ſhal be repleniſhed, & the houſe of God which is burnt in it, ſhal agayne be reedefied: and thither ſhal al returne that feare God, 8. and the Gentils ſhal forſake their idols, and ſhal come into Ieruſalem, and ſhal inhabite in it, 9. and (*a*) al the Kings of the earth ſhal reioyce in it, adoring the King of Iſrael. 10. Heare ye therfore my children your father: ſerue our Lord in truth, and (*b*) ſeeke to doe the things that pleaſe him: 11. and command your children that they doe iuſtices and almes-deeds, that they be mindful of God, and bleſſe him at al time in truth, and in al their power. 12. Now therfore children heare me, and doe not tarie here: but what day ſoeuer you ſhal burie your mother by me in one ſepulchre, from thenceforth direct your ſteps to depart hence: 13. for I ſee that the iniquitie therof wil giue it an end. 14. And it came to paſſe after the death of his mother, Tobias departed out of Niniue with his wife, and children, and childrens children, and returned to his father and mother in law. 15. And he found them in health in good old age: and he tooke care of them, and he cloſed their eies: and al the inheritance of Raguels houſe he receiued: and he ſaw the fifth generation, his childrens children. 16. And nintie nine yeares being accompliſhed in the feare of our Lord, with ioy they buried him. 17. And (*c*) al his kinred, and al his generation continued in good life, and in holie conuerſation, ſo that they were acceptable both to God, and to men, and to al the inhabitants in the land.

(*a*) This can not be vnderſtood of the citie of Ieruſalem but of the Church of Chriſt.

(*b*) Gods ſeruants muſt not only expect what ſhal be commanded, but alſo ſeeke to know what they ought to doe.

(*c*) A notable commendation of Tobias familie & poſteritie. And a plaine teſtimonie that true Religion neuer failed wholy in the tenne tribes, much leſſe in the Kingdō of Iuda, leaſt of al in the Church of Chriſt, & new Teſtament.

THE ARGVMENT OF THE BOOK OF IVDITH.

S. Ierome for the authoritie of the Councel of Nice, held this Book to be canonical, which before he did not.

AINT Ierom ſometime ſuppoſed this booke not to be canonical, but afterward finding that the Councel of Nice accounted it in the number of holie Scriptures, *he ſo eſteemed it, and therupon not only tranſlated it into Latin, out of the Caldee tongue, wherin it was firſt written, but alſo as occaſion required alleadged the ſame as diuine Scripture, and ſufficient to conuince matters of faith in controuerſie. For otherwiſe his oppoſing the authoritie of the Nicē Councel, ſhould proue nothing at al againſt* the Iewes, *ſeeing alſo they* acknowledge this booke amōgſt Agiographa (*or holie writtes*) but leſſe fitte (*ſay they*) to ſtrēgthen thoſe things which come into cōtentiō. *whereby is cleere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his cōmen-*

Epiſt. 111. 115. Præfa. in Iudith.

taries in Isaie 14. more expresly Epist. ad Principiã, he counted it in rãke with other Scriptures whereof none doubteth, saying: Ruth, Esther, Iudith were of so great renoume, that they gaue the names to sacred volumes. And in this Preface doubted not to say: that the rewarder of Iudiths chastitie (God himself) gaue her for imitation not only to women, but also to men: gaue her such vertue that she ouerthrew him, whom none could ouercome, and conquered the inuincible. Also Before the Councel, Origen in c. 14. Iudith, Tertullian de Monogamia c. vlt. and diuers whom S. Hilarie citeth, and dissenteth not from them, Prologo in Psalmos, held this Book for Canonical. Manie more writers likewise about the same Councel, and after so account it. Prudentius in Phychomachia pudicitiæ & libidinis: Chromatius in c. 6. Mat. Paulinus in Natali. 10. S. Chrysostom hom. 10. in Math. S. Ambrose li. 3. Offic. c. 13. Epist. 82. & li. de viduis. S. Augustin (or some other good author) writte two sermons of Iudith, 228. 229. Cassiodorus diuini lect. c. 6. Fulgentius Epist. 2. de statu viduarum. Ferrandus Carthaginensis ad Regium de re militari. Iunilius Africanus li. 1. de partibus diuinæ legis. Sulpitius in historia. S. Beda de sex ætatibus. Alredus writing the life of S. Edward our King. More are not necessarie to reasonable men. Concerning the time, and authour, it seemeth most probable that these things happened whẽ Manasses King of Iuda was either in prison in Babylon, or newly restored to his Kingdom, who as it seemeth permitted the gouernemẽt to the high Priest Eliachim (Ch. 4.) otherwise called Ioachim (ch. 15.) who also writte this Book, as Philos Chronologie, li. 2. reporteth. From which time they had no warres til the reigne of Ioachaz, about 80. yeares, conformable to the long peace mentioned chap. 16. v. 30. In summe we haue here, not a poetical Comedie (as Martin Luther shameth not to cal it, in Simpostacis, c. 29. and in his German Preface of Iudith) but a sacred Historie (as al aforementioned esteemed it, & the Iewes confesse) of a most valiant Matrons fact, deliuering the people of God from persecution of a cruel Tyrant. The first three chapters shew the occasion of this danger: the next foure describe the difficulties & distresses therof: other seuen with part of the 5. how Iudith deliuered them from it. In the rest Iudith is much praysed, and she with the whole people prayse God.

Other Doctours both before and after the councel of Nice accounted this Book canonical.

When this historie happened.

And by whom it was written.

The contents.

Diuided into foure parts.

2. Para. 33.

THE BOOK OF IVDITH.

CHAP. 1

Nabuchodonosor King of the Assyrians ouercommeth Arphaxad King of the Medes: 7. ſummoneth manie other nations to ſubmit themſelues to his Empyre: 11. which they refuſing he threatneth reuenge.

This booke is read at Matins the fourth weeke of September. The firſt part. The occaſion of the Iewes perſecution at this time.

ARPHAXAD (*a*) therfore King of the Medes had ſubdued manie nations to his empire, and he built a moſt mightie citie, which he called Ecbatanis, 2. of ſtones ſquared and hewed: he made walles therof in height ſeuentie cubits, and in breadth thirtie cubits, and the towers therof he made in height an hundred cubits. 3. But each ſide of them was in foure ſquare twentie foote long, and he made the gates therof according to the height of the towers: 4. and he (*b*) gloried as mightie in the force of his armie, and in the glorie of his chariots. 5. In the twelfth yeare of his reigne: Nabuchodonoſor the King of the Aſſyrians, who reigned in Niniue the great citie, fought againſt Arphaxad, and ouercame him 6. in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadaſon in the field of Erioch the King of the Elicians. 7. Then was the Kingdom of Nabuchodonoſor exalted, and his hart was eleuated: and he ſent to al, that dwelt in Cilicia and Damaſcus, and Libanus, 8. and to the nations, that are in Carmelus, and Cedar, and the inhabitants of Galilee in the great field of Eſdrelon, 9. and to al that were in Samaria, and beyond the riuer Iordan euen to Ierusalem, and al the land of Ieſſe til you come to the

(*a*) The author being reſolued to write this hiſtorie, ioyneth his narration to his internal purpoſe ſaying: *Arphaxad therfore &c. S. Greg. lib. 2. in Ezech.*

(*b*) Thou foole this night they ſhal take thy life from thee, & theſe things whoſe ſhal they be? *Luc. 12. 20.*

borders

borders of Æthiopia. 10. To al theſe Nabuchodonoſor King of the Aſſyrians ſent meſſengers: 11. Who al with one mind ſaid nay, and ſent them backe emptie, and reiected them without honour. 12. Then Nabuchodonoſor the King taking indignation againſt al that land, ſwore by his throne and Kingdome that he would * reuenge himſelfe of al thoſe countries.

* *defenderet ſe.*

CHAP. II.

Nabuchodonoſor ſendeth Holofernes his General to waſt al countries of the weſt, 7. with a great armie, and abundant munition. 11. They ſubdue manie places, and others are ſtricken with great feare.

IN the thirteenth yeare of King Nabuchodonoſor, the two and twentith day of the firſt month, the word was giuen out in the houſe of Nabuchodonoſor the King of the Aſſyrians, that he would reuenge himſelf. 2. And he called al the ancients, & al the captaynes, and his men of warre, and communicated with them the ſecret of his counſel: 3. & he ſaid that his cogitation was vpon that, to ſubdue al the earth to his empire. 4. Which ſaying when it had pleaſed them al, Nabuchodonoſor the King called Holofernes the General of his warres, 5. and ſaid to him: Goe forth againſt euerie Kingdome of the weſt, and againſt them eſpecially, that contemned my cõmandment. 6. (*a*) Thyne eie ſhal ſpare no Kingdome, and euerie fenſed citie thou ſhalt ſubdue to me. 7. Then Holofernes called the captaynes and magiſtrates of the power of the Aſſyrians: and he muſtred men for the expedition, as the King commanded him, an hundred twentie thouſand fighting men on foot, and twelue thouſand archers horſemen. 8. And he made al his expedition to goe before in a multitude of innumerable camels, with thoſe things that might ſuffice the armies abundantly, heards of oxen alſo, & flocks of ſheep, which had no number. 9. He appointed corne to be prepared out of al Syria in his paſſage. 10. But gold & ſiluer he took out of the Kings houſe exceeding much. 11. And he went forth and al the armie, with the chariots, & horſemen, & the archers, which couered the face of the earth as locuſts. 12. And when he had paſſed through the coaſts of the Aſſyrians he came to the great mountaines of Ange, which are on the left hand of Cilicia: and he went vp into al their caſtels, and wonne euerie fortreſſe. 13. And he brake downe the renowmed citie of Melothus, and ſpoyled al the children of Tharſis, and the children of Iſmael, which were againſt the face of the deſert, and

(*a*) This cruel commandmen was as cruelly put in execution by Holofernes, *ch.* 3. *v.* 11.

on the ſouth of the land of Cellon. 14. And he paſſed ouer Euphrates,& came into Meſopotamia : & he brake al the high cities,that were there, from the torrent of Membre, til ye come to the ſea : 15. and he tooke the borders therof, from Cilicia vnto the coaſts of Iapheth, which are toward the ſouth. 16. And he caried away al the children of Madian, & ſpoyled al their riches , and al that reſiſted him he ſlew in the edge of the ſword. 17. And after theſe things he went downe into the fields of Damaſcus in the daies of harueſt , and he ſet al the corne on fire , & he made al the trees and vineyards to be cut downe ; 18. and the feare of him fel vpon al the inhabitants of the land.

CHAP. III.

Manie Kings and other Princes ſubmit themſelues to Holofernes. 8. He receiueth them, and taketh of their chief men to reinforce his armie, 11. neuertheles deſtroyeth their cities, and their Gods, that Nabuchodonoſor only might be called God.

THEN the Kings and Princes of al cities and Prouinces, namely of Syria and Meſopotamia , and Syria Sobal , and Libya , and Cilicia ſent their embaſſadours, which comming to Holofernes, ſayd : 2. Let thy indignation toward vs ceaſe:For it is better that liuing we feare Nabuchodonoſor the great King , and be ſubiect to thee , then dying , we ſhould with our deſtruction ſuffer the damages of our ſeruitude. 3. Euerie citie of ours , and al our poſſeſſion , al mountaynes, and hils , and fields, and heards of oxen, and flocks of ſheep , and goats, and of horſes , and camels, and al our goods , and families are in thy ſight : 4. let al our things be vnder thy law. 5. We alſo , and our children are thy ſeruants. 6. Come to vs a peaceable Lord , and vſe our ſeruice , as it ſhal pleaſe thee. 7. Then went he downe frō the mountaynes with horſemen in a great power , and tooke euerie citie , and euerie inhabiter of the land. 8. And of al the cities he tooke to helpe him valiant men, and choſen for battel. 9. And ſo great feare lay vpon al thoſe Prouinces , that the inhabitants of al cities , Princes, and honourable perſons , together with the people went out to meet him comming , 10. receyuing him with garlands , and torches , dauncing with timbrels, and ſhaulmes. 11. Neither doing theſe things, could they for al that mitigate the fierceneſſe of his ſtomacke : 12. for he did both deſtroy their cities , and cut downe their groues. 13. For Nabuchodonoſor the King had commanded him , that he ſhould deſtroy

al the

al the Cods of the earth, that (a) he only might be called God of those nations, which could be subdued with the might of Holofernes. 14. And passing through al Syria Sobal, and al Apamea, and al Mesopotamia, he came to the Idumeians into the land of Gabaa, 15. and tooke their cities, and sate there for thirtie dayes, in which daies he commanded al the armie of his power to be vnited.

(a) An expresse figure of Antichrist 2. *Thes.* 2. forwhom al heretikes make way as precursers, for the singular *man of sinne* wil confesse no God but himself.

CHAP. IIII.

The children of Israel exceedingly fearing Holofernes forces. 3. prouide to resist him, by the exhortation of the High Priest, vsing both humane 8. and diuine meanes.

THEN the children of Israel, which dwelt in the Land of Iuda, hearing these things, were sore afrayd of his presence. 2. Trembling also, & horrour inuaded their senses, lest he would doe that to Ierusalem and to the temple of our Lord, which he had done to other cities, & their temples. 3. And they sent into al Samaria round about, as far as Iericho, and preoccupated al the toppes of mountaynes: 4. and they compassed their townes with wals, and gathered together corne for prouision of battel. 5. Eliachim (a) the Priest wrote to al, that were against Esdrelon, which is against the face of the great field beside Dothain, and to al, by whom there might be passage of way, 6. that they should take the ascēts of the mountaynes, by which there might be way to Ierusalem, and should keep watch, where the way was narrow between the mountaynes. 7. And the children of Israel did according as the Priest of our Lord Eliachim had appointed them. 8. And al the people cried to our Lord with great instance, and they humbled their soules in fastings, and prayers, they and their wiues. 9. And the Priests put on haire-cloths, and they laide the infants prostrate against the face of the temple of our Lord, and the altar of our Lord they couered with haire-cloth: 10. and they cried to our Lord the God of Israel with one accord, that their infants might not be giuen into praye, and their wiues into spoile, & their cities into destruction, and their holie things into pollution, and they be made a reproch to the Gentiles. 11. Then Eliachim the high Priest of our Lord went about al Israel and spake to them, 12. saying: Know ye, that our Lord wil heare your prayers, if continuing you continue in fastings and prayers in the sight of our Lord. 13. Be mindful, Exo. 17. of Moyses the seruant of our Lord, who ouerthrew Amalec trusting in his power, and in his might, and in his armie, & in his shields, and in his chariots, and in his horsemen, not by fighting, but with holie prayers:

The second part. Gods people are in great feare and distresse.

(a) The high Priest managed also the temporal affayres of the cōmon welth, at this time, by consent & commission of King Manasses, as is most probable these things hapning shortly after his repentance. 2. *Paral.* 33.

ers:14.so shal al the enemies of Israel be,if you perseuer in this worke, which you haue begun.15.They therfore at this exhortatiō of his,beseeching our Lord, continued in the sight of our Lord,16. so that they also which offered the holocausts to our Lord, did offer the sacrifices to our Lord girded with haire-clothes, and there were ashes vpon their head. 17. And they al prayed God with al their hart, that he would visite his people Israel.

CHAP. V.

Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diuers particulars concerning that people. 5. Achior an Ammonite telleth the meruelous works of God towards them, 22. aduiseth him not to fight against them.26.The chief capitaines are offended,and threaten Achior.

AND it was told Holofernes the General of the warres of the Assyrians, that the children of Israel prepared themselues to resist, and had shut vp the wayes of the mountaynes,2. and with exceeding furie he chafed in great anger, & called al the Princes of Noab and dukes of Ammon, 3. and he sayd to them: Tel me (a) what is this people which besetteth the mountaynes or what,and of what sort, and how great their cities are: also what their power is, or what is their multitude: or who is the King of their warfare: 4. and why aboue al that dwel in the East, haue these contemned vs,& haue not come forth to meet vs,that they might receiue vs with peace?5.Thē Achior captaine of al the children of Ammon answering,said: If thou voutsafe my Lord to heare,I wil tel the truth in thy sight, of this people, which dwelleth in the mountaynes,& there shal not a false word come forth of my mouth.6. This people is of the progenie of the Chaldees. 7.The same dwelt first in Mesopotamia, because they would not folow the Gods of their fathers, which were in the land of the Chaldees. 8. Forsaking therfore the ceremonies of their fathers, which were in multitude of Gods, 9. they worshipped one God of heauen, who also commanded them that they should depart from thence, and should dwel in Charan. And when there was famine ouer al the land, they went downe into Ægypt, and there for foure hundred yeares were so multiplied; that the host of them could not be numbred. 10. And when the King of Ægypt oppressed them, and in the buildings of his cities had subdued them in brick and claye, they cried to their Lord, and he strucke the whole Land of Ægypt with diuers plagues. 11. And when the Ægyptians had cast them out from them, and the plague

(a) Holofernes could not be altogether ignorant of so famous a people as the Iewes, but in his rage marueling at their attempt demandeth more particularly of their habilitie to resist him. See v. 27.

Gen. 11.

Gen. 12.

Exod. 1.

Exod. 7. &c.

had

had ceaſed from them, and they would take them againe, and cal them backe to their ſeruice, 12. theſe flying away, the God of heauen opened the ſea, ſo that the waters were * conſolidated as a wal, on either ſide, and they walking through the botome of the ſea paſſed drie-foot. 13. In which place whiles an innumerable armie of the Ægyptians purſued them, they were ſo ouerwhelmed with the waters, that there was not one remayning, to tel the fact to poſteritie. 14. Alſo being paſt the red ſea, they poſſeſſed the deſerts of Mount Sinai, in which neuer man could dwel, or ſonne of man reſted. 15. There bitter fountaines were made ſweet for them to drinke, and for fourtie yeares they receiued meate from heauen. 16. Whereſoeuer they entred without bow and arrow, and without ſhielde and ſword, their God fought for them, and ouercame. 17. And there was not that did inſult againſt this people, but when they departed from the worſhip of the Lord their God. 18. But as often as beſide their owne God they worſhiped another, they were giuen to prey, and into the ſword, and to reproch. 19. And as often as they were penitēt for that they reuolted from the worſhip of their God, the God of heauen gaue them power to reſiſt. 20. Finally the King of the Chananeites, and of the Iebuſeites, and of the Pherezeites, and of the Hetheites, and of the Heucites, and of the Amorrheites, and al the mightie in Heſebon they ouerthrew, and they poſſeſſed their lands, and their cities: 21. and as long as they ſinned not in the ſight of their God, it was wel with them, for their God hateth iniquitie. 22. For (*b*) theſe yeares alſo paſt when they had reuolted from the way, which God had giuen them, that they ſhould walke in it, they were deſtroyed in battels by manie nations, and verie manie of them were led captiue into a ſtrange land. 23. But of late returning to the Lord their God, from the diſperſion wherein they were diſperſed, they are vnited and are come vp into al al theſe mountaynes, and poſſeſſe Ieruſalem againe where their Holies are. 24. Now therfore my Lord, ſearch if there be any iniquitie of theirs in the ſight of their God: and let vs goe vp to them, becauſe their God deliuering wil deliuer them to thee, and they ſhal be ſubdued vnder the yoke of thy power: 25. but if there be no offence of this people before their God, we can not reſiſt them, becauſe their God wil defend them: and we ſhal be a reproch to the whole earth. 26. And it came to paſſe, when Achior had ceaſed to ſpeake theſe words, al the great men of Holofernes were angrie, and they thought to kil him, ſaying to each other: 27. (*c*) who is this, that ſayth the children of Iſrael can reſiſt King Nabuchodonoſor, and his armies, men vnarmed, and without force, and without skil of the feates of warre? 28. That Achior therfore may know that he deceiueth vs, let vs goe vp into the mountaynes: and when their mightie ones ſhal be taken, then ſhal he with them be ſtricken through with the ſword: 29. that euerie nation may know that Nabuchodonoſor is God of the earth, and beſides him there is none other.

* made ſolide or firme. Exo. 14.

Exod. 15. 16. 17.

Iudic. 2. 3. 4. &c.

Nu. 21.

Ioſ. 21.

4. Reg. 21.

(*b*) He ſeemeth to ſpeake of the captiuitie of King Manaſſes. 2. *Paral.* 33. See the argument of this Book.

(*c*) As Holofernes *v.* 3. demanded that which he in great part knew, ſo his men (knowing Achior wel enough) in age demand, *to* he is that d re ſay ſuch things?

CHAP. VI.

Holofernes in great rage ſendeth Achior to Bethulia, that he may there be ſlaine with the Iſraelites. 8. He is left bound to a tree, 10. from whence the Iſraelites taking him, he telleth them the cauſe. 14. They entertaine him courteouſly, and earneſtly pray to God for helpe.

AND it came to paſſe when they had ceaſed to ſpeake, Holofernes being ſore offended, ſaid to Achior: 2. Becauſe thou haſt prophecied vnto vs ſaying, that the nation of Iſrael is defended of their God, that I may ſhew thee (*a*) that there is no God but Nabuchonoſor, 3. when we ſhal haue ſtrucke them al as one man, then thy ſelf with them ſhalt die by the ſword of the Aſſyrians, & al Iſrael with thee ſhal periſh by deſtruction: 4. and thou ſhalt proue that Nabuchodonoſor is Lord of the whole earth: and then the ſword of my warfare ſhal paſſe through thy ſides, & pearced thou ſhalt fal among the wounded of Iſrael, & thou ſhalt no more fetch breath, til thou be deſtroyed with them. 5. But if thou thinke thy prophecie true, let not thy countenance quaile, and the paleneſſe that is in thy face, let it depart from thee, if thou thinke theſe my words can not be accompliſhed. 6. And that thou mayſt know that thou ſhalt proue theſe things together with them, behold from this houre thou ſhalt be aſſociate to their people, that whiles they ſhal receiue worthie puniſhment of my ſword, thou withal may be ſubiect to the vengeance. 7. Then Holofernes cõmanded his ſeruants that they ſhould take Achior, and lead him into Bethulia, & ſhould deliuer him into the handes of the children of Iſrael. 8. And the ſeruants of Holofernes taking him, went through the champaine: but when they came neere the mountaynes, the ſlingers came forth againſt them. 9. And they returning out of the way by the ſide of the mountayne, tyed Achior to a tree hand and foote, and ſo left him bound with withes, and returned to their Lord. 10. Moreouer the children of Iſrael deſcending from Bethulia, came to him. Whom looſing they brought to Bethulia, and ſetting him in the middes of the people, demanded what was the matter, that the Aſſyrians had left him bound. 11. In thoſe dayes the Princes there, were Ozias the ſonne of Micha of the tribe of Simeon, and Charmi, who alſo is Gothoniel. 12. In the middes therefore of the ancients, and in the ſight of al, Achior told al things that he had ſpoken being asked of Holofernes: and how the people of Holofernes would haue killed him for this word, 13. and how Holofernes himſelfe being angrie commanded him to be deliuered for this cauſe to the Iſraelites: that when he ſhould ouercome the children of Iſrael, then he might

a) Nabucodonoſors vaſſals would haue no other God but him. And God Almightie is alſo ielous and wil haue no God but himſelfe.

might command Achior also himself to die by diuerse torments, for this that he had said: The God of heauen is their defender. 14. And when Achior had declared al these things, al the people fel on their face, adoring our Lord, and with common lamentation and weeping they powred out their prayers with one accord to our Lord, 15. saying: Lord God of heauen and earth, behold (*b*) their pride, and haue regard to (*c*) our humilitie, and attend (*d*) the face of thy saints, and shew that (*e*) thou forsakest not them that presume of thee, and that thow humblest them that presume of themselues, and glorie of their power. 16. Their weeping therfore being ended, and the peoples prayer by the whole day being finished, they comforted Achior, 17. saying: The God of our fathers, whose power thou hast set forth, he wil giue thee this recompence, that thou rather shalt see their destruction. 18. And when the Lord our God shal giue this libertie to his seruãts, be God with thee also in the middes of vs: that as it shal please thee, so thou with al thine maist conuerse with vs. 19. Then Ozias, the counsel being ended, receiued him into his house, and made him a great supper. 20. And al the ancients being called, they refreshed thẽselues together after the fasting was ended. 21. But afterward al the people was called together, & al the night long within the Church, they prayed desiring helpe of the God of Israel.

(*b*) God regardeth the pride of sinners; (*c*) the humiliation of penitentes, (*d*) the sanctitie of his Church in general, as wel holie persons, as holie things (*e*) and true confidence in him, without presuming of mens power.

CHAP. VII.

Holofernes besiegeth Bethulia, 6. cutteth their conduite of water, 9. keepeth their fountaines. 12. The people murmure and mutenie, 18. yet they pray to God, 23. and the high Priest determineth, if aide come not within fiue dayes, to deliuer the citie to the Assyrians.

BVT Holofernes the next day commanded his armies, that they should goe vp against Bethulia. 2. And there were of warre foote-men an hundred twentie thousand, and horse-men two and twentie thousand, besides the preparations of those men, whom the captiuitie had taken, and had been led away out of the Prouinces & cities, of al youth. 3. Al prepared themselues together to the fight against the children of Israel, and they came by the hil side vnto the top, which looketh toward Dothaim, from the place which is called Belma vnto Chelmon, which is against Esdrelon. 4. But (*a*) the children of Israel, as they saw the multitude of them, laid themselues prostrate vpon the earth, casting ashes vpon their heads, praying with one accord, that the God of Israel

(*a*) Gods seruants first of al before they fight,

would

loe workes of pen nace, cõmẽd their cauſe to God, then take weapons in hand, & expect opportunitie to e ncounter with the enimies.

would ſhew his mercie vpon his people. 5. And taking their weapons of warre, they ſate at the places, which by a narrow path-way lead directly betweene the mountaynes, and they were keeping them al day and night. 6. Moreouer Holofernes, whiles he compaſſeth round about, found that the fountayne which ranne in, went directly to their conduit on the ſouth ſide without the citie: and he commanded their conduit to be cut aſunder. 7. Neuertheleſſe there were fountaynes not far from the wals, out of which ſecretly they ſeemed to draw water to refreſh themſelues, rather then to drinke. 8. But the children of Ammon and Moab came to Holofernes, ſaying: The children of Iſrael truſt not in ſpeare, nor in arrow, but the mountaynes defend them, and the hils ſtanding meruelous ſtipe gard them. 9. Therfore that thou mayſt ouercome them without ioyning battel, ſet keepers of the fountaynes, that they may not draw water of them, and without ſword thou ſhalt kil them, or at the leaſt being wearied they wil yeald their citie, which they thinke being ſet in the mountaynes, cannot be ouercome. 10. And theſe words pleaſed Holofernes and his ſouldiers, and he placed round about an hundred men at euerie fountayne. 11. And when that watch had been fully kept for twentie dayes, the ceſternes fayled, and the collections of waters to al the inhabitants of Bethulia, ſo that there was not within the citie wherof they might be ſatisfied, no not for one day, becauſe water was dayly giuen to the people by meaſure. 12. Then al the men, and women, yong men, and children, being gathered together to (*b*) Ozias, al together with one voice, 13. ſaid: God iudge between vs and thee, becauſe thou haſt done euil againſt vs, in that thou wouldeſt not ſpeake peaceably with the Aſſyrians, and for this cauſe God hath ſold vs into their hands. 14. And there is none to helpe, wheras we lye proſtrate before their eies in thirſt, and great deſtruction. 15. And now aſſemble ye al, that are in the citie, that we may of our owne accord yeald vs al to the people of Holofernes. 16. For it is better, that captiues we bleſſe our Lord liuing, then we ſhould die, and be a reproch to al fleſh, when we ſhal ſee our wiues and our infants die before our eies. 17. We cal to witnes this day heauen and earth, and the God of our fathers, which taketh vengeance of vs according to our ſinnes, that now you deliuer the citie into the hand of Holofernes armie, that our end may be ſhort in the edge of the ſword, which is made longer in the drought of thirſt. 18. And when they had ſaid theſe thing, there was made great weeping and howling of al in the aſſembly, and for manie houres with one voice they cried to God, ſaying: 19. We haue ſinned with our fathers, we haue done vniuſtly, we haue committed iniquitie. 20. Thou becauſe thou art gracious, haue mercie vpon vs, or in thy ſcourge reuenge our iniquities, and deliuer not them that truſt in thee to a people, that knoweth thee not, 21. that they ſay not among the Gentils: Where is their God? 22. And when they wearied with theſe cries, and tyred with theſe weepings, had held their peace, 23. Ozias

(*b*) A common frailtie of people in diſtreſſe to impute ertour to their Superiours: though indeed Ozias rather in yealding at laſt to their ſuggeſtion, *v.* 25. then in withſtanding thus long.

ryſing

rysing vp embrued with teares, said: Be of good chere brethren, and these fiue daies let vs expect mercie of our Lord. 24. For peraduenture he wil cut off his indignation, and wil giue glorie to his name. 25. But if after fiue daies be past there come no aide, we wil doe these words, which you haue spoken.

CHAP. VIII.

Iudith a most vertuous, rich, fayre, and renowmed widow, 9. rebuketh the high Priest and ancients, for their determination to deliuer the citie, if ayde come not in fiue dayes: 14. exhorteth al to penance. 28. They al agree to her godlie aduise, 30. praying for good successe of her intention, which they yet know not.

The third part, Iudith deliuereth her whole nation frō persecution,

AND it came to passe, when Iudith a widow had heard these words, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchias, the sonne of Enan, the sonne of Nathanias, the sonne of Salathiel, the sonne of Simeon, the sonne of Israel: 2. and her husband was Manasses, who died in the daies of barley harvest: 3. for he was occupied with them that bound sheues in the field, and the heate came vpon his head, and he died in Bethulia his citie, and was buried there with his father. 4. And Iudith was leaft his widow now three yeares & six months. 5. And in the higher parts of her house she made her self (*a*) a secret chamber, in which she abode shut vp with her maides, 6. and hauing (*b*) cloth of haire vpon her loynes, she (*c*) fasted al the dayes of her life, but Sabbaths, and * new moones, and the feasts of the house of Israel. 7. And she was of an exceeding beautiful countenance, to whom her husband had leaft much richesse, & a great familie, and possessions ful of heards of oxen, and flocks of sheep. 8. And she was among al most famous, because she feared our Lord very much, neither was there that spake an il word of her. 9. When she therfore had heard that Ozias had promised, that after the fifth day were past he would yeald the citie, she sent to the ancients Chabri & Charmi. 10. And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yeald the citie to the Assyrians, if within fiue daies there come no ayde to vs? 11. And what are you, that tempt our Lord? 12. This is no word that may prouoke mercie, but rather that may rayse vp wrath, and inflame furie. 13. You (*d*) haue set a time for the mercie of our Lord, and according to your pleasure, you haue appointed him a day. 14. But because our Lord is patient, let vs be penitent for this same thing, and sheding teares let vs desire his pardon:

* *the first day of the month.*

a) In three special obseruances this holie widow led a most religious life: In much priuate prayer; (*b*) in wearing haire-cloth; (*c*) and in much fasting: as it were a perpetual lent, *al dayes but Sabbaths & feasts* excepted.

(*d*) In this especially they offended, that they prefixed a time, meaning then to

15. for not as man, ſo wil God threaten, neither as the ſonne of man wil he be inflamed to anger. 16. And therfore let vs humble our ſoules to him, & being ſetled in an humble ſpirit, ſeruing him: 17. let vs ſay weeping to our Lord, that according to his wil ſo he doe his mercie with vs: that as our hart is troubled in their pride, ſo alſo we may glorie in our humilitie: 18. becauſe we haue not folowed the ſinnes of our fathers, which forſooke their God, and adored ſtrange Gods, 19. for which abomination they were giuen into the ſword, & into confuſiō to their enemies: but we know no other God but him. 20. Let vs humbly expect his conſolation, and he wil require our bloud of the afflictions of our enemies, and he wil humble al Nations, what ſoeuer ſhal riſe vp againſt vs, and the Lord our God wil make them without honour. 21. And now brethren, becauſe you are ancients in the people of God, and their ſoules depende of you: by your ſpeach comfort their harts, that they be mindful, that our fathers were tempted to be proued, whether they did worſhip their God truely. 22. They muſt be mindful how our father Abraham was tempted, and by many tribulations proued was made the freind of God. 23. So Iſaac, ſo Iacob, ſo Moyſes, and al that haue pleaſed God, through manie tribulations haue paſſed faithful. 24. But they that did not receiue the tentations with the feare of our Lord, and vttered their impatience and reproch of their murmuring againſt our Lord, 25. were deſtroyed of (e) the deſtroyer, and periſhed by ſerpents. 26. And we therfore let vs not reuenge our ſelues for theſe things, which we ſuffer, 27. but reputing theſe verie punilhments to be the ſcourges of our Lord leſſe then our ſinnes, wherwith as ſeruants we are chaſtiſed, let vs thinke them to haue chanced to our amendment, and not to our deſtruction. 28. And Ozias and the ancients ſayd to her: Al things which thou haſt ſpoken be true, and there is no reprehenſion in thy words. 29. Now therfore pray for vs, becauſe thou art a holie woman, and fearing God. 30. And Iudith ſaid to them: As you know, that which I could ſpeake to be of God, 31. ſo that which I haue diſpoſed to doe, proue if it be of God, and pray that God eſtablish my counſel. 32. You ſhal ſtand at the gate this night, and I wil goe out with myne (f) Abra: and pray ye, that as you haue ſaid, in fiue dayes our Lord reſpect his people Iſrael. 33. But I wil not that you ſearch my doing, and til I bring you word, let nothing els be done, but pray for me to our Lord God. 34. And Ozias the Prince of Iuda ſaid to her: Goe in peace, and our Lord be with thee to the reuenge of our enemies. And returning they departed.

geald the citie, for they should rather haue fought againſt the enemie, then deliuer Gods people to a Tyrant, holie things into prophane hands, and by their example put Ieruſalem and the temple in like danger. *Rabanus.*

(e) S. Paul 1. *Cor.* 10. v. 10. alleadging that happened to the people of Iſrael in the deſert, addeth this word *deſtroyer*, which is only in this place, and not *Num.* 11. nor 14. nor els in the old Teſtament: which is an other argument that this booke is Canonical.

(f) Some thinke Abra was a proper name, but whether it was or no, it ſignifieth an handmaide of more honour, as we ſpeake: *A maide of honour.*

CHAP.

CHAP. IX.

Iudith in haire-cloth & ashes prayeth for the deliuerie of the people, rem embring like benefits of God: 12. craueth power to ouerthrow Holofernes.

WHO going away, Iudith (a) went into her oratorie: and clothing her self with haire-cloth, put ashes vpō her head: and falling prostrate to our Lord, she cried to our Lord, saying: 2. Lord God of my father Simeō, who gauest him a sword for defence against strangers, which were rauishers in their coinquination, & discouered the virgine vnto confusion: 3. and gauest their women into prey, and their daughters into captiuitie: and al the prey to be diuided to thy seruants, which were zelous in (b) thy zele: helpe I beseech thee, o Lord God, me a widow. 4. For thou hast done the things heretofore, and hast purposed one thing after an other: and that hath been done which thou wouldest. 5. For al thy wayes are readie, and thy iudgements thou hast put in thy prouidence. 6. Looke vpon the campe of the Assyrians now, as thou didst voutsafe to see the campe of the Ægyptians, when they ran armed after thy seruants, trusting in chariots, and in their horsemen, and in a multitude of men of warre. 7. But thou didst looke ouer their campe, and darkenesse wearied them. 8. The depth held their feete, and the waters ouerwhelmed them. 9. So let these also be made o Lord, which trust in their multitude, and in their chariots, and in pikes, and in shields, and in their arrowes, and glorie in their speares, 10. and know not thy self art our God, which destroyest warres from the beginning, and Lord is thy name. 11. Lift vp thyne arme as frō the beginning, & dash their power in thy power: let their power fal in thy wrath, which promise that they wil violate thy holie things, and pollute the tabernacle of thy holie name, & with their sword throw downe the horne of thyne altar. 12. Bring to passe Lord, that his pride be cut off with his owne sword, 13. (c) let him be caught with the snares of his eies in me, & thou shalt strike him from the lips of my charitie. 14. Giue me constancie in mind, that I may contemne him: and power that I may ouerthrow him. 15. For this shal be a memorial of thy name, when the hand of a womā shal ouerthrow him. 16. For not in multitude is thy power o Lord, neither in strength of horses is thy wil, neither haue the proud pleased thee from the beginning: but the prayer of the humbled and meeke hath alwayes pleased thee. 17. God of the heauens, creatour of the waters, & Lord of euerie creature, heare me wretch, praying and presuming of thy mercie. 18. Remember Lord thy testament, and giue a

a) Of such priuate oratories as this our Sauiour seemeth to speake *Mat.* 6. saying: *Enter into thy chamber &c.* Of like oratories among Christians read Card. Baronius An. D. 293. S. Cyp. ep. 56.

b) The zele of Simeon and Leui was commendable, but for diuers euil circumstances the fact was reproued by Iacob. *Gen.* 34 & 49.

c) She prayed, that Holofernes should be moued with her beautie & sweete speach: which he might be and not sinne, but he by his free wil sinning God turned his sinne to the good of others. *See Aug. l. 1 and 7. S. Aug. Ser. 228.*

word in my mouth, and ſtrengthen counſel in my hart, that thy houſe may continue in thy ſanctification: 19. and al Nations may acknowledge that thou art God, and there is no other beſides thee.

CHAP. X.

Iudith excellently adorned, and very beautiful goeth with her handmaide towards the campe, 11. *is taken by the watch,* 16. *and brought Holofernes.*

AND it came to paſſe, when ſhe had ceaſed to crie to our Lord, ſhe roſe from the place, wherein ſhe lay proſtrate to our Lord. 2. And ſhe called her (*a*) Abra, and going downe into her houſe ſhe tooke from her the haire-cloth, & put off the gatments of her widowhood, 3. and waſhed her bodie, and anoynted her ſelf with ointement, and plaited the haire of her head, and put a crowne vpon her head, and clothed her ſelfe with the garments of her ioyfulnes, and put * pantofles on her feete, & tooke bracelets, and Lilies, and earelets, and rings, and with al her ornaments ſhe adorned her ſelf. 4. To whom alſo (*b*) our Lord gaue beautie: becauſe al this trimming did not depend of ſenſualitie, but of vertue: and therfore our Lord amplified this beautie on her, that ſhe might appeare to al mens eies of incomparable comlines. 5. She therfore layd vpon her Abra (*c*) a bottel of wyne, and a veſſel of oyle, and * polent, and drie figs, and bread, and cheeſe, and went forward. 6. And when they were come to the gate of the citie, they found Ozias expecting, and the ancients of the citie. 7. Who when they ſaw her, being aſtoniſhed maruailed at her beautie exceedingly. 8. Yet asking her no queſtion, they let her paſſe, ſaying: The God of our fathers giue thee grace, and ſtrengthen al the counſel of thy hart, with his power, that Ieruſalem may glorie vpon thee, and thy name may be in the number of the holie and iuſt. 9. And they that were there ſaid al with one voyce: So be it, ſo be it. 10. But Iudith praying our Lord, paſſed through the gates ſhe & her Abra. 11. And it came to paſſe, when ſhe went downe the hil, about breake of day the watchmen of the Aſſyrians met her, & held her, ſaying: whence commeſt thou? or whither goeſt thou? 12. Who anſwered, I am a daughter of the Hebrews, therfore am I fled frō their face (*d*) becauſe I knew it ſhould come to paſſe, that they ſhould be giuē you vnto ſpoyle, becauſe that cōtemning you, they would not of their owne accord yeald thēſelues, that they might find mercie in your ſight. 13. For this cauſe I thought with my ſelf, ſaying: I wil goe to the preſence of the Prince Holofernes, that I may tel him their ſecrets, and ſhew him by what entrance he may winne thē, ſo that there ſhal not fal one man of his armie. 14. And when thoſe men had heard her words, they conſidered

her

(*a*) See ch. 8. v. 32.

(*b*) God by this teſtified her holie intention in adorning herſelfe.

(*c*) Not only certaine meates were forbid by the law *Leuit.* 11. but in a manner al the meates of the Gentils were vnlawful being offered to idols, for which cauſe Daniel and the three children would not eate of the Kings meates in Babylon.

(*d*) She told manie things euidently true, other things conditionally, as it was like to come to paſſe if God ſent not better meanes.

Sandalia.

Polentam.

her face, and ſhe was a wonder in their eies, for they marueled at her beautie exceedingly. 15. And they ſaid to her: Thou haſt ſaued thy life, in that thou haſt found ſuch counſel, that thou wouldeſt come downe to our Lord. 16. And this know thou, that when thou ſhalt ſtand in his ſight, he wil deale wel with thee, and thou ſhalt be moſt gratious in his hart. And they brought her to the tabernacle of Holofernes, telling him of her. 17. And when ſhe was entred before his face, forthwith Holofernes was caught in his eies. 18. And his guard ſaid to him: Who can contemne the people of the Hebrewes, which haue (e) ſo beautiful women, that we ſhould not worthily fight againſt them for theſe? 19. Iudith therfore ſeeing Holofernes ſitting in a canopie, which was wouen of purple, and gold, and emerauld, and pretious ſtones: 20. and when ſhe had looked in his face, ſhe adored him, falling proſtrate vpon the ground. And the ſeruants of Holofernes lifted her vp, their Lord commanding it.

(e) S Fulgentius probably iudgeth that Iudith was now about fourtie yeares old. *Epiſt. 2. cap. 6.*

CHAP. XI.

Holofernes demanding Iudith the cauſe of her comming: 4. ſhe deceiueth him with a probable narration.

THEN Holofornes ſaid to her: Be of good cheere, and feare not in thy hart: becauſe I haue neuer hurt man, that would ſerue Nabuchodonoſor the King. 2. And thy people, if they had not contemned me, I would neuer haue lifted vp my ſpeare ouer them. 3. But now tel me, for what cauſe haſt thou departed from them, and it hath pleaſed thee to come to vs? 4. And Iudith ſaid to him: (a) Take the words of thy handmayd, for if thou wilt folow the words of thy handmayd, our Lord wil doe with thee a perfect thing. 5. For Nabuchodonoſor the King of the earth liueth, and his power liueth which is in thee to the chaſtiſing of al ſtraying ſoules: that not onlie men ſerue him by thee, but alſo the beaſts of the field obey him. 6. For the induſtrie of thy mind is reported to al nations, and it is declared to al the world, that thou onlie art good, and mightie in al his Kingdom, and thy diſcipline is bruted to al prouinces. 7. Neither is that vnknowne which Achior ſpake, neither are we ignorant of that thou haſt commanded to come vpon him. 8. For it is certaine that our God is ſo offended with ſinnes, that he hath ſent word by his Prophets to the people, that he wil deliuer them for their ſinnes. 9. And becauſe the children of Iſrael know they offended their God, thy dread is vpon them. 10. Moreouer alſo famine hath inuaded them, and for drought of water they are now eſteemed among the dead. 11. Finally, they ordayne this, to kil their cattel, and to drinke the bloud of them, 12. and the

(a) Al that Iudith ſayth is true in her ſenſe as she meant it, but not in the vnderſtanding of Holofornes and his ſouldiers, yet was no leſſe lawful then that Ioſue did in deceiuing the citizens of Hay. *Ioſue 8. S. Aug. q. 10. in Ioſue.*

holie things of our Lord their God, which God commanded not to be touched, in corne, wine, and oile, these haue they purposed to bestow, and they wil consume the things which they ought not to touch with their hands: therfore because they doe these things, it is sure that they shal be giuen into perdition. 13. Which I thy handmayde knowing, am fled from them, & our Lord hath sent me to tel thee these verie things. 14. For I thy handmayde worship God, euen now being with thee, and thy handmayde wil goe forth, and I wil pray God, 15. and he wil tel me when he wil repay them their sinnes, and I comming wil tel thee, so that I may bring thee through the middes of Ierusalem, and thou shalt haue al the people of Israel, as sheep that haue no pastour, & there shal not so much as one dog barke against thee: 16. because these things are told me by the prouidence of God. 17. And because God is angrie with them, I am sent to tel these verie things to thee. 18. And al these words pleased Holofornes, and his seruants, and they marueled at her wisedom, and one said to an other: 19. There is not such a woman vpon the earth in looke, in beautie, and in sense of words. 20. And Holofernes sayd to her: God hath done wel, which sent thee before the people, that thou mightest giue them into our hands: 21. and because thy promise is good, if thy God shal doe this for me, he shal also be my God, and thou shalt be great in the house of Nabuchonosor, and thy name shal be renowmed in al the earth.

CHAP. XII.

Iudith is brought into Holofernes treasure-house, 2. hath leaue to abstaine from the Gentils meates, 5. and to goe forth in the night to pray. 10. The fourth day she commeth to Holofornes banket; 16. he is taken with concupiscence, and drinketh very much wine.

THEN he bad her goe in where his treasures were layd vp, and bad her tarie there, and he appoynted what should be giuen her of his owne banket. 2. To whom Iudith answered, and said: Now (*a*) I can not eate of these things, which thou commandest to be giuen me, lest there come displeasure vpon me: but I wil eate of these things, which I haue brought. 3. To whom Holofernes said: If these things which thou hast brought with thee shal fayle thee, what shal we doe to thee? 4. And Iudith said: Thy soule liueth my Lord, that thy handmayde shal not spend al these things, til God doe by my hand these things, which I haue purposed. And his seruants brought her into the tabernacle, which he had commanded. 5. And whiles she went in, she desired that she might haue licence to goe forth in the night and before

(*a*) See chap. 10. v. 5.

day

day to prayer,& to beſeech our Lord.6.And he cõmanded his chamberlaynes, that as it pleaſed her, ſhe ſhould goe out & come in to adore her God for three daies.7.And ſhe wẽt forth in thenights in to the vale of Bethulia, & waſhed her ſelf in a fountaine of water. 8.And as ſhe came vp, ſhe prayed our Lord the God of Iſrael, that he would direct her way to the deliuerie of his people.9.And going in,ſhe remayned(*b*)pure in the tabernecle, vntil ſhe tooke her owne meat in the euening. 10. And it came to paſſe in the fourth day, Holofernes made a ſupper to his ſeruants, and ſayd to Vagao his eunuch: Goe, and perſuade that Hebrew woman,that ſhe conſent of her owne accord to dwel with me. 11. For it is a foule thing with the Aſſyrians, if a woman mocke a man in doing, that ſhe paſſe free from him.12.Then Vagao went into Iudith, & ſayd: Let not the good * yong maid feare to goe in to my Lord, that ſhe may be honoured before his face, that ſhe may eate with him & drink wine in ioyfulnes. 13. To whom Iudith anſwered: Who am I, that I ſhould gayne ſay my Lord?14.Al that ſhal be good & beſt before his eies, wil I doe. And whatſoeuer ſhal pleaſe him, that ſhal be beſt to me al the dayes of my life.15. And ſhe aroſe,and decked herſelf with her garmẽts, and going in ſhe ſtood before his face. 16. And the hart of Holofernes was ſtrucken: for he burnt in the concupiſcence of her. 17. And Holofernes ſaid to her:Drinke now,& ſit downe in ioyfulnes, becauſe thou haſt found grace before me. 18. And Iudith ſaid: I wil drinke my Lord, becauſe my ſoule is magnified this day aboue al my dayes. 19. And ſhe tooke,and did eate,& dranke before him thoſe things,which her handmayd had prepared her. 20. And Holofernes was made pleaſant toward her,& dranke wine exceeding much, ſo much as he had neuer drunke in his life?

b) This puritie conſiſted in abſtaining from meates forbid by the Law, or offered to Idols.

* *Puella.*

CHAP. XIII.

Holofornes lying in a drunken ſleep, Iudith cutteth off his head, 12. *ſo returneth with her maide through the gard, as it were to pray, commeth to Bethulia* 16. *exhorteth al to thanke God, and sheweth them the head.* 22. *She is bleſſed, of al.* 27. *Achior alſo praiſeth God and Iudith.*

AND when it was waxen late, his ſeruants made haſt to their lodgings, and Vagao ſhut the chamber doores, and went his way.2.And they were al ouerladen with wine.3.And Iudith was alone in the chamber.4.Moreouer Holofernes lay in his bed, faſt aſleep with very much(*a*)drunkennes.5. And Iudith ſaid to her mayd the at ſhe ſhould ſtãd without before the chãber,& watch. 6.And Iudith ſtood before the bed,praying with teares,& with mouing of her lippes in ſilence, 7. ſaying: Confirme me o Lord God of Iſrael,

a) The faſting of one woman ouerthrew an innumerable hoſt of drunkards. *S. Amb. li. de ieiunio & Helia. c. 9.*

and

and in this houre haue reſpect to the workes of my hands, that as thou haſt promiſed, thou mayſt aduance (*b*) Ieruſalem thy citie: and I may bring to paſſe that which I beliuing that it may be done by thee, haue purpoſed. 8. And when ſhe had ſayd theſe things, she went to he piller, that was at his beds head, and his ſword that hong tyed on it, ſhe looſed. 9. And when ſhe had drawen it out, ſhe tooke him by the haire of his head, and ſayd: Confirme me, o Lord God, in this houre, 10. and ſhe ſtrucke twiſe vpon his necke, and cut off his head, and tooke his canopie from the pillers, and rolled aſide his bodie a trunke. 11. And after a while ſhe went out, and deliuered the head of Holofernes to her mayde, and bad her put it into her wallet. 12. And they two went forth, according to their cuſtome, as it were to prayer, and they paſſed the campe, and compaſſing the valley, they came to the gate of the citie. 13. And Iudith a far off ſaid to the keepers of the wals: Open the gates, becauſe God is with vs, which hath wrought power in Iſrael. 14. And it came to paſſe, when the men had heard her voyce, they called the ancients of the citie. 15. And they ran al to meet her, from the leaſt to the greateſt: becauſe they hoped not that now ſhe would come. 16. And they lighting lights gathered round about her euerie one: and ſhe going vp into a higher place, commanded ſilence to be made. And when al had held their peace, 17. Iudith ſaid: Prayſe yee the Lord our God, who hath not forſaken them that hope in him: 18. and in me his handmayde he hath fulfilled his mercie, which he promiſed to the houſe of Iſrael: and he hath killed by my hand the enemie of his people this night. 19. And bringing forth the head of Holofernes out of the wallet, ſhe ſhewed it them, ſaying: Loe the head of Holofernes the General of the armie of the Aſſyrians, & behold his canopie, wherein he lay in his drunkennes, where the Lord our God ſtrucke him by the hand of a woman. 20. But the ſame our Lord liueth, that his (*c*) Angel hath kept me, both going hence, and abyding there, and from thence returning hither: and our Lord hath not ſuffered me his handmayde to be defyled, but without pollution of ſinne he hath called me backe to you, reioycing in this victorie, in my eſcape, and in your deliuerie. 21. Confeſſe ye al to him, becauſe he is good, becauſe his mercie is for euer. 22. And they al odoring our Lord, ſaid to her: Our Lord hath bleſſed thee in his power, becauſe by thee he hath brought our enemies to nothing. 23. Moreouer Ozias the Prince of the people of Iſrael, ſaid to her: Bleſſed art thou daughter of our Lord the high God, aboue al women vpon the earth. 24. Bleſſed be our Lord, which made heauen & earth, which hath directed thee vnto the wounds of the head of the Prince of our enemies. 25. Becauſe this day he hath ſo magnified thy name, that thy prayſe ſhal not depart out of the mouth of mē, which ſhal be be mindful of the power of our Lord for euer, for that thou haſt not ſpared thy life for the diſtreſſes and tribulation of thy kinred, but haſt holpen the ruine before the preſence of our God. 26. And al the people ſayd: So be it, ſo be it.

(*b*) If Bethulia had been taken, Ieruſalem alſo had been in extreme danger: for ſaftie wherof God had made more ſpecial promiſe to Dauid and others. *Iſaie* 37. 38. *&c.*

(*c*) Iudiths proper Angel ſo defended her, as Iacobs Angel deliuered him from al euils. *Gen.* 48.

27. Moreouer

27. Moreouer Achior being called came, and Iudith ſaid to him: The God of Iſrael, to whom thou gaueſt teſtimonie, that he reuengeth himſelf of his enemies, he hath cut off the head of al the vnfaithful this night by my hand. 28. And that thou mayſt proue that it is ſo, loe the head of Holofernes, who in the contempt of his pride contemned the God of Iſrael: and threatned thee death, ſaying: When the people of Iſrael ſhal be taken, I wil cómand thy ſides to be pearſed with a ſword. 29. But Achior ſeeing the head of Holofernes, being in anguiſh for feare, fel on his face vpon the earth, and his ſoule was ſore troubled. 30. But after taking ſpirit agayne he was refreſhed, and fel downe at her feet, and adored her, and ſayd: 31. Bleſſed art thou of thy God in euerie tabernacle of Iacob, becauſe in euerie nation, which ſhal heare thy name, the God of Iſrael ſhal be magnified in thee.

CHAP. XIIII.

Holofernes head is hanged on the wal. 6. Achior is circumciſed. 7. The Iſraelites aſſault the Aſſyrians, 8. who going to awake their General, find him ſlaine, 17. and are al confounded with feare.

AND Iudith ſayd to al the people: Heare me brethren, hang ye this head vpon our wals: 2. and it ſhal be, when the ſunne ſhal riſe, let euerie man take his armour, & yſſue ye forth with violence, not that you goe downe beneath, but as it were inuading violently. 3. Then the watchmen muſt of neceſſitie runne to rayſe vp their Prince to battel. 4. And when the captaynes of them ſhal runne to the tabernacle of Holofernes, and ſhal find him headles rowled in bloud, feare wil fal vpon them. 5. And when you ſhal know that they fly, goe after them ſecurely, becauſe our Lord wil deſtroy them vnder your feet. 6. Then (a) Achior ſeeing the power, that God of Iſrael wrought, forſaking the rite of gentilitie, belieued God, and circumciſed the fleſh of his prepuce, and was ioyned to the people of Iſrael, and al the ſucceſſion of his kinred vntil this preſent day. 7. And immediatly as day brake, they hong the head of Holofernes vpon the wals, & euerie man took his armour, & they went forth with great noyſe & ſhouting. 8. Which the watchmen ſeeing, ranne to the tabernacle of Holofernes. 9. Moreouer they that were in the tabernacle comming, and before the dore of the tabernacle making a noyſe to rayſe him, they endeauoured by art to diſquiet him, that Holofernes might awake not by them rayſing him, but by them making a noyſe. 10. For no mandurſt by knocking, or entring, to open the chamber of the chiefe of the Aſſyrians. 11. But when his Dukes and tribunes were come, and al the chiefe of the armie of the

(a) Achior an Ammonite (*ch* 5. *v.* 5.) being truly conuerted and belieuing in God, was admitted into the Church, notwithſtanding that Ammonites and Moabites were excluded by name. *Deut.* 23. *v.* 3. which is therfore meant only of thoſe that perſiſt impenitent and obſtinate.

King of the Assyrians, they said to the chamberlayns: 12. Goe in, and awake him, because the mice yssuing out of their holes, haue presumed to prouoke vs to battel. 13. Then Vagao entring into his chamber, stood before the cortine, & made a clapping with his hands: for he thought that he slept with Iudith. 14. But when with the sense of his eares he perceiued no motion of person lying, he came neer to the cortine, and lifting it vp, and seeing the bodie without the head of Holofernes weltred in his bloud lye vpon the ground, cried out in a lowd voyce with weeping, and rent his garments. 15. And going into the tabernacle of Iudith, he found her not, and he lept forth to the people, 16. and sayd: One Hebrew woman hath made confusion in the house of King Nabuchodonosor: for behold Holofernes lyeth vpon the ground and his head is not vpon him. 17. Which when the Princes of the power of the Assyrians had heard, they al rent their garments, & intollerable feare and dread fel vpon them, and their minds were troubled exceedingly. 18. And there was made an incomparable crie in the middes of their campe.

CHAP. XV.

The Assyrians fly for feare, 3. the Hebrews pursue them, 7. and are enriched by the spoyles. 9. The high Priest with others come from Ierusalem and prayse Iudith. 14. The goods of Holofernes are giuen to her.

AND when al the armie heard that Holofernes was beheaded, courage and counsel fel from them, and being shaken with trembling onlie and feare, they helpe themselues by flight, 2. so that none spake with his neighbour, but hanging the head, al things left behind, they made hast to escape the Hebrews, whom they heard to come armed vpon them, flying by the waies of the fields, and the pathes of the hilles. 3. The children of Israel therfore seeing them flying, folowed them. And they went downe sounding with trumpets, and shouting after them. 4. And because the Assyrians were not vnited together, they went headlong into flight: but the children of Israel pursuing in one companie, discomfited al that they could find. 5. Ozias therfore sent messengers through al the cities and countries of Israel. 6. Euerie countrie therfore, and euerie citie sent choscn youth armed after them, and they pursued them in the edge of the sword, vntil they came to the extremitie of their borders. 7. And the rest that were in Bethulia, entred into the campe of the Assyrians, and tooke away the prey, which the Assyrians flying had leaft, and were loden exceedingly. 8. But they that were returned conqueres to Bethulia, tooke away with

them

them al things that were theirs, ſo that there was no number in cattel, and beaſts, and al their moueables, that from the leaſt vnto the greateſt al were made rich of their preyes. 9. And Ioachim the high Prieſt came from Ieruſalem into Bethulia with al his ancients to ſee Iudith. 10. Who when ſhe was come out to him, they al bleſſed her with one voyce, ſaying: (a) Thou art the glorie of Ieruſalem, thou the ioy of Iſrael, thou the honour of our people: 11. becauſe thou haſt done manfully, and thy hart was ſtrengthned, for that thou had loued chaſtitie, and after thy husband not knowne any other: therfore alſo the hand of our Lord hath ſtrengthned thee, and therfore ſhal thou be bleſſed for euer. 12. And al the people ſayd: So be it, ſo be it. 13. And for thirtie daies, ſcarſe were the ſpoyles of the Aſſyrians gathered of the people of Iſrael. 14. Moreouer al things, that were proued to be the peculiar goods of Holofernes, they gaue to Iudith, in gold, and ſiluer, and garments, and pretious ſtones, and al ſtuffe, and al the things were deliuered her of the people. 15. And al the people reioyſed with women, and virgins, and yongmen, on inſtruments and harps.

The fourt part. The prayſes of Iudith, who with al the people praiſe God.

(a) Iudith was a ſpecial figure of the B Virgin Marie, to whom theſe praiſes perteyne in more eminent ſorte, then to anie other creature. *S. Iulberius Carnotenſis.*

CHAP. XVI.

Iudith ſingeth a canticle of thanks-giuing to our Lord. 22. The people goe to Ieruſalem and offer ſacrifices. 25. She in great honour liueth a widow til her death in good old age. 30. The people haue long peace, and a feaſtiual day is inſtituted in perpetual memorie of her fact.

THEN ſang Iudith this ſong to our Lord, ſaying:

2. Begin ye to our Lord in timbrels, ſing ye to our Lord in cymbals, tune to him a new Pſalme, reioyce, and inuocate his name.

3. (a) Our Lord confoundeth battels, Lord is his name.

4. Who hath ſet his campe in the middes of his people, that he might deliuer vs from the hand of al our enemies.

5. Aſſur came out of the mountaines from the North in the multitude of his ſtrength: whoſe multitude ſtopped vp the torrents, and their horſes couered the valleyes.

6. He ſaid that he would ſet my borders on fyre, and kil my yong men with the ſword, to giue my infants into prey, and virgins into captiuitie.

7. But our Lord omnipotent hath hurt him, and hath deliuered him into the hands of a woman, and hath pearſed him.

8. For, not by yong men is their mightie one fallen, neither haue the ſonnes of (b) Titan ſtrucken him, neither did the high (c) giants ſet themſelues vpon him, but Iudith the daughter of Merari in the beautie of her face diſſolued him.

(a) S. Ephrem *ſer. de 2. Aduentu*, citeth this place as holy ſcripture, ſo teſtifying this Book to be canonical.

(b) Such giants as were before Noes floud, *Gen. 6.*

(c) Nor ſuch as were after, *Num. 13. Deut. 3.*

9. For ſhe put from her the garments of widowhood, and put on her the garments of ioy, in the reioycing of the children of Iſrael.

10. She annoynted her face with oyntment, and tyed together her lockes with a crowne, ſhe tooke a new ſtole to deceiue him.

11. Her ſandals rauiſhed his eies, her beautie made his ſoule captiue, ſhe with a ſword cut off his head.

12. The Perſians did quake at her conſtancie, and the Medes at her boldneſſe.

13. Then did the campe of the Aſſyrians howle, when my humble ones appeared, withering in thirſt.

14. The ſonnes of yong women haue pearſed them, and they haue killed them as boyes flying away: they haue periſhed in battel before the face of the Lord my God.

15. Let vs ſing an hymne to our Lord, let vs ſing a new hymne to our God.

16. Adonai o Lord, great art thou, and noble in thy power, and whom no man can ouercome.

17. Let euerie creature of thyne ſerue thee: becauſe thou ſaydſt, and they were made: thou didſt ſend thy ſpirit, and they were created, and there is none that can reſiſt thy voyce.

18. The mountaynes with the waters ſhal be moued with the foundations: the rockes ſhal melt as waxe before thy face.

19. But they that feare thee, ſhal be great with thee in al things.

20. Woe be to the nation, that ryſeth vp vpon my kinred: for our Lord omnipotent wil be reuenged on them, in the day of iudgement he wil viſite them.

21. For he wil giue (*d*) fyre, and wormes into their fleſh, that they may be burnt, and may feele for euer.

22. And it came to paſſe after theſe things, al the people after the victorie came into Ieruſalem to adore our Lord: and forthwith as they were purified, they al offered holocauſtes, and vowes, and their promiſes. 23. Moreouer Iudith offered for an anathema of obliuion al the inſtruments of warre of Holofernes, which the people gaue her, and the canopie that her ſelf had taken away out of his chamber. 24. And the people was pleaſant according to the face of ſaints, and for three months the ioy of this victorie was celebrated with Iudith. 25. And after thoſe daies euerie man returned into his houſe, and Iudith was made great in Bethulia, and ſhe was more glorious to al the land of Iſrael. 26. There was alſo chaſtitie ioyned to her vertue, (*e*) ſo that ſhe knew not man al the daies of her life, " after that Manaſſes her huſband was dead. 27. And on feſtiual daies ſhe came forth with great glorie. 28. And ſhe abode in her huſbands houſe (*f*) an hundred fiue yeares, and diſmiſt her Abra free, & ſhe died and was buried with her huſband in Bethulia. 29. And al the people mourned for her ſeuen dayes. 30. And in al the ſpace of her life there was not that troubled Iſrael, and after her death

[*d*] Euerlaſting torments of fire & wormes perteyne to the damned bodies. *S. Aug. li. 11. c. 4 &c. ciuit.* and greater paines to the damned ſoules, eſpecially the loſſe of Gods viſion.

[*e*] In the Greek *v. 11. Manie deſired her to mariage.*

[*f*] Liuing in al 105. yeares, ſhe widow about ſixtie nine: for when ſhe ſlew Holofernes ſhe was about fourtie yeares old *c. 10. v. 18.* & her husband was then dead three yeares & a halfe before *ch. v. 4.*

manie

manie yeares. 31. But the day of the festiuitie of this victorie is recei-
of the Hebrewes in the number of holie daies, and is worshipped
ued of the Iewes from that time vntil this present day.

ANNOTATIONS.

CHAP. XVI.

16. *After that her husband was dead.*) As yong Tobias and Sara were notable patterns to maried persons: so Iudith is a like good example to deuout widowes, excelling most part in manie respects. For first, she professed this holie state of life in the old Testament, when it was most rare, the law prouiding that the brother, or next kinsman, should marie the vidow of him that died without children, as it seemeth she had none, the Greeke text affirming that she gaue al her goods before her death to other kinred. ch 16.v.24. Secondly, she was only once maried, ch. 15. v. 13 ch. 16. v. 26. whereas it is also commendable after twise or oftener mariage at last to abstaine. Thirdly, she was yong, about 36. yeares: for three yeares and a half after that her husband was dead, she was called a yong maide, ch. 12.v.12. Fourtly, she was of excellent beautie, *ch.* 8. v.7. Fiftly, exceeding rich. *ibidem.* Sixtly, very noble, especially after the deliuerie of the people from such distresse, ch.15. v. 10. Seuently, for this renowmed fact, and for her other great vertues (*ch.* 8. v. 8.) manie principal men desired to marie her, ch.15.v. 12. Eightly, al the people wished much issue of so noble a stock. ch. 16. v. 25. Nintly, she liued long in the state of widowhood, about threescore and nine yeares, from 36. to 105. ch. 16. v. 28. Tently, there was great and long peace in al Israel, after that she had relieued Bethulia. ch. 16. v. 30. Al which might easely haue inuited an other to haue married: but her great deuotion, and feruent desire to serue God in a retired austere life, fasting & praying, ch. 8. v. 6. cut off al incitements to mariage, and made her before the Ghospel to embrace Euangelical counsel, not commanded, but for better attaining to perfection counseled by our Sauiour and S. Paul. *Mat. 19. 1. Cor, 7.*

Iudith an example of holie widowhood.

Manie incitements concurring to the contrarie made her widowhood more excellent.

Deu. 25. v. 5. Ruth. 3. v. 12.

widowhood an Euangelical counsel.

THE ARGVMENT OF THE BOOK OF ESTHER.

This whole book is canonical.

OF *the authoritie of this booke* only two or three ancient writers doubted, *before the Councels of Laodicea and Charthage declared it to be Canonical.* Al the reſt did euer eſteeme it as diuine Scripture. *For albeit S. Ierome in his time found not certaine parts therof in the Hebrew, and therfore tranſpoſed the ſame to the end of the booke, as now we haue them: yet in the Greeke he found al theſe ſixteen chapters conteyned in ten. And it is not vnprobable, that theſe parcels were ſometimes in the Hebrew, as were diuers whole bookes which are now loſt. But whether they were at anie time in the Hebrew or no, the Church of Chriſt accounteth the whole Booke of infallible authoritie, reading as wel theſe parts, as the reſt in her publike office. And the Councel of Trent* (ſeſſ. 4.) *for more expreſſe declaration defineth* that al the bookes recited in the ſame Decree (*amongſt which is Eſther*) with al the parts therof, as they are accuſtomed to be read in the Catholike Church, and be conteyned in the old vulgar latin Edition, are ſacred and Canonical Scripture.

Melito. S. Athan. S. Greg Naz. Origen. apud Euſeb. l. 6. c. 25. hiſt.

The contents

Written by Mardocheus.

Diuided into foure parts.

It conteyneth a particular great danger of the people of Iſrael, happning (as is probable) ſhortly after their general relaxation, and returne of ſome from the captiuitie of Babylon; and their deliuerie from it, through the godlie zele and other vertues of Queen Eſther, directed herein by Madocheus, who being alſo in imminent danger was deliuered and aduanced: and finally writ the hiſtorie. which may be diuided into foure parts, not by order of the chapters as they are here tranſpoſed, but in order of time. Firſt the authour reporteth ſome things going before the peoples danger, in the 11. 1. 2. 12. chapters, and part of the 3. Secondly, their danger and diſtreſſe, in the reſt of the 3. and part of 13. chapters. Thirdly, their deliuerie, from the 4. chapter to the middes of the 9. and reſt of the 13. and in the 14. 15. and 16. Fourthly, the things that enſued herevpon, in the other half of the ninth chapter, the 10. chapter, and firſt verſe of the eleuenth.

WHoſoeuer wil pleaſe to read this hiſtorie, in order of the time as the things happened, adioyning the latter chapters, which are in the Greek, and not in Hebrew, may folow the letters of the Alphabet, as here we haue placed them in the margent, beginning at the ſecond verſe of the 11. chapter, where he findeth the letter A. and when he commeth to B. returne where the ſame letter is noted. ch. 1. And ſo in the reſt folow the ſame direction.

THE

THE BOOK OF ESTHER.

CHAP. I.

King Aſſuerus celebrateth a great banquet to shew his glorie, 10. *calleth Queen* Vasthi *therto. Who refuſing to come, is by aduiſe of his Counſel depoſed.*

This book is read at mattins the laſt weeke of September.

The firſt part beginneth in the 11. ch. A. B.

IN the daies of Aſſuerus, who reigned from India vnto Æthiopia ouer an hundred twentie ſeuen prouinces: 2. when he ſate in the throne of his Kingdom, the citie Suſan was in the beginning of his Kingdom. 3. In the third yeare therfore of his empyre he made a great feaſt to al the Princes, and to his ſeruants, to the moſt valiant of the Perſians, and the nobles of the Medes, and the rulers of the Prouinces in his ſight, 4. that he might ſhew the riches of the glorie of his Kingdom, and the greatnes, and vaunting of his might, a great time, to witte, an hundred and foureſcore dayes. 5. And when the daies of the feaſt were accompliſhed, he inuited al people, that was found in Suſan, from the greateſt to the leaſt: and commanded ſeuen daies a feaſt to be prepared in the entrance of the garden, & of the wood, which was planted with royal garniſhing and with hand. 6. And there hong on euerie ſide hangings of skie-colour, and greene, and hyacinthine colour, held vp with cordes of ſilke, & of purple, which were put into rings of yuorie, and were held vp with marble pillers. Beds alſo of gold and ſiluer were placed in order vpon the floore paued with the emerauld,

and

and the touch-ſtone: which paynting adorned with meruelous varietie. 7. And they that were inuited, drake in golden cuppes, & the meats were brought in change of veſſels. Wine alſo plenteous and the beſt was ſet downe, as was worthie of a Kings magnificence. 8. (a) Neither was there that compelled them to drinke that would not, but as the King had appointed, making ech of his Princes ouerſeer of euerie table, that euerie man might take what he would. 9. Vaſthi alſo the Queen made a feaſt for the women in the palace, where King Aſſuerus had accuſtomed to remayne. 10. Therfore the ſeuenth day, when the King was merier, and after very much drinking was wel warmed with wine, he commanded Maumam, & Bazatha, & Harbona, & Bagatha, & Abgatha, & Zethar, & Charchas, the ſeuen eunuchs, that miniſtred in his ſight, 11. that they ſhould bring in Queen Vaſthi before the King, the crowne ſet vpon her head, that he might ſhew her beautie to al the peoples and Princes: for ſhe was exceeding beautiful. 12. Who refuſed, and contemned to come at the Kings commandment, which he had commanded by the eunuchs. Wherupon the King being wrath, & chaffed with (b) exceeding furie, 13. asked the wiſemen, which after the manner of a King were alwayes preſent with him, & he did al things by their counſel, which knew the lawes, and rights of the elders: 14. (and the chief & neereſt him were, Charſena, & Sethar, and Admatha, & Tharſis, and Mares, and Marſana, and Mamuchan, ſeuen dukes of the Perſians, and of the Medes, which ſaw the face of the King, & were wont to ſit firſt after him) 15. to what ſentēce Vaſthi the Queene ſhould be ſubiect, that would not doe Aſſuerus the Kings cōmandment, which he had commanded by the eunuchs. 16. And Mamuchan anſwered, the King hearing, and the Princes: (b) Queene Vaſthi hath not only hurt the King, but alſo al peoples, & Princes, that are in al the prouinces of King Aſſuerus. 17. For the word of the Queene wil goe forth to al women, that they wil contemne their husbands, and wil ſay: King Aſſuerus commanded that the Queene Vaſthi ſhould come in to him, and ſhe would not. 18. And by this example al the wiues of the Princes of the Perſians and the Medes, wil little eſteeme the commandments of their husbands: wherfore the Kings indignation is iuſt. 19. If it pleaſe thee, let an edict goe forth from thy face, and let it be written according to the law of the Perſians and of Medes, which is not lawful to be tranſgreſſed, that Vaſthi come in no more to the King, but an other that is better then ſhe, take her Kingdom. 20. And let this be publiſhed into al the empire of thy Prouinces (which is moſt large) and let al the wiues, as wel of the greater as of the leſſer giue honour to their husbands. 21. His counſel pleaſed the King, and the Princes: and the King did according to the counſel of Mamuchan. 22. and he ſent letters to al the Prouinces of his Kingdome, as euerie nation could heare and reade, in diuers languages and characters, that the husbands ſhould be Princes and maiſters in their houſes: and that this ſhould be publiſhed through al peoples.

a) Modeſtie & temperance amongſt heathen people condemneth Chriſtians that vrge men to drinke immoderately, & ſo cauſe them to be drunke. S. *Aug. Ser.* 231. 232 *de tempore.*

b) The end of immoderate feaſting is cōmonly browling. Here the King became furious, & the Queen was diuorſed frō him.

(c) Brentius approueth the ſentence of this paraſite, but Ioſephus *l.* 11. *c.* 6. Macrobius *li.* 7. *c.* 1. *Saturn.* S. *Ierome ad Ruſtic.* & S. Ambroſe *l.* 1. *de Elia c.* 14. iudge the Queens refuſal lawful, & agreable to the Perſians lawes, which prohibited maried womē to come in ſight of other men in great aſſēblies: neither had the King iuſt cauſe to break that law, for pleaſing his phantſie in his drunken humour. 9. 10. Luther alſo wreſteth this exāple in fauour of adulterie, *par.* 2. *de diuortio,*

CHAP. II.

Inquirie being made of the beſt and faireſt virgins, 5. Eſther the vnknowne neece of Mardocheus a Iew, is preferred, 18. and made Queen in place of Vaſthi; a mariage feaſt made, and preſents giuen. 21. Mardochus deteɛteth traitours, and his ſeruice is recorded in the regiſter.

THESE things ſo done, after the indignation of King Aſſuerus was aſſwaged, he remembred Vaſthi, & what ſhe had done, or what ſhe had ſuffered: 2. and the Kings ſeruants and his miniſters ſaid: Let there be maydens ſought for the King, virgins and beautiful, 3. and let there be ſent that may view through al Prouinces beautiful maydens & virgins: and let them bring them to the citie of Suſan, and deliuer them into the houſe of women vnder the hand of Egeus the eunuch, who is ouerſeer of the Kings women: and let them receiue womens ornaments, and other things neceſſarie to be vſed. 4. And which ſo euer among al ſhal pleaſe the Kings eies, let her reigne for Vaſthi. The word pleaſed the King: and ſo as they had ſuggeſted, he commanded to be done. 5. There was a man in the citie of Suſan a Iew, named Mardocheus, the ſonne of Iair, the ſonne of Semei, the ſonne of Cis, of the ſtocke of Iemini, 6. who had been tranſported from Ieruſalem the ſame time that Nabucodonoſor the King of Babylon tranſported Iechonias the King of Iuda, 7. who was the foſter-father of his brothers daughter Ediſſa, which by an other name was called Eſther: & ſhe had loſt both her parents: exceeding beautiful, and of comely face. And her father and mother beeing dead, Mardocheus adopted her for his daughter. 8. And when the Kings commandment was bruited abrode, and according to his commandment many fayre virgins were brought to Suſan, and were deliuered to Egeus the eunuch: (a) Eſther alſo among the reſt of the maydens was deliuered to him, that ſhe might be kept in the number of the women. 9. Who pleaſed him, and found grace in his ſight. And he cõmanded the eunuch, that he ſhould haſten the womens ornaments, and ſhould deliuer her her parts, and ſeuen the moſt beautiful maydens of the kings houſe, and ſhould adorne and decke both her and her waytiṅg maydes. 10. Who would not tel him her people & countrie. For Mardocheus had commanded her, that of this thing ſhe ſhould altogether keep ſilence: 11. who walked daily before the entrance of the houſe, wherein the choſen virgins were kept, taking care of Eſthers welfare, and deſirous to know what ſhould chance vnto her. 12. And when the time of euerie virgin in order was come, that they ſhould goe in to the King, al things accomplished that perteyned to womens

4. Reg. 24.

(a) Deut. 7. v. 3. Iſraelites are forbid to marie with Gentils, yet when there was no danger to be peruerted, and great hope of good, Eſther by Mardocheus counſel conſented to marie King Aſſuerus, though otherwiſe ſhe *deteſted the bed of the incircumciſed, & of cuerie ſtrãger ch. 14. v. 15.* K. Dauid alſo maried the Kings daughter of Geſſur. 2. Reg. 3. v. 3.

ornamẽts, it was the twelfth month: yet ſo, that for ſix mõths they were anointed with oyle of myrtle, and other ſix months they vſed certayne payntings & ſweet ſpices. 13. And going in to the King, what ſoeuer they asked that perteyned to adorning, they receiued: and being trimmed, as it pleaſed them, they paſſed frõ the chãber of the women to the Kings chamber. 14. And ſhe that went in at euening, came out in the morning, and from thence ſhe was brought to the ſecond houſe, that was vnder the hand of Suſagazus the eunuch, who was chiefe ouer the Kings concubines: neither had ſhe power to returne any more to the King, vnleſſe the King had willed, and had commanded her to come by name. 15. And the time by order comming about, the day was at hand that Eſther the daughter of Abihail the brother of Mardocheus, whom he had adopted for his daughter, ſhould goe in to the King. Who ſought not womens ornaments, but whatſoeuer Egeus the eunuch the keeper of the virgins would, thoſe things he gaue her to her adorning. For ſhe was exceeding fayre, and of incredible beautie, ſhe ſeemed to al mens eies gratious and amiable. 16. She therfore was brought to the chamber of King Aſſuerus the tenth month, which is called Tebeth, in the ſeuenth yeare of his reigne. 27. And the King loued her more then al the women, and ſhe had grace and mercie before him aboue al the women, and he put the crowne of the Kingdome on her head, and made her reigne in ſtead of Vaſthi. 18. And he commanded a verie magnifical feaſt to be prepared to al the Princes, and to his ſeruants, for the coniunction and mariage of Eſther. And gaue reſt to al the Prouinces, and beſtowed guifts according to princely magnificence. 19. And when virgins were ſought the ſecond time and gathered together, Mardocheus taried at the Kings gate: 20. neither had Eſther as yet vttered her countrie, & people, according to his commandment. For whatſoeuer he commanded, Eſther obſerued: & ſhe did al things ſo as ſhe was wont at that time, when he nouriſhed her a litle one. 21. At that time therfore, when Mardocheus abode at the Kings gate, Bagathan & Thares were angrie, two of the Kings eunuchs, that were porters, & were chiefe in the firſt entrie of the palace: and they would make inſurrection againſt the King, and kil him. 22. Wherof Mardocheus (*b*) got notice, & immediately he told it to Queen Eſther: & ſhe to the King in the name of Mardocheus, who had reported the thing vnto her. 23. It was examined, and found: and they were both hanged on a gibbet. And it was put in the hiſtories, and regiſtred in the chronicles before the King. *

(*b*) Mardocheus hearing ſuſpicious words & obſeruing their actions, ſaw that they intẽded euil, & informed the King; wherby their treaſõ was diſcouered. *Rab. Calom. & Ioſep.*

* C *ch.* 12. *v.* 1.

CHAP.

CHAP. III.

Aman aduanced by the King, is much offended that Mardocheus doth not adore him, 6. and therfore procureth the Kings decree, to deſtroy the whole nation of the Iewes.

AFTER theſe things King Aſſuerus aduanced Aman the ſonne of Amadathi, which was of the ſtocke of Agag: and he put his throne aboue al the Princes which he had. 2. And al the Kings ſeruants, that were in the doores of his palace, bowed their knees, and adored Aman: for ſo the Emperour had commanded them: (a) only Mardocheus did not bow his knee, nor adore him. 3. To whom the Kings ſeruants, that were chiefe at the doores of the palace, ſaid: Why doeſt thou aboue the reſt not obſerue the Kings commandment? 4. And when they ſaid this often, and he would not heare, they told Aman, deſirous to know whether he would perſeuer in his ſentence: for he had told them that he was a Iew. 5. Which when Aman had heard, & had proued by experience that Mardocheus bowed not his knee vnto him, nor adored him, he was angrie exceedingly. 6. And he counted it a matter of nothing to lay his hands vpon Mardocheus alone: for he had heard that he was of the Iewes, and he would rather deſtroy al the nation of the Iewes, that were in the Kingdom of Aſſuerus. 7. The firſt month (which is ealled Niſan) in the twelfth yeare of the reigne of Aſſuerus, the lot was caſt into a pot which in Hebrew is called Phur, before Aman, (b) in what day and what month the nation of the Iewes ſhould be ſlayne: and there came forth the twelfth month, which is called Adar. 8. And Aman ſaid to King Aſſuerus: There is a people diſperſed through al the Prouinces of thy Kingdom, and ſeparated one from an other, vſing new lawes and ceremonies, moreouer alſo contemning the Kings ordinances: And thou knoweſt very wel that it is not expedient for thy Kingdom that they waxe inſolent by libertie. 9. If it pleaſe thee, decree that they may perish, & I wil pay ten thouſand talents to the cofferers of thy treaſure. 10. The King therfore tooke the ring that he vſed, from his hand, and gaue it to Aman the ſonne of Amadathi of the progenie of Agag, the enemie of the Iewes, 11. and he ſaid to him: The ſiluer which thou doeſt promiſe, be it thine: but concerning the people doe that which pleaſeth thee. 12. And the Kings ſcribes were called in the firſt month, Niſan, the thirteenth day of the ſame month: and it was written, as Aman had commanded, to al the Kings lieutenants, and iudges of the Prouinces, and of diuers nations, as euerie nation could read,

D

(a) Aman exacted ſuch honour as heathē people gaue to their leſſe Gods, which was alſo idolatrie: for Mardocheus was willing to giue him ciuil honour, *euen to kiſſe the ſteps of his ſeate, but feared (and* refuſed) *to giue Godlie honour to him. ch. 13. v. 13. 14. S. Tho. 2. 2. q. 84. a. 1.*

(b) Such is the prepoſterous furie of rancour, to appoint the day of executing his malice, before he had got the Kings decree.

The ſecond part.

The Iewes danger to be maſſacred.

and heare according to the varietie of languages, in the name of King Assuerus: and the letters signed with his ring, 13. were sent by the Kings posts to al prouinces, that they should kil and destroy al the Iewes, from boy vnto old man, children, and women, in one day, that is, in the thirtinth of the twelfth month, which is called Adar, and should spoyle them of their goods. *

* E *ch.* 13. *v.* 1. F

14. And (c) the content of the letters was this, that al Prouinces might know, and prepare themselues against the day aforesayd. 15. The posts that were sent, made hast to fulfil the Kings commandment. And immediately the edict hong in Susan, the King and Aman feasting, and al the Iewes that were in the citie weeping.

c) The letter at large is in the seuen first verses of the 13. *ch.* of which this is the summe.

CHAP. IIII.

Al the Iewes lament their imminent danger. 5. Mardocheus willeth Ester to intreate the King for their saftie. 11. She fearing to goe to the King contrarie to his law vncalled, 15. yet they al fasting and praying for her, she doth it.

The third part. The deliuerie of the Iewes from danger.

WHICH things when Mardocheus had heard, he rent his garments, and was clothed with sackcloth, sprinkling ashes on his head: and in the street of the middes of the citie he cried with a loud voyce, shewing the anguish of his mind, 2. and with this wayling going euen to the doores of the pallace: for it was not lawful for one clothed with sack-cloth to enter the Kings court. 3. In al Prouinces also, townes, and places, to which the Kings cruel decree was come, there was (a) great mourning with the Iewes; fasting, howling, and weeping, manie vsing sack-cloth and ashes for their couch. 4. And Esthers maides and the eunuchs went in, & told her. Which she hearing was astonished: & she sent a garment, that the sack-cloth being taken away, they should put it on him: which he would not take. 5. And calling for Athach the eunuch, whom the King had giuen her for a seruant to Mardocheus, cómanded him to goe and to learne of him, why he did this. 6. And Athach going forth went to Mardocheus standing in the street of the citie, before the palace doore: 7. who told him al things that had chanced, how Aman had promised, that he would bring siluer into the Kings treasures for the slaughter of the Iewes. 8. He gaue him also a copie of the edict which hong in Susan, that he should shew it to the Queen, and should admonish her to enter in to the King, and to intreate him for her people. 9. Athach returning told Esther al things, that Mardocheus had sayd. 10. Who answered him, and bad that he should say to Mardocheus:

(a) The first & best remedie in distresse is to doe workes of penance for sinnes committed. 1. *Cor.* 11. *v.* 31.

11. Al

11. Al the Kings ſeruants, and al the Prouinces that are vnder his dominion, know, that whether man, or woman, not called, ſhal enter in to the Kings inner court, he muſt immediately be ſlayne without al delay: vnleſſe perhaps the King ſtretch forth a golden rod vnto him, for a ſigne of clemencie, and ſo he may liue. I therfore how can I enter in to the King, which now theſe thirtie daies haue not been called vnto him? 12. Which when Mardocheus had heard, 13. he ſent word to Eſther agayne, ſaying: Thincke not that thou mayſt deliuer thy owne life only, becauſe thou art in the Kings houſe, aboue al the Iewes: 14. for if thou wilt now hold thy peace, (*b*) the Iewes ſhal be deliuered by an other occaſion: and thou, and thy fathers houſe ſhal periſh. And who knoweth whether thou cameſt to the Kingdom therfore, that in ſuch a time thou mightſt be readie? 15. And agayne Eſther ſent to Mardocheus in theſe words: 16. Goe, and gather together al the Iewes, whom thou ſhalt find in Suſan, and pray ye for me. Eate ye not, and drinke not in three dayes, and three nights: and I with my handmayds in like manner wil faſt, and then wil I goe in to the King, doing agaynſt the law, not called, and deliuering my ſelf to death and to peril. 17. Mardocheus therfore went, and did al things that Eſther had commanded him.*

b) Great confidence in Gods help when mās help fayleth: & indeed this meanes by mouing the Kings hart to grant Eſthers petition was Gods ſpecial worke.

* G *ch.* 15. *v.* 1.

CHAP. V.

Eſther ſtanding in the Kings ſight he calleth her, 4. ſhe requeſteth that he and Aman wil dine with her. 7. Againe ſhe inuiteth them. 9. Aman is more incenſed againſt Mardocheus, prepareth high gallowes to hang him on.

AND the third day Eſther put on royal garments, and H
ſtood in the court of the Kings houſe, which was the inner agaynſt the Kings hal: but he ſate vpon his throne in the conſiſtorie of the palace, againſt the * I *ch.* 15. *v.* 4.
doore of the houſe.* 2. And when he had ſeen Eſther the Queen ſtanding, ſhe pleaſed his eies, and he put forth toward her the golden rod, which he held in his hand: who going K
neer, kiſſed the top of his rod. 3. And the King ſaid to her: What wilt thou Queen Eſther? what is thy requeſt? yea if thou wilt aske the halfe part of the Kingdom, it ſhal be giuen thee. 4. But ſhe anſwered: If it pleaſe the King, I beſeech thee that thou come to me this day, and Aman with thee to a banket, which I haue prepared. 5. And the King forthwith, Cal ye Aman, quoth he, quickly, that he may obey Eſthers wil. The King therfore and Aman came to the banket, which the Queen had prepared for them. 6. And the King ſaid to her, after that he had drunke wine aboundantly. What doeſt thou deſire to be giuen thee? and for what thing askeſt thou? although thou aske the half part of my Kingdom, thou

shalt obteyne. 7. To whom Esther answered: (a) My petition & requests are these: 8. If I haue found grace in the Kings sight, and if it please the King to giue that which I aske, and to fulfil my petition: let the King and Aman come to the banket which I haue prepared them, and to morrow I wil open my wil to the King. 9. Aman therfore went forth that day ioyful and merie. And when he had seen Mardocheus sitting before the doores of the palace, and not onlie not to haue risen vp to him, but not so much as to haue moued from the place where he sate, he was wrath exceedingly: 10. and dissembling his anger, and returning into his house, he called together vnto him his freinds, and Zares his wife: 11. and he declared to them the greatnesse of his riches, and the multitude of his children, and with how great glorie the King had aduanced him aboue al his Princes and seruants. 12. And after these things he said: Queen Esther also hath called none other to the banket with the King, but me: with whom to morow also I shal dine with the King. 13. And wheras I haue al these things, I thinke I haue nothing, so long as I shal see Mardocheus the Iew sitting before the Kings doores. 14. And Zares his wife, and the rest of his freinds answered him: Command a great beame to be prepared, hauing fiftie cubits in height, and speake in the morning to the King, that Mardocheus may be hanged vpon it, and so thou shalt goe ioyful with the King to the banket. The counsel pleased him, and he commanded an high gallowes to be prepared.

(a) This prudence in delaying to propose her petition, increased the Kings desire to know it, moued him to promise more assuredly, & so bound him the more to accomplish it.

CHAP. VI.

The King hearing the good seruice of Mardocheus in detecting traitours, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the King, 11. which he performeth.

THAT night the King (a) passed without sleep, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence, 2. they came to that place where it was written, how Mardocheus had vttered the treason of Bagathan and Thares the eunuchs, coueting to kil King Assuerus. 3. Which whē the King had heard, he sayd: What honour and reward hath Mardocheus receiued for this fidelitie? His seruants & ministers said to him: He hath receiued no reward at al. 4. And the King by and by, Who is, quoth he, in the court? For Aman had entred the inner court of the Kings house, that he might suggest to the King, and he might command Mardocheus to be hanged fast on the gibbet, which was prepared for him. 5. The seruants answered: Aman standeth in the court. And the King said: Let him come in. 6. And when he was come in, he said to him: What ought to be done to the man, whom the King is

(a) Gods eye which neuer sleepeth, saw what Aman intended: and for execution of his owne diuine iustice, vsed this meanes, by subtracting sleep that time from the King, & inspiring his mind to heare the histories read, and to reward good seruice, ione. *Ioseph.*

desirous

desirous to honour? But Aman (b) thinking in his hart, and supposing that the King would honour no other but himself, 7. answered: The man, whom the King desireth to honour, 8. ought to be clothed with the Kings garments, and to be set vpon the horse that is for the Kings saddle, and to take the Kings crowne vpon his head, 9. and let the chiefe of the Kings Princes and nobles hold his horse and going through the street of the citie crie and say: So shal he be honoured, whomsoeuer the King wil honour. 10. And the King said to him: Make hast, and taking a robe and a horse, doe that thou hast spoken, to Mardocheus the Iew, which sitteth before the doores of the palace: Beware thou pretermit nothing of those things, which thou hast spoken. 11. Aman therfore took a robe and a horse, and putting it on Mardocheus, & setting him on the horse, in the street of the citie went before him, and cried: This honour is he worthie of, whosoeuer the King is willing to honour. 12. And Mardocheus returned to the palace gate: & Aman made hast to goe into his house, mourning and his head couered: 13. and he told Zares his wife and his freinds al things that had chanced him. To whom the wise men whom he had in counsel, and his wife answered: (c) If Mardocheus be of the Iewes seede, before whom thou hast begun to fal, thou canst not resist him, but thou shalt fal in his sight. 14. As they were yet speaking, the Kings eunuchs came, and compelled him to goe quickly to the banket which the Queene had prepared.

(b) Ambicious men are most blind in conceite of their owne deserts, and fortunes.

(c) Either they had read Gods promise to the Iewes *Gen.* 13. 15. &c. or coniectured this by humane prudence.

CHAP. VII.

Esther entertayning the King and Aman againe at a feast, is promised to obtaine whatsoeuer she wil aske. 3. She demandeth saftie for her self, and al the people, against Amans cruelite, 6. and Aman is hanged on the gallowes, which he had prepared for Mardocheus.

THE King therfore and Aman went in, to drinke with the Queen. 2. And the King said to her also the second day, after he was warme with wine: What is thy petition Esther, that it may be giuen thee? and what wilt thou haue done? although thou shalt aske the half part of my Kingdom, thou shalt obteyne. 3. To whom she answered: (a) If I haue found grace in thyne eies o King, and if it please thee, giue me my life for the which I make request, and my people for the which I beseech. 4. For we are deliuered I and my people, to be destroyed, murdered, and to perish. And would to God we were sold for bondmen & bondwomen: it were a tolerable euil, and mourning I would hold my peace: but now it is our enemie, whose crueltie redoundeth vpon the King. 5. And King Assuerus answering, said: Who is this, and

(a) After three dayes fast of al the Iewes with prayers and other works of penãce, Esther asked & obtained the saftie of the whole people, more precious to her then halfe of the Kingdom.

of what

of what might, that he dare doe theſe things? 6. And Eſther ſaid: It is this Aman our aduerſarie and moſt wicked enemie. Which he hearing (*b*) forthwith was aſtoniſhed, not enduring to beare the countenance of the King and of the Queen. 7. But the King being wrath roſe vp, and from the place of the banket went into the garden ſet with trees. Aman alſo roſe vp, to intreate Eſther the Queen for his life, for he vnderſtood that there was euil prepared him of the King. 8. Who when he was returned out of the garden ſet with trees, and had entred into the place of the banket, he found Aman to haue fallen vpon the bed, wherin Eſther lay, and he ſaid: The Queen alſo he wil force in my preſence, in my houſe. Neither was the word yet paſſed from the Kings mouth, and immediately they couered his face. 9. And Harbona, (*c*) one of the eunuchs which ſtood wayting on the King, ſayd: Behold the gibbet, which he had prepared for Mardocheus, that ſpake for the King, ſtandeth in Amans houſe, hauing in height fiftie cubits. 10. To whom the King ſayd: Hang him vpon it. 11. Aman therfore was hanged on the gibbet, which he had prepared for Mardocheus: and the Kings wrath ceaſed.

(*b*) Horrour of a guiltie conſcience is commonly the firſt torment of a ſinner. *S. Chriſoſcons. 4. de Lazaro.*

(*c*) What litle truſt in falſe freindſhip, when bad men once fal into diſgrace.

CHAP. VIII.

Eſther informeth the King that Mardocheus is her vncle, he is aduanced in authoritie, 3. and contrarie letters are ſent that the Iewes be ſaued, 11. and their enemies ſlayne, 15. Mardocheus is in high honour, and his whole nation is eſteemed and feared by other people.

THAT day King Aſſuerus gaue vnto Eſther the Queen the houſe of Aman the Iewes aduerſarie, and Mardocheus went in before the Kings preſence. For Eſther confeſſed to him that he was her vncle. 2. And the King tooke the ring, which he had commanded to be taken agayne from Aman, and deliuered it to Mardocheus. And Eſther appointed Mardocheus alſo ouer her houſe. 3. Neither content with theſe things, ſhe (*a*) fel downe at the Kings feet, and ſhe wept and ſpeaking to him prayed him, that he would command that the malice of Aman the Agagite, and his moſt wicked deuiſes, which he had inuented agaynſt the Iewes, ſhould be of none effect. 4. But he after the manner put forth the golden ſceptre with his hand, by the which the ſigne of clemencie was ſhewed: and ſhe ryſing vp ſtood before him, 5. and ſaid: If it pleaſe the King, and if I haue found grace in his eies, and my requeſt ſeeme not contrarie to him, I beſeech thee, that the old letters of Aman the traytour and enemie of the Iewes, wherein he commanded that in al the Kings prouinces they ſhould periſh, may by new letters be corrected. 6. For how can I abide

(*a*) Such honour is due to Kings, yea though they be Infidels, becauſe they haue terreſtrial maieſtie and authoritie frō God. And the contrarie opinion and behauiour of heretikes, *which diſpiſe Dominion and blaſpheme Maieſtie*, is condemned by S. Iude, *in his Epiſtle. v. 8.*

the

the murder and ſlaughter of my people? 7. And King Aſſuerus anſwered Eſther the Queen, and Mardocheus the Iew: Amans houſe I haue giuen to Eſther, and himſelf I haue commanded to be hanged on the gollowes, becauſe he durſt lay hands on the Iewes. 8. Write ye therfore to the Iewes as pleaſeth you, in the Kings name, ſigning the letters with my ring. For this was the cuſtome, that no man durſt ſpeake againſt the letters, which were ſent in the Kings name, and were ſigned with his ring. 9. And the Kings ſcribes and ſecretaries being cald for (and it was the time of the third month, which is called Siban) the three and twentith day therof letters were written, as Mardocheus would, to the Iewes, and to the Princes, & the lieutenants and iudges, which were rulers ouer the hundred and ſeuen and twentie Prouinces, from India euen to Æthiopia: to Prouince and Prouince, to people and people, according to their languages and characters, and to the Iewes, according as they could read, and heare. 10. And the ſaid letters, which were ſent in the Kings name, were ſigned with his ring, and ſent by ryding poſts: which running through al the Prouinces, ſhould preuent the old letters with the new meſſages. 11. To whom the King gaue commandment, that they ſhould ſpeake to the Iewes in euerie citie, and ſhould command them to be gathered togethet in one, that they might ſtand for their liues, and might kil and deſtroy al their enemies with their wiues and children and al their houſes, and to take the ſpoyle of them. 12. And there was appointed through al the Prouinces one day of reuenge, that is, the thirtinth of the twelfth month Adar. 13. And this was the content of the letter, that in al lands and peoples which were ſubiect to the empire of King Aſſuerus, it ſhould be notified, the Iewes to be ready to be reuēged of their enemies. 14. And there went forth ſwift poſts carying the meſſages, and the Kings edict hong in Suſan. 15. But Mardocheus going forth out of the palace, and from the Kings preſence, ſhining in royal garments, to wit, hyacinthine and skie colour, bearing a golden crowne on his head, and clothed with a ſilke and purple cloke. And the citie reioyced, and was glad. 16. But to the Iewes there ſeemed a new light to riſe, ioye, honour, and dauncing. 17. With al peoples, cities, and Prouinces, whither ſoeuer the Kings commandments came, meruelous reioycing, feaſts and bankets, and holie day: in ſo much that manie of the other nation and ſect, were ioyned to their religion and ceremonies. For great terrour of the name of the Iewes had inuaded them al. *

* Leuit. 16. v. 1.

CHAP. IX.

The Iewes kil their enemies which would haue killed them, 6. namely the ten ſonnes of Aman are hanged on gallowes, 13. more ſlaine the next day, 17. The day folowing is made holie, and ſo to be kept euerie yeare.

M

THERFORE in the thirtinth day of the twelfth month, which we haue ſaid now before to be called Adar, when ſlaughter was prepared for al the Iewes, and their enemies gaped after their bloud, " the caſe beeing changed to the contrarie, the Iewes began to be ſuperiours, and (*a*) to reuenge themſelues of their aduerſaries. 2. And they were gathered together in euerie citie, and towne, & place, to extend their hand againſt their enemies and their perſecutours. And none durſt reſiſt, becauſe the feare of their greatnes did penetrate al peoples. 3. For both the iudges of the Prouinces, and captaynes, and lieutenants, and euerie dignitie that was chiefe ouer euerie place and worke, extolled the Iewes for feare of Mardocheus: 4. whom they knew to be Prince of the palace, and to be able to doe very much: the fame alſo of his name increaſed daily, and flew abroad through al mens mouths. 5. Therfore the Iewes ſtruck their enemies with a great ſlaughter, and ſlew them, repaying them that which they had prepared to doe to them: 6. in ſo much that in Suſan alſo they killed fiue hundred men, beſides the ten ſonnes of Aman the Agagite the enemie of the Iewes: whoſe names be theſe: 7. Pharſandatha, and Delphon, and Eſphatha, 8. and Phoratha, and Adalia, & Aridatha, 9. and Phermeſta, and Ariſai, and Aridai, and Iezatha. 10. Whom when they had ſlaine, they would not take preyes of their goods. 11. And by and by the number of them that were killed in Suſan, was brought to the King. 12. Who ſaid to the Queen: In the citie of Suſan the Iewes haue killed fiue hundred men, beſides the (*b*) ten ſonnes of Aman: how great a ſlaughter thinkeſt thou doe they make in al the Prouinces? what askeſt thou more, and what wilt thou that I command to be done? 13. To whom ſhe anſwered: If it pleaſe the King, let there authoritie be giuen to the Iewes, that as they haue done to day in Suſan, ſo alſo they may doe to morow, and that the ten ſonnes of Aman be hanged on gibbets. 14. And the King commanded that it ſhould be ſo done. And forthwith the edict hong in Suſan, and the ten ſonnes of Aman were hanged. 15. The fourteenth day of the month Adar, the Iewes being gathered together, there were killed in Suſan three hundred men: neither was their ſubſtance ſpoyled by them. 16. Yea and through al Prouinces, which were ſubiect to the Kings dominion, the Iewes ſtood for their liues, their enemies and perſecutours being ſlayne: in ſo much that there was fully ſeuentie fiue thouſand of them that were killed, and

(*a*) Where no more danger remaineth, remiſſion of iniuries is more commendable then reuenge, but where malice cõtinueth, & new danger may probably enſue, iuſtice is neceſſarie, and afterwards peace may be made more ſecurely. *S. Bern. ſer. 2. de verb. Apoſt.*

(*b*) In the firſt ſlaughter Amãs ten ſõnes were ſlayne, & afterwards alſo hanged. v. 14.

no man

no man tooke any of their goods.

17. And the thirteenth day of the month Adar was the firſt day with thē al of the ſlaughter, & the fourtinth day they ceaſed to kil. Which they ordayned to be ſolēne, ſo that in it at al times afterward they gaue themſelues to good chere, mirth and bankets. 18. But they that made the ſlaughter in the citie of Suſan, were occupied in the ſlaughter the thirtinth and fourtinth day of the ſame month: and in the fiftinth day they ceaſed to kil. And therfore they ordayned the ſame a ſolemne day of good chere and ioyfulnes. 19. But thoſe Iewes, that abode in townes not walled and villages, ordayned the fourteenth day of the month Adar for bankets and ioy, ſo that they reioyce in it, and ſend one an other portions of bankets and meates. 20. Mardocheus therfore wrote al theſe things, and being compriſed in letters ſent them to the Iewes, that abode in al the Kings Prouinces, as wel thoſe that lay neere, as far off, 21. that they ſhould take (c) the fourtinth and fiftinth day of the month Adar for feaſtes, and the yeare alwayes returning ſhould celebrate them with ſolemne honour: 22. becauſe in the ſame dayes the Iewes reuenged themſelues of their enemies, and mourning and ſorrow were turned into mirth and ioy, and that theſe ſhould be dayes of good chere and gladneſſe, and they ſhould ſend one to an other portions of meates, and ſhould giue guifts to the poore. 23. And the Iewes receiued into a ſolemne rite al things, which they had begun to doe at that time, and which Mardocheus by letters had commanded to be done. 24. For Aman, the ſonne of Amadathi of the ſtock of Agag, the enemie & aduerſarie of the Iewes, purpoſed euil againſt them, to kil them and deſtroy them: & he caſt Phur, which in our language is turned, a lot. 25. And afterward Eſter went in to the King, beſeeching that his endeauours might by the Kings letters be made voyde: & the euil that he had intended againſt the Iewes, might returne vpon his owne head. Finally, they hong both him and his ſonnes vpon the gallowes, 26. and ſince that time theſe dayes are called Phurim, that is, of Lots. becauſe Phur, that is, a lot, was caſt into the pot. And al things that were done, are contayned in the volume of this epiſtle, that is, of this Book: 27. and the things that they ſuſteyned, and that were afterward changed, the Iewes (d) tooke vpon themſelues and their ſeede, & vpon al that would be ioyned to theyr religion, that it ſhould be lawful for none to paſſe without ſolemnitie theſe dayes: which the writing teſtifieth, and certaine times require, as yeares continually ſucceede one an other. 28. Theſe are daies, which no obliuion ſhal euer put out: and al Prouinces in al the world ſhal celebrate throughout al generations: neither is there any citie, wherein the daies of Phurim, that is, of lottes, muſt not be obſerued of the Iewes, and of their progenie, which is bound to theſe ceremonies. 29. And Eſther the Queene the daughter of Abihail, & Mardocheus the Iew wrote alſo the ſecōd epiſtle, that with al diligence this day ſhould be eſtabliſhed ſolemne for the time to come. 30. and

The fourth part. Other things folowing their deliuerie from danger.

(c) The Iewes in Suſan kept the fiftinth day holie v. 18. thoſe that dwelt in other places kept the fourtinth day.

(d) A feaſt inſtituted by Mardocheus was accepted & obſerued by al the Iewes, as a conſtitution agreable & not contrarie to the law. *Deut.* 4 v. 2. & 12. v. 32.

they sent to al the Iewes, that were in the hundred and seuen and twentie Prouinces of King Assuerus, that they should haue peace, and receiue truth, 31. obseruing the Daies of lottes, and in their time should celebrate them with ioy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of themselues, and of their seede, fasts, and cries, and the daies of lottes, 32. and al things, which are conteyned in the historie of this Book, which is called Ester.

ANNOTATIONS.

CHAP. IX.

Great & maruelous changes by the power of God.

1. *The case being changed.*] In this whole historie (as in manie other passages of holie Scripture) we see the meruelous change of the right hand of the Highest. First, in the verie instant of extreme danger, the Kings face with burning eyes shewing the furie of his breast, *ch.* 15. *v.* 10. was turned into mildnes towards Esther, *v.* 11. Secondly, proud Aman being aduanced in honour & office, aboue al Princes of the Kings court, *ch.* 3. *v.* 1. was sodainly forced publikely to lead Mardocheus his horse, whom he most hated, *ch.* 6. *v.* 10. Thirdly, he was constrayned with loud voice to proclame his honour, whom he most despised and threatned. Fourthly, the same Aman, before called the father (as it were the onlie gouernour) of the King, ch. 13. *v.* 6. *ch.* 16. *v.* 11. was forthwith condemned for a traitour, *ch.* 7. *v.* 8 *ch.* 16. *v.* 18. Fifthly, He that could not abide to see Mardocheus, *ch.* 5. *v.* 13. afterward durst not looke vpon the King, nor could endure his countenance, *ch.* 7. *v.* 6. Sixtly, He was hanged on the same gallowes, which he had prepared for Mardocheus, *ch.* 7. *v.* 9. Seuently, Wheras he was not content with the death of Mardocheus alone, but procured the Kings decree to destroy the whole nation, *ch.* 3. *v.* 6. and so feasted with the King, when the Iewes mourned, *v.* 15. shortly after the King sent new letters for the Iewes saftie, giuing them leaue to kil whomsoeuer they would of their enemies, ch. 8. v. 8. 11. Eightly, the same day which was designed for destruction, was made the day of ioy and exultation to the children of God, ch. 9. v. 1. 17. ch. 16. v. 21. &c. By which literal sense Gods meruelous prouidence is manifestly shewed, neuer suffering his Church to perish. It hath moreouer two special mystical senses. First, as saftie of temporal life was procured to one nation by Esthers intercessiô to King Assuerus, so general saluation is procured to al mankind by mediation of the Blessed Virgin Marie, crushing the serpents head; and the sentence of death is changed by new letters, granting euerlasting life, and glorie to al Gods true seruants. Esther also, as likewise Iudith, in figure of the Church (saith S. Ierom, *Prologo in Sophon.*) killed the aduersaries, and deliuered Israel from danger of perishing.

Psa. 76.

Esther a figure of our B. Ladie. And of the Church.

D. Tho. prologo in Epist. Canonic.

CHAP.

CHAP. X.

Assuerus subdueth manie countries. 4. Mardocheus vnderstandeth, and declareth his dreame. 9. God separateth his people from other nations by a better lot.



VT King Assuerus made al the earth, and al the ilands of the sea tributaries. 2. Whose strength and empire, and the dignitie and highnesse, wherewith he exalted Mardocheus, are written in the books of the Medes, and of the Persians: 3. and how Mardocheus of the Iewes kinred was second after King Assuerus: and great with the Iewes, and acceptable to the people of his brethren, seeking good to his people, and speaking those things, which perteyned to the good of his seede.

The Greek of the 72. interpreters.

*That (a) which is in the Hebrew I haue expressed most faithfully. And these things that folow, I found written in * the common edition, which are conteyned in the greeke tongue and letters: and in the meane time this chapter was extant after the end of the booke: which according to our custome, we haue marked with an Obelus before it, that is to say, a broch.*

(a) S. Ierome here aduertiseth the reader that he found al hitherto in the Hebrew. And the parcels which folow only in the Septuaginta Greek Edition, which either they translated out of the Hebrew, or added by inspiration of the Holie Ghost.

4. And Mardocheus said: These things are done of God. 5. I remember the dreame that I saw, signifying these verie things: neither was any of them frustrate. 6. The litle fountayne which grew into a riuer, and was turned into light, and into the sunne, and abounded into manie waters, is Esther, whom the King tooke to wife, and made her to be Queen. 7. But the two dragons: I am, and Aman. 8. The nations, that were assembled: are they that endeauoured to destroy the name of the Iewes. 9. And my nation: is Israel, which cried to our Lord, and our Lord hath saued his people: and he hath deliuered vs from al euils, and hath done great signes and wonders among the nations: 10. and he commanded that there should be two lots, one of the people of God, and the other of al Nations. 11. And both lots are come to the day appointed euen now from that time before God to al nations: 12. and our Lord hath remembred his people, and hath had mercie on his inheritance. 13. And these daies shal be obserued in the month of Adar the fourtinth, and fiftinth day of the same month, with al diligence, and ioy of the people gathered into one assemblie, throughout al the generations hereafter of the People of Israel.

CHAP. XI.

An Appendix and concluſion of this hiſtorie. 2. The dreame of Mardocheus.

The firſt part. The preſage, & occaſion of Eſthers aduancement and Amans perſecuting the Iewes.

A

IN the fourth yeare when Ptolomee and Cleopatra reigned, Doſitheus, which named himſelf a Prieſt, and of the Leuitical kinred, and Ptolomee his ſonne brought this epiſtle of Phurim, which they ſayd Lyſimachus the ſonne of Ptolomee did interprete in Ieruſalem.

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of the interpreters. Except the 70.

2. In the ſecond yeare, when Artaxerxes the greateſt reigned, in the firſt day of the month Niſan, Mardocheus the ſonne of Iairi, the ſonne of Semei, the ſonne of Cis, of the tribe of Beniamin, 3. a Iew which dwelt in the citie of Suſan, a great man and among the firſt of the Kings court, (*a*) ſaw a dreame. 4. And he was of that number of captiues, whom Nabuchodonoſor the King of Babylon had tranſported from Ieruſalem with Ieconias the King of Iuda: 5. and this was his dreame: There appeared voices, and tumults, and thunders, and earth-quakes, and perturbation vpon the earth: 6. and behold (*b*) two great dragons, prepared one againſt an other into battel. 7. At whoſe crie al nations were rayſed vp to fight againſt the nation of the iuſt. 8. And that was a day of darkeneſſe and danger, of tribulation and diſtreſſe, and great feare vpon the earth. 9. And the nation of the iuſt fearing their euils, was troubled, and prepared to death. 10. And they cried to God: and they crying, (*c*) a litle fountayne grew into a verie great riuer, and abounded into verie manie waters. 11. Light and the ſunne aroſe, & the humble were exalted, & they deuoured the glorious. 12. Which when Mardocheus had ſeen, and riſen out of his bed, he muſed what God would doe: and he had it fixed in his mind, deſirous to know what the dreame ſhould ſignifie. *

4. Reg. 24.

(*a*) Mardocheus had this dreame before Amans aduancement, of his owne and the peoples dãger.
(*b*) Mardocheus was a good dragon, and Amã a bad one.
(*c*) Eſther by her fountaine of teares and humble ſupplication, quenched a great flame of Gentils againſt the Iewes. *ch.* 10.

* B *ch.* 1. *v.* 1.

CHAP. XII.

The conſpiracie of two eunuchs detected by Mardocheus, is repeated, 6. and Amans malice againſt him for the ſame.

AND he abode that time in the Kings court with Bagatha and Thara the Kings eunuchs, which were porters of the palace. 2. And when he vnderſtood their cogitations, and had throughly ſeen their cares, he learned that they went about to lay hands on King Artaxerxes, and he told the King therof. 3. Who hauing them both in examination, when they had confeſſed he commanded them to be led to death. 4. But the King wrot that which was done, in the comentaries: and Mardocheus alſo committed the memorie of the thing to writing. 5. And the King commanded him, that he ſhould abide in the court of the palace, giuing him guifts for the delation. 6. But Aman the ſonne of Amadathi the Bugeite was moſt glorious before the King, and would hurt Mardocheus, and his people, (a) for the two eunuchs of the King, which were put to death. *

Hitherto the proeme. That which foloweth was ſet in that place, where it is written in the volume: * And ſhould ſpoyle their goods. *Which we found in the common edition only.*

C

(a) Here it appeareth that Aman was a fauourer of traitours or perhaps of the ſame conſpiracie.

* D *ch. 3. v. 1.*

* *ch. 3. v. 3.*

CHAP. XIII.

A copie of the epiſtle which Aman ſent to al prouinces to deſtroy the Iewes. 8. And Mardocheus his prayer for the people.

AND this was the copie of the letter. The moſt great King Artaxerxes from India vnto Æthiopia, to the Princes of an hundred and ſeuen & twentie prouinces, and to the captaynes that are ſubiect to his empire, greeting. 2. Whereas I reigned ouer manie nations, and had ſubdued al the world to my dominiō, I would not abuſe the greatnes of my might, but with clemēcie & lenitie gouerne my ſubiects, that paſſing their life quietly without any terrour, they might enioy peace wished of al men. 3. But when I demanded of my counſelers how this might be accomplished, (a) one that excelled the reſt in wiſedom & fidelitie, & was ſecond after the King, Aman by name, 4. told me that there was a people diſperſed through the whole world, which vſed

E

(a) Great hurt to a King, that is ruled much by one counſeler. Salomon teacheth, that *Where are manie counſellers, cogitations are confirmed. Prou. 15. v. 22.*

new

new lawes, and doing againſt the cuſtomes of al Nations, contemned the commandments of Kings, and brake the concord of al nations by their diſſention. 5. Which when we had learned, ſeeing one nation rebellious againſt al kind of men to vſe peruerſe lawes, & to goe againſt our commandments, and to diſturbe the peace and concord of the Prouinces ſubiect to vs, 6. we haue commanded that whomſoeuer Aman ſhal ſhew, who is chiefe ouer al the Prouinces, and ſecond after the King, and whom we honour in ſtead of a father, they with their wiues and children be deſtroyed of their enemies, and that none haue pitie on them the fourtinth day of the twelfth month Adar of this preſent yeare: 7. that the wicked men going downe to hel in one day, may reſtore the peace to our empire, which they had diſturbed. *

* F *ch.* 3. *u.* 14.

Hitherto the copie of the letter.

That which foloweth I found written after that place, where it is read, And Mardocheus going forth, did al things that Eſther had commanded him. yet *it is neither in the Hebrew, nor exant any of * the interpreters.*

ch. 4. *u.* 17. * *Except the* 72.

G

The Epiſtle on wedneſday in the 4. weeke of Lent. And in a votiue Maſſe againſt Pagans.

8. But Mardocheus beſought our Lord, mindeful of al his workes, 9. and ſaid: Lord Lord King omnipotent, for in thy dominion are al things ſet, and there is none that can reſiſt thy wil, if thou determine to ſaue Iſrael. 10. Thou madſt heauen and earth, and whatſoeuer is conteyned in the compaſſe of heauen. 11. Thou art Lord of al, neither is there that can reſiſt thy maieſtie. 12. Thou vnderſtandeſt al things, and knoweſt that I haue not done this for pride and contumelie, and any deſire of glorie, that I adored not the proud Aman, 13. (for gladly would I be readie for the ſaluation of Iſrael to kiſſe euen the ſteps of his feete,) 14. but I feared leſt I ſhould transferre the honour of my God to a man, and leſt I ſhould adore any except my God. 15. And now o Lord King, the God of Abraham haue mercie vpon thy people, becauſe our enemies wil deſtroy vs, and extinguiſh thyne inheritance. 16. Deſpiſe not thy portion, which thou haſt redeemed to thy ſelf out of Ægypt. 17. Heare my prayer, and be propitious to thy lot and cord, and returne our mourning into ioy, that liuing we may prayſe thy name o Lord, and doe not ſhut the mouths of them that ſing to thee. 18. Al Iſrael alſo with like mind and ſupplication cried to our Lord, becauſe certaine death did hang ouer them.

CHAP. XIIII.

Eſther prayeth in humilitie of ſpirit, that God wil deliuer the people from the crueltie of Aman.

ESTHER alſo the Queen fled to our Lord, fearing the peril that was at hand. 2. And when ſhe had laid off her royal garments, ſhe took clothes meet for weeping and mourning, & for diuers oyntments, filled her head with aſhes & dung, & her bodie ſhe humbled with faſts: and al the places, in which before ſhe was accuſtomed to reioyce, ſhe filled with tearing of her haires. 3. And ſhe beſought our Lord the God of Iſrael, ſaying: My Lord, which onlie art our King, help me ſolitarie woman, and which haue no other helper beſide thee. 4. My peril is in my hands. 5. I haue heard of my father that thou Lord didſt take Iſrael out from al Gentils, and our fathers out of al their predeceſſours before, that thou mightſt poſſeſſe an euerlaſting inheritance, and thou haſt done to them as thou haſt ſpoken. 6. We haue ſinned in thy ſight, and therfore thou haſt deliuered vs into the hands of our enemies: 7. for we haue worſhipped their Gods. Thou art iuſt o Lord. 8. And now it ſuffiſeth them not, that they oppreſſe vs with moſt hard ſeruitude, but imputing the force of their hands to the might of their idols, 9. they wil change thy promiſſes, and deſtroy thine inheritance, and ſhut the mouths of them that prayſe thee, and extinguiſh the glorie of thy temple and altar, 10. that they may open the mouths of Gentils, and prayſe the ſtrength of idols, and magnifie a carnal King for euer. 11. Deliuer not o Lord thy ſcepter to them (*a*) that are not, leſt they laugh at our ruine: but turne their counſel vpon them, & deſtroy him, that hath begun to doe cruelly againſt vs. 12. Remember o Lord: and ſhew thy ſelf to vs in the time of our tribulation, and giue me confidence Lord King of Gods, and of al power: 13. giue me ſpeach wel framed in my mouth, in the preſence of the lion, and turne his hart into the hatred of our enemie, that both himſelf may perish, and the reſt that conſent vnto him. 14. But deliuer vs in thy hand, and helpe me, hauing no other helpe but thee o Lord, which haſt the knowledge of al things, 15. and knoweſt that I hate the glorie of the wicked, and (*b*) deteſt the bed of the vncircumciſed, and of euerie ſtranger. 16. Thou knoweſt my neceſſitie, that I abhorre the ſigne of my pride & glorie, which is vpon my head in the daies of my oſtentation, and deteſt it as the cloth of a woman in her monthlie floures, and weare it not in the daies of my ſilence, 17. and that I haue not eaten at Amans table, neither the Kings banket hath pleaſed me, and that I haue not drunke the wine of liba-

(*a*) *Idols are nothing in the world*, 1. Cor. 8. but bare imaginations of men.

The Church vſeth this prayer in the offertorie the 22. ſunday after Pentecoſt: as a parcel of holy Scripture.

(*b*) Of herſelfe, nor for worldly glorie ſhe deſired not to marie a heathen King, but for the common good ſhe married him, God diſpenſing with the law in this behalf. *Seeck.*

ments: 18. & that thy handmayd did neuer reioyce, ſince I was tranſported hither vnto this day, but in thee o Lord the God of Abraham. 19. O God ſtrong aboue al, heare the voyce of them, that haue no other hope, and deliuer vs from the hand of the wicked, and deliuer me from my feare.

CHAP. XV.

Mardocheus cauſeth Eſther to goe to the King and intreate for the people. 10. She is terrified by his countenance, but God turneth his hart, and he calleth her curteouſly to him.

This alſo I found added in the common edition.

G AND he commanded her (*no doubt but Mardocheus commanded Eſther*) that ſhe ſhould goe vnto the King, & make petition for her people and for her countrie. 2. Remember (quoth he) the dayes of thy humilitie, how thou waſt brought vp in my hand, becauſe Aman the ſecond after the King hath ſpoken againſt vs vnto death: 3. & doe thou inuocate our Lord, and ſpeake to the King for vs, and deliuer vs from death. *

* H *ch.* 13. v. 8.

Moreouer this alſo which foloweth I found in the common Greeke.

I 4. And in the third day ſhe laid away (*a*) the garments which ſhe ware, and was clothed in her glorie. 5. And when ſhe gliſtered in royal apparel, and had inuocated God the ruler and ſauiour of al, ſhe took two wayting maydes, 6. and vpon the one indeed the leaned, as it were for dilicatenes & verie much tendernes not able to beare vp her bodie: 7. but the other of the mayds folowed her Ladie, bearing vp her garments trayling on the ground. 8. But her ſelf in al her countenance of colour like the roſe, alſo with gratious and ſhining eies (*b*) hid her mind ful of ſorow & exceeding feare. 9. She therfore entring through al the doores in order, ſtood before the King, where he ſate vpon the throne of his Kingdome, clothed with royal garments, & glittering in gold, and pretious ſtones, and he was terrible to behold. 10. And when he had lifted vp his face, and with burning eies had ſhewed the furie of his breaſt, the Queen fel downe, & her colour being changed into palenes, ſhe reſted her wearie head vpon her handmayd. 11. And God turned the Kings ſpirit into mildnes, & in haſt & fearing he lept out of the throne, & holding her vp in his armes, til ſhe came to her ſelf, ſpake her fayre with theſe words: 12. What ayleth thee Eſther? I am thy brother, feare not. 13. Thou ſhalt not die: for this law is not made for thee, but for the cómon ſort. 14. Come neer therfore, and touch the ſcepter. 15. And when ſhe held her peace, he took the goldē rod, & put it vpon her neck, & kiſſed her, & ſaid: Why ſpeakeſt thou not to me? 16. Who anſwered:

(*a*) Veſtimenta orationis, not ornatus, her praying weede.

(*b*) A notable example for Noble women, how to keep their ſtate, and remaine neuer theles humble in hart.

I ſaw

I ſaw thee, my Lord, (c) as an Angel of God, and my hart was troubled for the feare of thy glorie. 17. For thou, my Lord, art exceeding marueulous, and thy face is ful of graces. 18. And when ſhe ſpake, ſhe fel downe agayne, and was almoſt in a ſowne. 19. But the King was troubled, and al his ſeruants did comfort her. *

(c) By this compariſon of Angels ſhe ment that the King excelled al or moſt part of men.

* K ch. 5. v. 2.

CHAP. XVI.

A copie of King Artaxerxes letters, which he ſent for the ſaftie of the Iewes, 10. declaring the inſolencie of Aman, and dutiful ſeruice of Mardochaeus and Eſther, 20 commanding al his Princes to aſſiſt the Iewes, and with them to celebrate the day which is changed from ſorow to ioy.

The copie of King Artaxerxes letter, which he ſent for the Iewes to al the Prouinces of his Kingdom: the which alſo is not found in the Hebrew volume.

THE great King Artaxerxes, from India to Æthiopia, to the dukes and Princes of an hundred twentie ſeuen Prouinces, which obey our commandment, ſendeth greeting. 2. Manie haue abuſed vnto pride the goodnes of Princes, and the honour, that hath been beſtowed vpon them: 3. and they doe not only endeauour to oppreſſe the Kings ſubiects, but not bearing the glorie that is giuen them, they worke treaſon againſt them that gaue it. 4. Neither are they content not to giue thankes for the benefits, and to violate in themſelues the lawes of humanitie, but they thinke they can eſcape the ſentence of God alſo who ſeeth al things. 5. And they haue burſt forth into ſo great madnes, that ſuch as obſerue diligently the offices committed vnto them, and doe al things ſo that they are worthie of al mens prayſe, them they endeauour to ouerthrow by ſubtil meanes of lies, 6. whiles with craftie fraude they deceiue the ſimple eares of Princes, and eſteeming others by their owne nature. 7. Which thing is proued both out of old hiſtories, and by theſe things, which are done daily, how (a) the entrepriſes of Kings are depraued by the euil ſuggeſtions of certaine men. 8. Wherfore we muſt prouide for the peace of al Prouinces. 9. Neither muſt you thinke, if we command diuers things, that it commeth of the lightneſſe of our mind, but that we giue ſentence according to the qualitie and neceſſitie of times, as the profite of the commonwealth requireth. 10. And that you may more plainely vnderſtād, that which we ſay, Aman the ſōne of Amadathi, both in mind & countrie a Macedonian, & an alien frō the Perſians bloud, and with his cruel tie ſtayning our pietie, was receiued

L

(a) At laſt this King ſaw his owne errour in beliening one falſe counſeller ouermuch. ch. 13 v. 3.

of vs a ſtranger: 11. and found our humanitie ſo great towards him, that he was called (b) our father, & was adored of al ſecond after the King: 12. who was puft vp with ſo great ſwelling of arrogancie, that he went about to depriue vs of Kingdom and life. 13. For by certaine new deuiſes and not heard of before he hath ſought to kil Mardocheus, by whoſe fidelitie and beneſits we liue, and Eſther the felow of our Kingdom with al their nation: 14. thinking this that they being ſlayne, he might worke treaſon to our ſolitarines, and might transferre the Kingdom of the Perſians to the Macedonians. 15. But we haue found the Iewes, which were by that moſt wicked of men appoynted to be ſlayne, in no fault at al, but contrariwiſe vſing iuſt lawes, 16. and the children of the higheſt and the greateſt, and alwayes louing God, by whoſe benefite the Kingdom was giuen both to our fathers and to vs, and is kept vnto this day. 17. Wherfore know ye thoſe letters, which he directed in our name, to be of none effect. 18. For the which heinous fact, before the gates of this citie, that is of Suſan, both himſelf that deuiſed it, and al his kinred hang on gibbets: not we, but God repaying him that which he hath deſerued. 19. But this edict, which we now ſend, let it be ſet forth in al cities, that it be lawful for the Iewes to vſe their owne lawes. 20. Whom you muſt help, that thoſe which had prepared themſelues to their ſlaughter, they may kil, the thirtinth day of the twelfth month, which is called Adar. 21. For God omnipotent hath turned this day of ſadnes and mourning into ioy to them. 22. Wherfore (d) count you alſo this day among other feſtitual daies, and celebrate it with al ioy, that hereafter alſo it may be knowne, 23. that al, which faythfully obey the Perſians, receiue worthie reward for their fidelitie: and they that lie in wayte againſt their Kingdom, perish for their wicked fact. 24. And euerie Prouince and citie, that wil not be partaker of this ſolemnitie, let it periſh by ſword and fyre, and let it ſo be deſtroyed, that not onlie men, but alſo beaſts haue no acceſſe therto for euer, for an exanple of contempt, and diſobedience. *

(b) Ch. 13. v. 6.

(c) As Mardocheus ſuggeſted, the King confirmed the obſeruation of a feaſt in memorie of Gods benefite, and ſo both Iewes & Gentils kept it.

* M ch. 9. v. 1.

CHAP.

THE ARGVMENT OF THE BOOK OF IOB.

Ii. 18. c. 47. circit. conc. 2. de Lapſa. Rom. 9. Præfat. in Iob.

HOlie Iob, *otherwiſe called* Iobab (*Gen. 36.*) *as S. Auguſtin, S. Chriſoſtom, S. Ambroſe, S. Gregorie, and other fathers teach,* the ſonne of Zara, the ſonne of Rahuel, the ſonne of Eſau, *was King (or abſolute Prince) of the land of Hus. Who being perfect in religion, ſincere in life, rich in wealth, and bleſſed with children, for an admirable example of patience, and to ſhew that a mortal man through Gods grace, may reſiſt al the diuels tentations, by Gods permiſſion, ſuddainly loſt al his goods and children, was ſtrucken with horrible ſores in al his bodie, reuiled by his wife, and in ſtead of comfort which his ſpecial freinds preſented towards him, was iniuriouſly charged by them, with impatience, arrogancie, blaſphemie, and other crimes, for which they falſly ſuppoſed he was ſo afflicted, affirming, and by diuers ſophiſtical arguments, grounded as they pretended vpon Gods iuſtice, wiſedome, power, mercie, and goodnes, would proue that God ſuffereth none but wicked men to be ſo afflicted. But Iob conſtantly defendeth his owne iuſt innocencie, and that worldlie calamities and proſperitie happen indifferently to good and bad in this life, and that the true reward of the iuſt, & punishment of the wicked, is to be expected in the other world. At laſt God, with due reprehenſion of Iob for ſome imperfections, ſharply rebuketh the errours and inſolencie of his aduerſe freinds, giueth ſentence on Iobs ſide, pardoneth them at his interceßion, and reſtoreth al things to him double to that he had before.*

Iob of the race of Eſau.

Why God ſuffered him to be ſo afflicted.

The contentes according to the hiſtorie.

Præfat. Beſides the literal ſenſe, Iob *in al his actions, ſufferings, and whole life, was a* ſpecial figure of Chriſt, (ſhewing (*ſayth S. Gregorie*) by thoſe things which he did and ſuſteyned, what our Redeemer ſhould doe and ſuffer: *yea more particularly then moſt part of the Patriarchs, which* S. Ieronie (*epiſt. ad Paulin.*) *alſo admireth, and teſtifieth, ſaying:* what myſteries *of Chriſt* doth not this booke comprehend? Euerie word is ful of ſenſe. *Moreouer this hiſtorie is replenished with* moral documents, *how to embrace vertue, and eſchew vice; propoſing the life of a right godlie man, neither inſolent in proſperitie, nor deſpairing in aduerſitie, alwayes reſolute in Gods ſeruice, as wel in his proſperous Kingdom as in the miſerable dunghil. Here alſo we haue the true manner of arguing, according to the rules of Logike, with detection of ſophiſtrie,* Iob proouing and diſproouing affertions by propoſition, aſſumption, and concluſion, *as S. Ierom obſerueth, with profound knowledge of natural things*

Iob an eſpecial figure of Chriſt.

Moral documents in this book.

True logike & Philoſophie.

Hard and easie things to be vnderstood are both profitable.

and causes, as appeareth in very manie places. Al which varietie and aboundance of matter, comprised in smal rowme, make manie things hard and obscure, yet are the same so tempered with other things plaine and easie, that here is verified S. Augustin's obseruation (li. 2. c. 6. doct. Christ) certaine places of holie Scriptures serue as delectable meate to them that hunger and thirst diuine knowledge, and the obscure take away tediousnes from them, that loath vsual plaine doctrine.

Written by Iob himself most part in verse.

It is most probable that Iob himself, inspired by the Holie Ghost, by whose grace he excelled al in right simplicitie (c. 1.) writ his owne historie, the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue, which Moyses translated into Hebrew, for the consolation of the Israelites afflicted in Ægypt.

Diuided into three parts.

And it may be diuided into three general parts. First, the change of Iobs state from prosperitie into affliction, with his lamentation for the same, are recorded in the three first chapters. In foure and thirtie chapters following are sundrie disputations, conflicts, and discourses between him and his freinds, touching the cause of his so vehement affliction. In the fiue last chapters God discusseth the quarel, giueth sentence for Iob against his aduersaries, paroneth them, and rewardeth him.



THE BOOK OF IOB.

CHAP. I.

Holie Iob offereth ſacrifice for euerie one of his children, 6. whoſe good eſtate Satan enuying, by Gods permiſſion ſpoileth him of al his goods, and children, 20. for which he being penſiue offendeth not, but thanketh God for al.

This booke is read the two firſt weekes of September.

The firſt part. The change of Iobs proſperous ſtate into affliction

THERE was a man in the Land of Hus, named Iob, and that man was "ſimple, and right, and fearing God, and departing from euil. 2. And there were borne to him ſeuen ſonnes and three daughters. 3. And his poſſeſſion was ſeuen thouſand ſheep, & three thouſand camels, alſo fiue hundred yoke of oxen, and fiue hundred ſhe-aſſes, and a familie exceeding great: and that man was great among al them of the Eaſt. 4. And his ſonnes went, and made a feaſt by houſes, euerie one in his day. And ſending they called their three ſiſters to eate & drinke with them. 5. And when the dayes of feaſting had paſſed about in courſe, Iob ſent to them, and ſanctified them: and riſing vp early "offered holocauſtes for euerie one. For he ſayd: Leſt perhaps my ſonnes haue ſinned, and haue bleſſed God in their harts. So did Iob al the dayes. 6. But on a certaine day when the ſonnes of God were come to aſſiſt before our Lord, (*a*) Satan alſo was preſent amongſt them. 7. To whom our Lord ſayd: From whence commeſt thou? Who anſwering, ſayd: I haue gone round about the earth, & walked through it. 8. And our Lord ſayd to him: Haſt thou conſidered my ſeruant Iob, that

(*a*) Diuels appeare not in Gods ſight, but ſometime in preſence of Angels which repreſent God. *S. Athan. q. 2. ad Antiochum.*

there

there is not the like to him in the earth, a man ſimple, and right, and fearing God, and departing from euil? 9. To whom Satan anſwering, ſaid: Why, doth Iob feare God in vayne? 10. haſt not thou fenſed him, and his houſe, and al his ſubſtance round about, bleſſed the works of his hands, and his poſſeſſion hath increaſed on the earth? 11. But ſtretch forth thy hand a litle, and touch al things that he poſſeſſeth, vnleſſe he bleſſe thee in the face. 12. Our Lord therfore ſayd to Satan: (*b*) behold, al things that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the face of our Lord. 13. And when vpon a certaine day his ſonnes and daughters did eate, and drinke wine in the houſe of their eldeſt brother, 14. there came a meſſenger to Iob, which ſayd: The oxen plowghed, and the ſhe-aſſes fed beſide them, 15. and the Sabeians came in violently, and haue taken al things, and haue ſtrucken the ſeruants with the ſword, and I onlie haue eſcaped to tel thee. 16. And when he yet ſpake, an other came, and ſayd: The fire of God fel from heauen, and ſtriking the ſheep and the ſeruants hath conſumed them, and I only haue eſcaped to tel thee. 17. But whiles he alſo was yet ſpeaking, there came an other and ſaid: The Chaldees made three troupes, and haue inuaded the camels, and taken them, moreouer the ſeruants alſo they haue ſtrucken with the ſword, and I alone am fled to tel thee. 18. He yet ſpake, and behold an other came in, and ſaid: Thy ſonnes and daughters eating and drinking wine in the houſe of their eldeſt brother, 19. ſodainly a vehement winde came violently from the countrie of the deſert, and ſhooke the foure corners of the houſe, which falling oppreſſed thy children and they are dead, and I alone haue eſcaped to tel thee. 20. Then Iob roſe vp, and rent his garments, & with poled head falling on the ground, adored, 21. and ſaid: (*c*) Naked came I out of my mothers wombe, and neked ſhal I returne thither: Our Lord gaue, and our Lord hath taken away: as it hath pleaſed our Lord, ſo is it done: the name of our Lord be bleſſed. 22. In al theſe things Iob ſinned not with his lippes, neither ſpake he anie fooliſh thing againſt God.

(*b*) God doth not directly ſend euils, but permitteth thē to happen to his ſeruants.

(*c*) By this holy exāple ancient fathers condemne the ſenſles Stoikes, who are neuer moued. S. Aug. li. 8. c. 9. ciuit. S. Paul alſo reproueth *men without affectiō*, Rom. 1. v. 31.

ANNOTATIONS.

CHAP. I.

1. *Simple, right, and fearing God.*) Moyſes, Samuel, Eſdras, and other Prophets writ there owne actes among others, alſo their owne prayſes, ſpeaking of themſelues in the third perſon, and ſo did holie Iob, humbly, truly, and ſimply, without vayne glorie, or arrogancie, as S. Gregorie noteth, ſaying: Bleſſed Iob, inſpired with the Holie Ghoſt, might wel write his owne actes, which were the guifts of ſupernal inſpiration. God being the principal cauſe efficient of al good mens workes, and men the ſecondarie cauſe of the ſame.

As wel Iob as other Prophets writ their owne actes and prayſes. Good works are both Gods works & mens works.

Præf. in Iob.

Moreouer

Moreouer Iobs singular patience and other vertues are likewise commended in other Scriptures and by ancient Doctours. *Tobiæ* 2. God permitted tentation to happen vnto Tobias, that example might be giuen to his followers of his patience, *as of holie Iob.* S. Iames (c. 5.) exhorting to patience, sayth: *You haue heard the suffering of Iob, and you haue seen the end of our Lord.* Tertullian (*li. de patientia*) admiring Iobs patience exclameth thus: O most happie man! whom neither the driuing away of his flocks of catle, nor consuming of the rest with fire, nor the losse of his children, nor torments of his bodie, could driue from patience: but he stood immoueable in the fernice of God, for example to vs. that we fal not for anie wordlie damage, losse of deerest friends, or corporal afflictions. And blessed be God, by whose blessing we may now say: O happie English Catholikes, that patiently suffer the very same kinds of tribulation (though not in so great a degree) in our time! S Cyprian (*li. de bono patientiæ*) Iob examined and proued by the vertue of patience, was aduenced to the very height of prayse, a rich Lord in possession, and a more rich father in children, sodainly was neither Lord, nor father: was also most grieuously afflicted in his flesh: and that no tentation might be wanting, the diuel armed his wife against him, yet was he not moued, but by victorious patience thanked God for al. In like sort other holie fathers, for encouragement and consolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apostle, dilateth most excellently in thirtie and fiue whole books, describing and proposing his so great vertues to be imitated by al Christians, first of al (li. 1. c. 5.) obseruing how great a prayse it is to be good in such a place, *in the middes of a crooked and peruerse nation, shining as a light in the world*, dwelling in the gentils, *where was the seate of Satan, a lilie amongst thornes.*

Iobs patience inuincible in al sortes of affliction.

English Catholikes loose their goods & children, & are afflicted in bodie.

Great commendation to be good amongst the bad.

Phil. 2. Apoc. 2. Cantic.

5. *Offered holocausts for euerie one.*] Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinit valure in it-selfe, yet the application therof to particular persons and purposes is limited, and therfore holie Iob offered not only once for al his children, but manie times, seuerally for euerie one. *Wherof see Cardinal Allan li. 2. de Eucharist. Sacrific. c. 35.*

Saerifice being of infinite vertue, yet the valure in application is limited.

CHAP. II.

Satan by Gods permission, 7. striketh Iob with sores from the sole of his foot to the top of his head. 9. His wife also insulteth against him, but he sinneth not. 11. Three freinds comming to visite and comfort him, sit silent by him seuen dayes.

AND it came to passe when on a certaine day the sonnes of God were come and stood before our Lord, and Satan came among them, and stood in his sight, 2. that our Lord sayd to Satan: From whence commest thou? who answering sayd: I haue gone round about the earth, and walked through it. 3. And our Lord, sayd to Satan: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man (*a*) simple, and right, and fearing God, and departing from euil, and yet reteyning innocencie? But

(*a*) A man of plaine & true dealing mixed with meeknes without al guile is called a simple right man. *S. Greg. li. 1. Moral. a. 2, & 10.*

thou haſt moued me againſt him, that I ſhould afflict him in vaine. 4. To whom Satan anſwering, ſaid: Skinne for skinne, and al things that a man hath, he wil giue for his life: 5. otherwiſe put thy hand, and touch his bone and fleſh, and then ſhalt thou ſee that he wil bleſſe thee in the face. 6. Our Lord therfore ſayd to Satan: Behold he is in thy hand, but yet ſaue his life. 7. Satan therfore going out from the face of our Lord, ſtrucke Iob with a verie ſore boile, from the ſole of the foot euen to the top of his head: 8. who with a ſhel ſcraped the corruption, ſitting on a dunghil. 9. And (*b*) his wife ſayd to him: Doeſt thou yet continue in thy ſimplicitie? bleſſe God and die. 10. Who ſayd to her: Thou haſt ſpoken like one of the fooliſh women: if we haue receiued good things of the hand of God, euil things why ſhould we not receiue? In al theſe things Iob ſinned not with his lippes. 11. Therfore " Iobs three freinds hearing al the euil, that had chanced to him, came euerie one out of their place, Eliphaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that comming together they would viſite him, and comfort him. 12. And when they had lifted vp their eies a far off, they knew him not, and crying out they wept, and renting their clothes ſprinkled duſt ouer their head toward heauen. 13. And they ſate with him on the ground (*c*) ſeuen daies and ſeuen nights, and no man ſpake to him a word: for they ſaw the paine to be vehement.

(*b*) His wife perſwading him to deſperation & blaſphemie, ſignified carnal cogitatiõs, which corrupt the ſoule inwardly, as afflictions doe aſſault the fleſh outwardly. *S. Greg. li. 3. c. 24.*

(*c*) Seuen dayes together euerie day & night ſome good part.

ANNOTATIONS.

CHAP. II.

11. *Iobs three freinds.*] For better intelligence of theſe conflicts between holie Iob and his freinds, it may here be obſerued, that they were indeed his freinds, as the text ſimply calleth them: that they beleiued rightly in God Almightie, and were not idolaters: that they came of freindly good affection *to comfort him, though they fel into words of reprouing him* (as S. Gregorie teacheth:) they alleadged alſo many excellent diuine ſentences very truly, which therfore Iob reproued not. But they erred in their illations againſt Iob: and that of ignorance rather then of ſet malice, concluding that Iob was guiltie of ſome enormious ſinnes, becauſe they ſaw him ſo grieuouſly puniſhed, and heard him complaine therof; his owne conſcience known to him and hid to them (wherof they raſhly iudged) teſtifying that he was innocent, in reſpect of ſo great crimes. And in this their particular errour, though they were not heretikes, being not obſtinate after that the truth was ſufficiently reueiled vnto them, yet they prefigured heretikes, endeauouring by one truth to deſtroy an other, and by arrogating knowledge which they had not: *promiſing alſo new things and vnheard of, rather to draw others to admire them, then to edification.*

li. 3. c. 24.

li. 5. c. 18.

These viſiters of Iob were indeed his freinds, & profeſſed true religion.

They erred in Iobs particular caſe.

And prefigured Heretikes.

CHAP.

CHAP. III.

Iob lamenteth, describing his owne, and the general calamities of man, 13. and shewing how they escape manie miseries which either are neuer borne, or dye presently after their birth.

AFTER these things Iob opened his mouth, and (a) cursed his day, 2. and spake. 3. Perish may the day wherin I was borne, & the night wherin it was sayd: A man is conceiued. 4. Be that day turned into darkenesse, God require it not from aboue, and let it not be lightened with light. 5. Let darkenes, and the shadow of death obscure it, let a mist possesse it, and be it wrapped in bitternesse. 6. A darkesome hurlewind possesse that night, be it not counted in the daies of the yeare, nor numbred in the months. 7. Be that night solitarie, nor prayse-worthie. 8. Let them curse it which curse the day, which are readie to raise vp Leuiathan. 9. Let the starres be darkened with the mist therof: let it expect light and let it not see, neither the rysing of the appearing morning. 10. Because it shut not vp the doores of the wombe that bare me, nor tooke away euils from myne eies. 11. Why died I not in the matrice, perished not forthwith being come forth of the wombe? 12. Why receiued vpon the knees? why nourced with the breasts? 13. For now sleeping I should be quiet, and should rest in my sleep: 14. With Kings and consuls of the earth, which build the misseltes solitarie places: 15. Or with Princes, that possesse gold, and repleniish their houses with siluer: 16. Or as a thing vntimely borne that is hid I should not be, or as they that being conceiued haue not seen the light. 17. There the impious haue ceased from tumult, & there the wearied with strength haue rested. 18. And they sometime bound together without griefe, haue not heard the voyce of the exactor. 19. Litle and great are there, and the seruant free from his master. 20. Why is there light giuen to a miserable man, and life to them, that are in bitternesse of soule, 21. that expect death, and it commeth not, as they that dig vp treasure, 22. and they reioyce exceedingly when they haue found the graue? 23. To a man whose life is hid, and God hath compassed him with darkenes? Before I eate I sigh: and as it were ouerflowing waters, so my roaring: 25. Because the feare which I feared, hath chanced to me: and that which I was afrayd of, hath happened. 26. Haue I not dissembled? haue I not kept silence? haue I not been at ease? and indignation is come vpon me.

a) After so long silence, at last Iob expresseth his grief before his freinds to be so great, that in respect therof he iustly curseth al euil things, as not made by God, but ioyned to mās life, being the effects of sinne, euen frō his conception and birth: wishing that whatsoeuer concurred to his longer afflictions in this life, & hindred his more speedy deliuerie from dangers & calamities had not been: for so he had been sooner at rest, as Gods goodnes should dispose of him. Al which was a lawful desire & no sinne at al. *See S. Basil. de iudic. 2. Iob.*

CHAP. IIII.

Eliphaz blameth Iob as guiltie of impatience, arguing thereupon that he was not so perfect in vertue as he seemed, 7. and therfore is now punished by God, who (as Eliphaz falsly supposeth) afflicteth not innocent men: 12. alleadging for proofe an imaginarie vision.

The second part. Diuers discourses & disputes about the cause of Iobs afflictions. The first conflict, between Eliphaz & Iob.



VT Eliphaz the Themanite answering, sayd: 2. If we shal begin to speake to thee, perhaps thou wilt take it grieuously, but the word conceiued who can hold? 3. Behold thou hast taught manie, and wearie hands thou hast strengthned. 4. Them that wauered thy words haue confirmed, and trẽbling knees thou hast strẽgthned: 5. But now a plague is come vpon thee, & thou hast faynted: hath touched thee, and thou art troubled. 6. Where is thy feare, thy strength, thy patience, and the perfection of thy wayes? 7. Remember I beseech thee, who euer being innocent hath (*a*) perished? or when haue the iust been destroyed? 8. Yea rather I haue seen them that worke iniquitie, and sow sorrowes, and reape them, 9. to haue perished by the blast of God, and with the spirit of his wrath to haue been consumed. 10. The roaring of the lion, and the voice of the lionesse, and the teeth of the welps of lions are bruised: 11. The tigre hath perished, because he had no prey, and the lions whelps are destroyed. 12. Moreouer (*b*) to me there was spoken a secret word, and as it were by stealth hath mine eare receiued the vaines of the whispering therof. 13. In the horrour of a vision by night, when deep sleep is wont to hold men, 14. feare held me, and trembling, and al my bones were made fore afrayd: 15. And when the spirit passed in my presence, the haires of my flesh stood vpright. 16. There stood one, whose countenance I knew not, an image before mine eies, and I heard the voyce as it were of a gentle winde: 17. What (*c*) shal man be iustified in comparison of God, or shal a man be more pure then his maker? 18. Behold they that serue him are not stable, and in his Angels he found wickednes: 19. How much more they that inhabite houses of clay, which haue an earthly foundation, shal be consumed as it were of the moth? 20. From morning vntil euening they shal be cut downe: and becaus none vnderstandeth, they shal perish for euer. 21. And they that shal be leaft, shal be taken away from them: they shal die, and not in wisedom.

(*a*) No innocent euer perished eternally: but innocẽt Abel was slaine temporally, & innumerable others suffer calamities for their greater merite.

(*b*) Heretikes pretend such obscure visions more to get credit then to edifie others. S. Greg. l. 5. c. 18.

(*c*) Iob easely granteth that man may not compare nor contend with God. ch. 9. v. 1. Yet men may be innocent & free from grieuous sinnes.

CHAP. V.

Eliphaz proſecuteth his diſcourſe to conuince Iob of great ſinnes, becauſe he is ſo vehemently afflicted: 17. exhorteth him therfore to acknowledge his ſinnes, ſo al things ſhal ſucceed proſperouſly.

CAL therfore (*a*) if there be that wil anſwer thee, and
" turne to ſome of the Saints. 2. Anger indeed killeth the fooliſh, and enuie ſleaeth the litle one. 3. I haue ſeen a foole with firme roote, and I curſed his beautie by and by. 4. His children ſhal be made far from ſaluation, and ſhal be deſtroyed in the gate, and there ſhal be none to deliuer. 5. Whoſe haruеſt the hungrie ſhal eate, and the armed ſhal take him by violence, and the thirſtie ſhal drinke his riches. 6. Nothing in the earth is done without a cauſe, and out of the ground ſorrow ſhal not riſe. 7. (*b*) Man is borne to labour, and the bird to flight. 8. For the which thing I wil beſeech our Lord, and toward God I wil ſet my ſpeach: 9. Who doeth great and vnſearchable and meruelous things without number: 10. Who giueth raine vpon the face of the earth, and watereth al things with waters: 11. Who ſetteth the humble on high, and them that are in heauineſſe he comforteth with health: 12. Who diſſipateth the cogitations of the malignant, that their hands can not accompliſh that which they began: 13. Who apprehendeth the wiſe in their ſubtilitie, and diſſipateth the counſel of the wicked: 14. By day they ſhal incurre darkeneſſe, and as it were in the night, ſo ſhal they grope at noone daies. 15. Moreouer the ſhal ſaue the needy from the ſword of their mouth, and the poore from the hand of the violent. 16. And to the needie there ſhal be hope, but iniquitie ſhal draw together her mouth. 17. Bleſſed is the man that is corrected of God: refuſe not therfore the chaſtiſing of our Lord: 18. Becauſe he woundeth, and cureth: ſtriketh, & his hands ſhal heale. 19. In (*c*) ſix tribulations he ſhal deliuer thee, and in the (*d*) ſeuenth euil ſhal not touch thee. 20. In famine he ſhal deliuer thee from death, and in battel from the hand of the ſword. 21. From the ſcourge of the tongue thou ſhalt be hid; and thou ſhalt not feare calamitie when it commeth. 22. In waſte and famine thou ſhalt laugh, & the beaſts of the earth thou ſhalt not feare. 23. But with the ſtones of the lands thy couenant, and the beaſts of the earth ſhal be peaceable to thee. 24. And thou ſhalt know that thy tabernacle hath peace, and viſiting thy beautie, thou ſhalt not ſinne. 25. Thou ſhalt know alſo that thy ſeed ſhal be manifold, and thy progenie as the graſſe of the earth. 26. Thou ſhalt enter into the graue in aboundance, as a heape of wheate is caryed in his time. 27. Behold, this is euen ſo, as we haue ſearched out: which thou hauing heard reuolue in thy mind.

a) This diſputer hauing pretended an imaginarie viſion from God againſt Iob, now he ſuppoſeth that neither God nor nor Angel nor other holy perſon wil patronage his cauſe, nor iudge of his caſe as he doth, but that al wil condēne him of impatience, follie, enuie, & other ſinnes.

(*b*) This Prouerb importeth that a mā muſt not thinke to paſſe his life without trauel but muſt *get his bread with ſweat of his browes*, or ſuffer other calamities.

(*c*) Gods goodnes deliuereth his ſeruants the ſpace of this laborious life:

(*d*) And moſt eſpecially in the houre of death. *S. Greg. li. 6. c. 18.*

ANNOTATIONS.

CHAP. V.

Inuocation of Saints, especially Angels in Iobs time.

1. *Turne to some of the Saints.*) Eliphaz prouoking Iob to produce some of his opinion, or to seeke the helpe and patronage of some Saint in his cause, plainly sheweth the common faith and practise of inuocating Saints in that time. Els it had been a friuolous speach, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of Gods special seruants would maintaine a good cause, but that Iobs cause was such as neither God, nor holie Angel, nor good man would defend, and therfore boldly prouoked him to this trial, presuming that he should finde no such patron. Neither did he wil Iob in these words to cal vpon God only, for he could not erre so grosly, as to cal God *some of the Saints*: but must meane some other holie person. And it is cleer by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels, saying: *Inuocate if anie wil answer thee, or if thou canst behold anie of the holie Angels.* S. Gregorie expoundeth it to the same sense, that Saints were to be inuocated in a good cause, but that Eliphaz here dispising and deriding holie Iob, sayd to him: *Thou canst not find Saints thy helpers in affliction, whom thou wouldest not haue thy felowes in prosperitie.* li. 5. c. 30.

CHAP. VI.

Iob answereth the obiections of Eliphaz, shewing that indeed the calamitie which he suffereth is much greater then his sinnes deserue; and therfore his lamentation is excusable: 8. wisheth (if it so please God) that he may dye: 13. complaineth that his freinds are become his aduersaries: 16. gravely expostulateth that they reprehend him, 12. and helpe him not.

(a) A man of sincere conscience confesseth the sinnes wherof he is guiltie, yet acknowledgeth not alwhere-with others may vniustly charge him.

BVT Iob answering, sayd: 2. (a) Would God my sinnes were weyghed, wherby I haue deserued wrath, and the calamitie, which I suffer, in a balance. 3. " As the sand of the sea this would appeare heauier, wherfore my words also are ful of sorow: 4. Because the arrowes of our Lord be in me, the indignation wereof drinketh vp my spirit, & the terrours of our Lord warre agaynst me. 5. Wil the wilde asse roare when he hath grasse? or the oxe loweth when he shal stand before the ful măger? 6. Or can an vnsauourie thing be eaten, that is not seasoned with salt? or can a man tast that which being tasted bringeth death? 7. The things which before my soule would not touch, now

for

for anguish are my meats. 8. Who wil grant that my petition may come: and that God would giue me that which I expect? 9. And he that hath begun, the same would looſe his hand, and cut me off? 10. And this might be my comfort, that afflicting me with ſorrow, he ſpare not, nor I gainſay the words of the Holie one. 11. For what is my ſtrength, that I can ſuſteyne it? or what is mine end, that I ſhould doe patiently? 12. Neither is my ſtrength the ſtrength of ſtones, neither is my fleſh of braſſe. 13. Behold there is no help for me in my ſelf, and my familiar freinds alſo are departed from me. 14. He that taketh away mercie from his freind, forſaketh the feare of our Lord. 15. My brethren haue paſſed by me, as the torrent that paſſeth ſwiftly in the valleys. 16. They that feare the hoarefroſt, ſnow ſhal fal vpō thē. 17. At the time, whē they ſhal be diſſipated they ſhal periſh: & after they waxe hote they ſhal be diſſolued out of their place. 18. The paths of their ſteps are intangled: they ſhal walke in vaine, & ſhal periſh. 19. Cōſider ye the paths (*b*) of Thema, the wayes of Saba, and expect a litle while. 20. They are confounded, becauſe I haue hoped: they are come alſo euen vnto me, and are couered with ſhame. 21. Now you are come: and euen now ſeeing my plague you are afraid. 22. Haue I ſayd: Bring ye to me, and of your ſubſtance giue to me? 23. Or deliuer me from the hand of the enemie, and out of the hand of the ſtrong deliuer me? 24. Teach ye me, and I wil hold my peace: and if I perhaps haue been ignorant in anie thing, inſtruct ye me. 25. Why haue you detracted from the words of truth, whereas there is none of you that can controle me? 26. To rebuke only you frame ſpeaches, and you vtter words in the wind. 27. You ruſh in vpon a pupil, and you endeauour to ouerthrow your freind. 28. Notwithſtanding accompliſh that which you haue begun: giue eare, and ſee whether I lie. 29. Anſwer I beſeech you without contention: and ſpeaking that which is iuſt, iudge ye. 30. And you ſhal not finde iniquitie in my tongue, neither ſhal folie ſound in my iawes.

(*b*) Sandie was without water.

(*c*) Iobs aduerſaries preſumed to teach him, but becauſe they erred in their applying of true aſſertions in his caſe, which himſelf vnderſtood and not they, he accoũted not their diſcourſes for good doctrine.

ANNOTATIONS.

CHAP. VI.

1. *As the ſand of the ſea.*) Scarce anie figure is more common in holie Scripture then *Hyperbole*: wherby our vnderſtanding is drawne to conceiue the greatnes of things that otherwiſe ſurpaſſe vulgar capacitie. So Iob ſignifieth here that *his calamitie being weighed with his ſinnes in a balance, would appeare heauier*, not preciſely in proportion of the number of the ſands in the ſea, but exceeding much in true compariſon. Of which ſuperaboundance of paines patiently ſuffered by holie Iob, and other Saints, more then their ſinnes deſerued, eſpecially of our B. Sauiour, who could not ſinne, and of our B. Ladie, who neuer ſinned, remayneth an infinitie treaſure of ſatisfactorie workes, appliable by the

The vſe of *Hyperbole* in holy Scripture.

Treaſure of ſatisfactorie workes in the Church.

ſupreme

Pardons doe applie the ſuffering of ſome for the ſatisfaction of others.

ſupreme ſtuard of Gods Church, Chriſts Vicar in earth, for ſatisfaction of others which haue neede, and are in the communion of Saints, and performe the conditions appointed. And ſo this high ſtuard may in due manner by his authoritie, giue limited, or plenarie pardons to penitents, of the paines which otherwiſe they ſhould ſuffer in this life, or in purgatorie, for their ſinnes firſt remitted. Other Biſhops can alſo giue or diſpence ſo much as the Supreme Biſhop allotteth to their power: al to the edification and neceſſitie of Gods ſeruants, as diſpencers, not diſſipatours of ſo holie a treaſure.

CHAP. VII.

Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Suppoſing it not likelie that he ſhal returne to former proſperous ſtate, 15. deſireth to dye.

THE life of man vpon earth is a (a) warfare, and his daies, as the daies of an hyred man. 2. As a ſeruant deſireth the ſhadow, and as the hired man taryeth for the end of his worke: 3. ſo I alſo haue had vayne months, & haue numbred to my ſelf laborious nights. 4. If I ſleep, I ſhal ſay: When ſhal I ariſe? & agayne I ſhal expect the euening, & ſhal be repleniſhed with ſorowes euen vntil darkenes. 5. My fleſh is clothed with rottenneſſe & filth of duſt, my ſkinne is withered, & drawē together. 6. My daies haue paſſed more ſwiftly, thē the web is cut of the weauer, and are cōſumed without anie hope. 7. Remember that my life is a winde, & myne eie ſhal not returne to ſee good things. 8. Neither ſhal the ſight of man behold me: thine eies vpon me, and I ſhal not ſtand. 9. As a clowde is conſumed, and paſſeth away: ſo he that ſhal deſcend to hel ſhal not aſcend. 10. Neither ſhal he returne anie more into his houſe, neither ſhal his place know him anie more. 11. Wherfore I alſo wil not ſpare my mouth, I wil ſpeake in the tribulation of my ſpirit: I wil talke with the bitterneſſe of my ſoule. 12. Why, am I a ſea, or a whale, that thou haſt cōpaſſed me with a priſon? 13. If I ſay: My litle bed ſhal cōfort me, and I ſhal be relieued ſpeaking with my ſelf in my couch: 14. Thou wilt terrifie me by dreames, and by viſions ſhake me with horrour. 15. For the which thing my ſoule hath choſen hanging, and my bones death. 16. I haue deſpayred. I ſhal now liue yo longer: (b) Spare me, for my daies are nothing. 17. What is man that thou magnifieſt him? or why ſetteſt thou thy hart toward him? 18. Thou doeſt viſite him early, and ſodainly thou proueſt him: 19. How long doeſt thou not ſpare me, nor ſuffer me that I ſwallow my ſpitle? 20. I haue ſinned, what ſhal I doe to thee, o keeper of men? why haſt thou ſette me contrarie to thee, and I am become burdenous to my ſelf? 21. Why doeſt thou not take away my

(a) A ſouldier muſt be alwayes readie to endure trauel, to be promptly obedient, content to be beaten by his ſuperiour without al reſiſtance, vpon paine of his life: he is alwayes ſubiect to cares, and to danger of death, & therfore muſt euer be readie to dye.

(b) Iuſt Iob ſuppoſing he was at the point of death, prayed God to ſpare or *ceaſe to* puniſh him more, & to accept of that affliction which he had already ſuffered. So the Church in behalf of ſoules departed in ſtate of grace prayeth God to ſpare and ceaſe from further puniſhing them, & to giue them eternal reſt.

ſinne,

ſinne, and why doeſt thou not take away mine iniquitie? Behold now I ſhal ſleep in the duſt: and if thou ſeek me in the morning, I ſhal not be.

CHAP. VIII.

Baldad chargeth Iob to haue ſpoken vniuſtly, exhorting him to turne to God, and ſo he ſhal proſper better then heretofore: 13. ſhewing that hypocrites ſhal not proſper, 20. inferreth (falſly) that God afflicteth not the ſincere, nor helpeth the malignant.



VT Baldad the Suhite anſwering, ſayd: (a) 2. How long wilt thou ſpeake ſuch things, & ſhal the ſpirit of the word of thy mouth be multiplied? 3. Why, doth God ſupplant iudgement? or doth the Omnipotent ſubuert that which is iuſt? 4. Although thy children haue ſinned to him, and he hath leaft them in the hand of their iniquitie: 5. Yet if thou wilt ariſe early to God, & wilt beſeech the Omnipotent: 6. If thou wilt walke cleane & vpright, he wil forthwith awake vnto thee, and wil make the habitation of thy iuſtice peaceable: 7. In ſo much, that if thy former things haue been litle, thy later things may be multiplied exceedingly. 8. For aske the old generation, and ſearch diligently the memorie of the fathers (9. For we are but as yeſterday, & are ignorant (c) that our daies vpon the earth are as a ſhadow,) 10. And they ſhal teach thee: they ſhal ſpeake to thee, and from their hart ſhal vtter words. 11. Can the ruſh be green without moyſture? or a ſeggie place grow without water? 12. When it is yet in his flowre, and is not plucked with the hand, it withereth before al hearbs: 13. Euen ſo the waies of al, that forget God, and the hope of the hypocrite ſhal periſh: 14. His folie ſhal not pleaſe him, and his confidence as the ſpiders web. 15. He ſhal leane vpon his houſe, and it ſhal not ſtand: he ſhal ſtay it vp, and it ſhal not riſe: 16. He ſeemeth moyſtned before the ſunne come, & in his riſing his bloſſome ſhal goe forth. 17. Vpon a heape of rocks his roots ſhal be thicke, and among ſtones he ſhal abide. 18. If he ſwallow him vp out of his place, he wil denie him, and wil ſay: I know thee not. 19. For this is the ioy of his way, that others may ſpring againe of the earth. 20. God wil not reiect the ſimple, nor reach his hand to the malignant. 21. Vntil thy mouth be filled with laughter, & thy lips with iubilation. 22. They that hate thee, ſhal be clothed with confuſion: and the tabernacle of the impious ſhal not ſtand.

(a) The ſecond conflict. This ſecond diſputer charged Iob to be obſtinate, who indeed was conſtant in a true ſetled iudgement.

(c) Euen thus Heretikes imagine catholikes to be ignorant, & therfore fil their mouths & books with things that are not denied, & yet inferre much falshood ſophiſtically applying one truth againſt another, being themſelues ignorant how to reconcile difficulties.

CHAP. IX.

Iob approueth that no man auouching his owne iuſtice before God is iuſtified. 22. Teacheth that affliction of the innocent ſtandeth wel with Gods iuſtice, wiſdome, and power.

(a) Iob here granteth that which was truly ſaid by his aduerſarie, and ſheweth how he did wrong aplie true doctrine againſt him, and ſo ſtil defendeth his owne innocencie and iuſt quarel.

AND Iob anſwering, ſaid: 2. (a) Indeed I know it is ſo, and that man is not iuſtified compared with God. 3. If he wil contend with him, he can not anſwer him one for a thouſand. 4. He is wiſe of hart, and ſtrong of force: who hath reſiſted him, and hath had peace? 5. He that tranſported mountaynes, and they whom he ſubuerted in his furie, knew not. 6. He that remoueth the earth out of her place, and the pillers therof are ſhaken. 7. He that commandeth the ſunne, and it riſeth not: and ſhutteth vp the ſtarres as it were vnder a ſeale: 8. He that alone ſpreadeth the heauen, & goeth vpon the waues of the ſea. 9. He that maketh Arcturus, and Orion, and Hyades, and the inner parts of the ſouth. 10. He that doth great things and incomprehenſible, and merueilous, of the which there is no number. 11. If he come to me, I ſhal not ſee him: if he depart, I ſhal not vnderſtand. 12. If ſodently he aske, who ſhal anſwer him? or who can ſay: Why doeſt thou ſo? 13. God whoſe wrath no man can reſiſt, and vnder whom they ſtoop that (b) carie the world. 14. How great am I then, that I may anſwer him, and ſpeake in my words with him? 15. Who although I haue anie iuſt thing, wil not anſwer, (c) but wil beſeech my iudge. 16. And when he ſhal heare me inuocating, I doe not belieue that he hath heard my voice. 17. For in a hurlewind ſhal he breake me, and ſhal multiplie my wounds yea without cauſe. 18. He granteth not my ſpirit to reſt, and he filleth me with bitterneſſe. 19. If ſtrength be demanded, he is moſt ſtrong: if equitie of iudgement, no man dare giue teſtimonie for me. 20. If I wil iuſtifie my ſelf, mine owne mouth ſhal condemne me: if I wil ſhew my ſelf innocent, he ſhal proue me wicked. 21. Although I ſhal be ſimple, the ſelf-ſame ſhal my ſoul be ignorant of, and I ſhal be wearie of my life. 22. (d) One thing there is that I haue ſpoken, both the innocent and the impious he conſumeth. 23. If he ſcourge, let him kil at once, and not laugh at the paynes of innocents. 24. The earth is giuen into the hands of the impious, he couereth the face of the iudges therof: and if it be not he, who is it then? 25. My dayes haue been ſwifter then a poſte: they haue fled and haue not ſeen good. 26. They haue paſſed by as ſhips carying fruits, as an eagle flying to meat. 27. When I ſhal ſay: I wil not ſpeak ſo, I change my face, & am tormented with ſorow. 28. I (e) feared al my works, knowing that thou

(b) Angels moue the ſpheres of heauen.

(c) Euen ſo S. Paul, though he was not guiltie in conſcience of any crime, yet he would not therin iuſtifie himſelf. 1 Cor. 4.

(d) This is an aſſured true aſſertion, that God afflicteth both good & euil in this life.

(e) Feare on mans part, and hope in God, doe wel conſiſt together. So both preſumption and deſperatiō are auoided.

didſt

didſt not ſpare the offender. 29. But if ſo alſo I am impious, why haue I laboured in vayne? 30. If I be waſhed as it were with ſnow-waters, & my hands ſhal ſhine as moſt cleane: 31. Yet ſhal thou dippe me in filth, and my garments ſhal abhorre me. 32. For neither I wil anſwer a man that is like my ſelf: nor that may be heard with me equally in iudgement. 33. There is none that may be able to reproue both, and to put his hand between both. 34. Let him take his rod from me, and let not his dread terrifie me. 35. I wil ſpeake, and wil not feare him: for I can not anſwer fearing.

CHAP. X.

Iob ſeeing able to ſpeake, yet sheweth that there is no iniuſtice nor ignorance in God, neither is his ſinne the cauſe of ſo great afflictions. 9. Acknowledgeth Gods loue and benefits towards himſelfe, 15. and dreadeth his ſtrict iudgement.

MY ſoule is wearie of my life, I wil let my ſpeach paſſe againſt my ſelf. I wil ſpeake in the bitternes of my ſoule. 2. I wil ſay to God: Condemne me not: tel me why thou iudgeſt me ſo. 3. Doth it ſeeme good to thee, if thou (a) calumniate me, and oppreſſe me the worke of thy hands, and helpe the counſel of the impious? 4. Haſt thou eies of fleſh: or as a man ſeeth, ſhalt thou alſo ſee? 5. Are thy daies as the daies of man, and are thy yeares as the times of men: 6. That thou ſeekeſt my iniquitie, and ſearcheſt my ſinne? 7. And thou mayſt know that I haue done no impious thing, whereas there is no man that can deliuer out of thy hand. 8. (b) Thy hands haue made me, & framed me wholly round-about, & doſt thou ſo ſodainlie caſt me downe headlong? 9. Remember I beſeech thee that as clay thou madeſt me, & into duſt thou wilt bring me againe. 10. Haſt thou not as milke milked me, and curded me as cheeſe? 11. With skinne & fleſh thou haſt clothed me: with bones and ſinowes thou haſt compacted me. 12. Life and mercie thou haſt giuen to me, and thy viſitatiō hath kept my ſpirit. 13. Although thou conceale theſe things in thy hart, yet I know that thou remembreſt al things. 14. If I haue ſinned and thou haſt ſpared me for an houre: why doeſt thou not ſuffer me to be cleane from mine iniquitie? 15. And if I ſhal be impious, woe is to me: and if iuſt, I ſhal not lift vp my head, filled with affliction and miſerie. 16. And for pride as a lioneſſe thou wilt take me, and returning thou doeſt meruelouſly torment me. 17. Thou reneweſt thy witneſſes againſt me, & multiplieſt thy wrath toward me, and paynes doe warre vpon me. 18. Why didſt thou bring me forth out of the matrice? Who would God, I had been conſumed

(a) Holie Iob knowing it to be vnpoſſible that God calumniateth anie man, inquireth what is the cauſe why his goodnes afflicteth the iuſt.

b) In that I am thy creature thou maiſt iuſtly deſtroy me: but indeed becauſe I am thy creature thou wilt ſpare me through thy mercy, giuing me thy grace, which if I vſe wel thou wilt alſo giue me eternal reſt.

ſumed, that eye might not ſee me. 19. I had been as if I were not, caried from the wombe to the graue. 20. Shal not the fewnes of my daies be ended ſhortly? ſuffer me (c) therfore, that I may a litle lament my ſorow: 21. Before I goe, and returne not, vnto the darke land, that is couered with the miſt of death: 22. A land of miſerie and darkeneſſe, where is the ſhadow of death, and no order, but euerlaſting horrour inhabiteth.

(c) Repentance is alwayes neceſſarie, but moſt eſpecially at the houre of death.

CHAP. XI.

Sophar imputeth Iobs diſcourſe, about the cauſe of his ſo great afflictions, to inſolencie of mind, and loquacitie of tongue, perſwading him to acknowlege grieuous ſinnes, that ſo he may haue the reward of a iuſt man.

The third conflict.

BVT Sophar the Naamathite anſwering, ſaid: 2. Why, ſhal he that ſpeaketh manie things, not heare alſo? or (a) ſhal a man full of words be iuſtified? 3. To thee onlie ſhal men hold their peace? & when thou haſt mocked others, ſhalt thou be confuted of none? 4. For thou haſt ſayd: My word is pure, and I am cleane in thy ſight. 5. And I would with that God would ſpeake with thee, and would open his lips to thee. 6. That he might ſhew thee the ſecrets of wiſdom, and that his law is manifold, and thou mighteſt vnderſtand that thou art exacted much leſſer things of him (b) then thy iniquitie deſerueth. 7. Peraduenture thou wilt comprehend the ſteps of God, and wilt find out the Omnipotent perfectly? 8. He is higher then heauen, and what wilt thou doe? deeper then hel, and how wilt thou know? 9. The meaſure of him is longer then the earth, & broder then the ſea. 10. If he ſhal ouerthrow al things, or ſhal ſtrayten thē into one, who ſhal ſay againſt him? 11. For he knoweth the vanitie of men, & ſeeing iniquity doth he not cōſider? 12. A vaine mā is extolled into pride, & thinketh himſelf borne free as a wilde aſſes colt. 13. But thou haſt cōfirmed thy hart, & haſt ſpred thy hāds to him. 14. If thou ſhalt take away frō thee the iniquitie (c) that is in thy hād, & iniuſtice remaine not in thy tabernacle: 15. Then mayſt thou lift vp thy face without ſpot, & thou ſhalt be ſtable, & ſhalt not feare. 16. Thou ſhalt alſo forget miſerie, & ſhalt remember it as waters that are paſſed. 17. And the brightnes as it were of noone-daies, ſhal ariſe to thee at euening: and when thou ſhalt think thy ſelf cōſumed, thou ſhalt riſe as the day ſtarre. 18 And thou ſhalt haue confidence, hope being ſet before thee, & buried thou ſhalt ſleep ſecure. 19. Thou ſhalt reſt, and there ſhal be none to terrifie thee: and verie manie ſhal beſeech thy face. 20. But the eies of

(a) Sophar might haue applied the vice of much ſpeaking to himſelf & his felowes, alleadging manie things which proued not their opinion, wheras Iobs allegations proued directly that which he affirmed

(b) Iobs owne conſcience affirmed the contrarie. ch. 6. v. 3.

(c) He could not iuſtly confeſſe iniquitie which he had not committed,

the impious ſhal decay, and eſcape ſhal faile them, and their hope the abomination of the ſoule.

CHAP. XII.

Iob sheweth the knowledge, which his freinds much boaſt of, to be the common knowen doctrine of Goas ſeruants. He more truly, and more profoundly diſcourſeth of Gods power and wiſdome, ſtil defending his owne innocencie in reſpect of great ſinnes.

BVT Iob anſwering, ſaid: 2. Are you then men alone, & ſhal wiſedome die with you? 3. I alſo haue a hart euen as you, neither am I inferiour to you: for who is ignorant of theſe things, which you know? 4. He that is mocked of his freind as I, ſhal inuocate God, and he wil heare him: for the (*a*) ſimplicitie of the iuſt man is ſcorned. 5. The lampe contemned in the cogitations of the riche, is prepared to the time appointed. 6. The tabernacles of robbers abound, and they prouoke God boldly, wheras he hath giuen al things into their hands. 7. For aske the beaſts, and they ſhal teach thee: and the foules of the ayre, and they ſhal tel thee. 8. Speake to the earth, and it ſhal anſwer thee, and the fiſhes of the ſea ſhal tel. 9. Who is ignorant that the hand of our Lord hath made al theſe things? 10. In whoſe hand is the ſoule of euerie liuing thing, and the ſpirit of al the fleſh of man. 11. Doth not the eare diſcerne words, and the iawes of him that eateth, the taſt? 12. In the ancients is wiſedom, and in long time prudence. 13. With him is wiſedom and ſtrength, he hath counſel and vnderſtanding. 14. If he ſhal deſtroy, there is no man that can build: if he ſhut vp a man, there is none that can open. 15. If he hold in the waters, al things ſhal be dried: and if he ſend them forth, they ſhal ouerthrow the earth. 16. With him is ſtrength and wiſedom: he knoweth both the deceiuer, and him that is deceiued. 17. He bringeth (*b*) counſelers to a foolish end, & iudges to aſtoniſhment. 18. He looſeth the belt of Kings, & girdeth their reines with a corde. 19. He leadeth away Prieſts without glorie, & ſupplanteth the great men. 20. Changing the lippe of the true, and taking away the doctrine of the ancients. 21. He powreth out contempt vpon Princes, relieuing them that had been oppreſſed. 22. Who reueileth profound things out of darkeneſſe, and bringeth forth the ſhadow of death into light. 23. Who multiplieth nations, & deſtroyeth them, and reſtoreth the deſtroyed whole agayne. 24. Who changeth the hart of the Princes of the people of the earth, and deceiueth them, that they may goe in vayne where is no paſſage. 25. They ſhal grope as in the darke, and not in the light, and he ſhal make them goe amiſſe as drunken men.

(*a*) God ſuffereth his ſimple true-meaning ſeruants to be ſcorned for the time, but afterward the wicked ſhal be forced to confeſſe, that thoſe whom they derided are worthily in honour before God. *Sap. 5. v. 3.*

(*b*) Craftie plotters of deuiſes at laſt by Gods iuſt puniſhment commit ſo great abſurdities, that the meaneſt may ſee their follie.

CHAP. XIII.

Of their owne words Iob confuteth his aduerſaries, that they haue ſpoken that which they know not: 13. deſendeth his owne innocencie: 22. deſiring of God, if he be afflicted for ſecret ſinnes, that he may know them.

 EHOLD mine eie hath ſeen al theſe things, and mine eare hath heard, and I haue vnderſtood euerie thing. 2. According to your knowledge I alſo doe know: neither am I inferiour to you. 3. But yet I wil ſpeake to the Omnipotent, and I couet to diſpute with God. 4. Firſt ſhewing you to be forgers of lying, and mainteyners of peruerſe opinions. 5. And would God ye would hold your peace, that you might be thought to be wiſe men. 6. Heare ye therfore my correptions, and attend the iudgement of my lips. 7. Hath God need of your lye, that for him you ſpeake guiles? 8. Doe you take his perſon, and doe you endeauour (*a*) to iudge for God? 9. Or ſhal it pleaſe him from whom nothing can be concealed, or ſhal he be deceiued as a man, with your fraudulent dealings? 10. He ſhal reproue you, becauſe in ſecrete you take his perſon. 11. Forthwith as he ſhal moue himſelf, he ſhal trouble you: and his terrour ſhal come violently vpon you. 12. Your memorie ſhal be compared to aſhes, and your neckes ſhal be brought into clay. 13. Hold your peace a litle while, that I may ſpeake whatſoeuer my minde ſhal prompt me. 14. (*b*) Why doe I teare my fleſh with my teeth, and carie my ſoule in my hands? 15. Although he ſhal kil me, I wil (*c*) truſt in him: but yet I wil reproue my waies in his ſight. 16. And he ſhal be my ſauiour: for no hypocrite ſhal come in his ſight. 17. Heare ye my word, and receiue the obſcure ſayings with your eares. 18. If I ſhal be iudged, (*d*) I know that I ſhal be found iuſt. 19. What is he that wil be iudged with me? let him come: why am I conſumed holding my peace? 20. Two things only doe not to me, and then ſhal I not be hid from thy face: 21. Make thy hand far from me, and let not thy feare terrifie me. 22. Cal me, and I wil anſwer thee: or els I wil ſpeake, and doe thou anſwer me. 23. How great iniquities and ſinnes I haue, my wicked deeds and my offences (*e*) ſhewe thou me. 24. Why hideſt thou thy face, and thinkeſt me thine enemy? 25. Againſt the leafe, that is violently taken with the wind, thou ſheweſt thy might, and perſecuteſt drie ſtuble. 26. For thou writeſt bitternes againſt me, and wilt conſume me with the ſinnes of my youth. 27. Thou haſt put my feete in the ſtocks, and haſt obſerued al my

paths.

(*a*) Iobs ſtate of ſinne or innocencie was beſt knowen to God, next to his owne conſcience, not at al to his aduerſaries, that preſumed to iudge therof.

(*b*) It ſeemed to his aduerſaries that of deſperatiō he would teare his fleſh, and ſo kil himſelf, and to be ſo neer death as if one held his ſoule in his hand readie to let it ſal from him.

(*c*) He was in extreme anguiſh, but ſtil truſted in God (*d*). He denieth that he is guiltie in conſcience, but deſireth to know of God, if he haue anie hid ſinnes which himſelf knoweth not.

paths, and haſt conſidered the ſteps of my feete. 28. Who as rottenes am to be conſumed, and as a garment, that is eaten of the moth.

CHAP. XIIII.

Againe Iob deſcribeth the miſeries of mans life. 3. Neuertheles Gods great prouidence towards him: 7. profeſſeth his beliefe of the Reſurrection.

MAN borne of (a) woman, liuing a ſhort time, is repleniſhed with many miſeries. 2. Who as a flowre cōmeth forth and is deſtroyed, and flyeth as a ſhadow, and neuer abideth in the ſame ſtate. 3. And doeſt thou count it a worthy thing to open thine eies vpon ſuch an one, and to bring him with thee into iudgement? 4. Who can make cleane him that is conceiued of vncleane ſeede? is it not thou which onlie art? 5. The daies of man are ſhort, and the number of his months is with thee, thou haſt appointed his limits which can not be paſſed. 6. Depart a litle from him, that he may reſt, vntil his day wiſhed for come, euen as the hyred man's. 7. A tree hath hope: if it be cut, it waxeth green againe, and the boughs thereof ſpring. 8. If his roote be old in the earth, and the trunke therof be dead in the duſt, 9. At the ſent of water it ſhal ſpring, and bring forth leaues, as when it was firſt planted. 10. But when man ſhal be dead, and naked, and conſumed, where is he I pray? 11. As if the waters ſhould depart out of the ſea, and a riuer made emptie ſhould be dried vp. 12. So man when he is aſleep ſhal not riſe agayne, til heauen periſh, he ſhal not awake, nor riſe vp out of his ſleep. 13. Who wil grant me this, that in hel thou protect me, and hide me til thy furie paſſe, and appoynt me a time, wherin thou wilt remember me? 14. Shal man that is dead, thinkeſt thou, liue agayne? al the daies, in which I am now in warfare, I expect vntil my change doe come. 15. Thou ſhalt cal me, and I ſhal anſwer thee: to the worke of thy hands thou ſhalt reach thy right hand. 16. Thou in deed haſt numbred my ſteps: but thou wilt ſpare my ſinnes. 17. Thou haſt ſealed my offences as it were in a bag, but haſt cured mine iniquitie. 18. A mouncaine falling ſlideth downe, and a rock is remoued out of his place. 19. Waters make ſtones holow, and with inundation the earth by litle and litle is conſumed: and men therfore thou ſhalt deſtroy in like manner. 20. Thou haſt ſtrengthned him a litle, that he might paſſe away for euer: thou ſhalt change his face, and ſhalt ſend him forth. 21. Whether his children ſhal be noble, or vnnoble, he (b) ſhal not vnderſtand. 22. But yet his fleſh whiles he ſhal liue ſhal haue ſorow, and his ſoule ſhal mourne vpon himſelf.

(a) Al children taking their ſubſtance from the mother, and hauing only a temporal life continually tending to death, can not but be ſubiect to manie miſeries: For time it-ſelfe, though it may ſeeme long, is a limited thing, and is very ſhort, yea hath no proportion in reſpect of eternitie, which is infinite: yet God hath care to bring this weake creature to life eternal.

(b) The parentes after death are not afflicted with the ſtate of their children, as they be in this life.

CHAP.

CHAP. XV.

Eliphaz againe chargeth Iob to haue ſpoken preſumptuouſly, and blaſphemouſly: 14. auoucheth that no man is innocent nor iuſt: 20. deſcribing the malediction of the impious and hypocrites.

The fourth conflict.

a] Eliphaz not able to anſwer Iobs ſolide reaſons, raileth againſt him, as if he were iniurious to God, or taught others to caſt away feare.

BVT Eliphaz the Themanite anſwering, ſayd: 2. Wil a wiſe man anſwer as it were ſpeaking into the wind, and fil his ſtomack with burning? 3. Thou (a) reproueſt him in words, that is not equal to thee, & ſpeakeſt that which is not expedient for thee. 4. As much as is in thee, thou haſt euacuated feare, and haſt taken away prayers before God. 5. For thine iniquitie hath taught thy mouth, and thou doeſt imitate the tongue of blaſphemers. 6. Thine owne mouth ſhal condemne thee, and not I: and thy lippes ſhal anſwer thee. 7. Waſt thou the firſt man borne, and formed before the litle hils? 8. Haſt thou heard Gods counſel, and ſhal his wiſedome be inferiour to thee? 9. What doeſt thou know, that we are ignorant of? what doeſt thou vnderſtand that we know not? 10. There are both old men & ancients among vs, much elder thē thy fathers. 11. Is it a great matter that God ſhould comfort thee? but thy naughtie words hinder it. 12. Why doth thy hart eleuate thee, & as thinking great things, haſt thou aſtoniſhed eies? 13. Why doeth thy ſpirit ſwel againſt God, to vtter ſuch words out of thy mouth? 14. What is man, that he ſhould be (b) without ſpot, & that the borne of a womā ſhould appeare (c) iuſt? 15. Behold amóg his ſaints none is immutable, & the heauens are not cleane in his ſight 16. How much more is man abominable, and vnprofitable, who drinketh iniquitie as it were water? 17. I wil ſhew thee, heare me: that which I haue ſeen I wil tel thee. 18. Wiſe men confeſſe and hide not their fathers: 19. to whom onlie the earth was giuen, and ſtranger hath not paſſed by them. 20. The impious is proud al his daies, and (d) the number of the yeares of his tyrannie is vncertaine. 21. The ſound of terrour is alwaies in his eares: and when there is peace, he alwaies ſuſpecteth treaſon. 22. He belieueth not that he may returne from darkeneſſe to light, looking round about for the ſword on euerie ſide. 23. When he ſhal moue himſelf to ſeeke bread, he knoweth that the day of darkeneſſe is prepared in his hand. 24. Tribulation ſhal terrifie him, and diſtreſſe shal compaſſe him, as a King that is prepared to battel. 25. For he hath ſtretched his hand againſt God, & is ſtrengthned againſt the Omnipotent. 26. He hath run againſt him with necke ſet vpright, and is armed with a fatte necke. 27. Fatneſſe hath couered his face, and from his ſides there hangeth tallow. 28. He hath dwelt in deſolate cities, and in deſert houſes, that are brought into hillocks.

(b) It is a very rare priuiledge to be without ſpot.

(c) But ſpot of venial ſinnes may be in a iuſt man.

(d) Al theſe miſeries are incident to the wicked, but are falſly applied to holy Iób, who indeed was iuſt.

29. He

hillocks. 29. He ſhal not be enriched, neither ſhal his ſubſtance continue, neither ſhal he put his root in the earth. 30. He ſhal not depart out of darknes, the flame ſhal drie his boughs, and he ſhal be taken away with the ſpirit of his owne mouth. 31. He ſhal not beleeue vainely deceiued with errour, that he may be redeemed with anie price. 32. Before his daies be accompliſhed, he ſhal perith: and his hands ſhal wither. 33. His cluſter in the firſt flower ſhal be hurt as a vine, and as the oliue tree caſting his flower. 34. For the congregation of the hypocrite is barren, and fire ſhal deuour their tabernacles, which gladly take guifts 35. He conceiued ſorow, and hath brought forth iniquitie, and his womb prepareth guiles.

CHAP. XVI.

Iob moued by his importune freinds, 4. expoſtulateth their ſeueritie, 12. further deſcribeth his afflictions, and appealeth to Gods iudgement, that he ſuffereth more then his ſinnes deſerue.

BVT Iob anſwering ſayd: 2. I haue heard oftentimes ſuch things, (*a*) heauie comforters you are al. 3. Shal words ful of wind haue an end? or is any thing troubleſome to thee, if thou ſpeake? 4. I alſo could ſpeake things like to you: and would God your ſoule were for my ſoule. 5. I alſo would comfort you with words, and would wag my head vpon you. 6. I would ſtrengthen you with my mouth, and would moue my lips, as ſparing you. 7. But what ſhal I doe? If I ſpeak, my paine wil not reſt: and if I hold my peace, it wil not depart from me. 8. But now my ſorow hath oppreſſed me, & al my limmes are brought to nothing. 9. My wrinkles giue teſtimonie againſt me, and (*b*) a falſe ſpeaker is rayſed vp againſt my face contradicting me. 10. He hath gathered his furie vpon me, and threatning me hath gnaſhed againſt me with his teeth, mine enemy hath beheld me with terrible eies. 11. They haue opened their mouths vpon me, and exprobating haue ſtrucken my checke, they are filled with my paines. 12. God hath ſhut me vp with the wicked man, and hath deliuered me to the hands of the impious. 13. I ſometime that welthie-one ſodainly am broken: he hath held my necke, broken me, and ſet me to himſelf as it were a marke. 14. He hath compaſſed me with his ſpeares, he hath wounded my loynes, he hath not ſpared, and hath powred out on the earth my bowels. 15. He hath cut me with wound vpon wound, he hath come violently vpon me as it were a giant. 16. I haue ſowed ſackcloth vpon my ſhinne, and haue couered my fleſh with aſhes. 17. My face is ſwollen with weeping, and my eye-lids are dimme.

(*a*) True and freindlie comforters ought to heare the afflicted with patience, & not vnmercifully charge him with crimes, which they neither know, nor his conſcience is guilte of.

(*b*) A great affliction, when one ful of paine & diſtres is alſo forced to defend his owne innocencie againſt calumniatours.

(c) As the aduerſaries ſtil obiect great iniquitie to him, ſo he yeal-deth them the ſame true anſwer.

18. Theſe things haue I ſuffred (c) without the iniquitie of my hand, wheras I had cleane prayers to God. 19. Earth couer not my bloud, neither let my crie find place in thee to be hid. 20. For behold my witneſſe is in heauen, and he that knoweth my conſcience on high. 21. My freinds ful of words: mine eie diſtilleth vnto God. 22. And would God a man might ſo be iudged with God, as the ſonne of man is iudged with his companion. 23. For behold the ſhort yeares paſſe away, and I walke the path, by the which I ſhal not returne.

CHAP. XVI.

For the grieuouſnes of his paine Iob expecteth ſpeedie death, 4. chargeth his freinds with folie for holding only remuneration in this life. 6. Himſelf hopeth happie reſt in the other world.

(a) Not hauing committed ſuch ſinnes as he was charged withal, in this double bitternes of corporal paine & calumniation, his eye was ſtil vpon God, expecting to be deliuered.

BY ſpirit ſhal be extenuated, my daies ſhal be ſhortned, and the graue only remaineth for me. 2. I haue (a) not ſinned, and mine eie abideth in bitterneſſe. 3. Deliuer me, and ſet me beſide thee, and let anie mans hand fight againſt me. 4. Thou haſt made their hart far from diſcipline, and therfore they ſhal not be exalted. 5. He promiſeth a prey to his felowes, and the eies of his children ſhal faile. 6. He hath ſet me as it were for a prouerbe of the common people, and I am an example before them. 7. Mine eie is dimme for indignation, and my members are brought as it were to nothing. 8. The iuſt ſhal be aſtoniſhed vpon this, and the innocent ſhal be raiſed vp againſt the hypocrite. 9. And the iuſt ſhal hold his way, & with cleane hands ſhal adde ſtrength. 10. Be al you therfore conuerted, and come, and I ſhal not find among you anie wiſe man. 11. My daies haue paſſed, my cogitations are diſſipated, tormenting my hart: 12. Night they haue turned into day, and againe after darkeneſſe I hope for light. 13. If I ſhal expect,* (b) hel is my houſe, and in darkneſſe I haue made my bed. 14. I haue ſayd to rottenes: Thou art my father, my mother, and my ſiſter, to wormes. 15. Where is now then my expectation, and my patience who conſidereth. 16. Al my things ſhal deſcend into moſt deep hel: there at the leaſt, ſhal I haue reſt thinkeſt thou?

(b) This text sheweth euidently that there was a place of reſt. called hel.

* Seol Adhes Infernus.

CHAP. XVIII.

Baldad setteth vpon Iob againe, chargeing him with present impatience, and former impietie, 6. and that therfore he suffereth worthie punishment.

The fifth conflict.

BVT Baldad the Suhite answering, sayd: 2. How long wil (a) ye speake vanting words? vnderstand ye first, and so let vs speake. 3. Why are we reputed as beasts, and accounted vile before you? 4. Which destroyest thy soule in thy furie, shal the earth be forsaken for thee, and shal rockes be transported out of their place? 5. Shal not the light of the impious be extinguished, and the flame of his fire not shine? 6. The light shal be darke in his tabernacle, and the candel that is ouer him, shal be extinguished. 7. The steps of his power shal be straytned, and his owne counsel shal cast him downe headlong. 8. For he hath thrust his feet into a net, and walketh in the mashes therof. 9. The sole of his foote shal be held in a snare, and thirst shal burne against him. 10. His ginne is hid in the earth, and his spring vpon the path. 11. Feares shal terrifie him on euerie side, and his feet shal entangle him. 12. Let his strength be exenuated with famine, and let hunger inuade his ribbes. 13. Let it deuoure the beautie of his skinne, let death the first-borne consume his armes. 14. Let his confidence be plucked away out of his tabernacle, and let destruction as a King tread vpon him. 15. Let the companions of him, that is not, dwel in his tabernacle, let brimston be sprinkled in his tent. 16. Let his rootes be dried downward, and his harueſt destroyed vpward. 17. Let the memorie of him perish from the earth, and let not his name be renowmed in the streets. 18. He shal expel him out of light into darkenesse, and shal transport him out of the world. 19. His seed shal not be, nor his progenie in his people, nor anie remnants in his countries. 20. In his daie the last shal be astonished, and horrour shal inuade the first. 21. These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

a) Baldad perceiuing Iob to speake confidently as the common doctrin of manie, opposeth himself neuertheles against him and al that thinke as he doth, and so speaketh as to manie in the plural number, *wil ye speake*, & of himselfe & his felowes: *are we reputed*. &c. So holie Iob a figure of the Church defended the common cause, his aduersaries a figure of heretikes speaking some truth mixed false things therwith. *S. Greg. li. 14. c. 1.*

CHAP. XIX.

Iob lamenteth his freinds crueltie, 6. affirmeth that his ſo great affliction is not for his ſinnes, 25. and comforteth himſelf with his vndoubted beliefe of the Reſurrection.

 VT Iob anſwering, ſayd: 2. How long doe you afflict my ſoule, and weare me with words? 3. Behold, ten times you confound me, and are not aſhamed oppreſſing me. 4. For although I haue been ignorant, mine ignorance ſhal be with me. 5. But you are ſet vp againſt me, & reproue me with my reproches. 6. At the leaſt now vnderſtand ye, that God hath afflicted me (*a*) not with equal iudgement, and hath compaſſed me with his ſcourges. 7. Behold I ſhal crie ſuffering violence, and no man wil heare: I ſhal crie out, and there is none to iudge. 8. He hath hedged my path round about and I can not paſſe, and in my way hath put darkeneſſe. 9. He hath ſpoiled me of my glorie, and hath taken the crowne from my head. 10. He hath deſtroyed me on euerie ſide, and I periſh, and as it were from a tree plucked hath he taken away my hope. 11. His furie is wrath againſt me, and he hath ſo accounted me as his enemie. 12. His ſeruants haue come together, and haue made themſelues a way by me, and haue beſieged my tabernacle round about. 13. He hath made my brethren far from me, and my acquaintance as ſtrangers haue departed from me. 14. My kinſemen haue forſaken me, and they that knew me haue forgotten me. 15. The gheſts of my houſe, and my mayd-ſeruants haue counted me an alien, and I haue been as it were a ſtranger in their eies. 16. I called my ſeruant, and he did not anſwer me, with mine owne mouth I beſought him. 17. My wife hath abhorred my breath, and I prayed the children of my wombe. 18. Fooles alſo deſpiſed me, and when I was departed from them, they backbited me. 19. My counſelers ſometime haue abhorred me: & he (*b*) whom I loued moſt hath turned againſt me. 20. The fleſh being conſumed, my bone hath cleaued to my skinne, and there are left onlie lippes about my teeth. 21. Haue mercie vpon me, haue mercie vpon me, at the leaſt you my freinds, becauſe the hand of our Lord hath touched me. 22. Why doe you as God perſecute me, and are filled with my fleih? 23. Who wil grant me that my words may be writen? who wil giue me that they may be drawen in a Book, 24. with yron penne, & in plate of leade, or els with ſtile might be graue in flint-ſtone? 25. For (*c*) I know that my Redeemer liueth, & in the laſt day I ſhal riſe out of the earth. 26. And I ſhal be cõpaſſed agayne with my skinne, and in my fleih I ſhal ſee God. 27. Who I my ſelf ſhal ſee, & mine eies ſhal behold, & (*d*) none other: this my hope

is layd

(*a*) Bleſſed Iob ſaith S. Gregorie li. 14. c. 16. 17. looking ſincerely on his owne life, ſaw that his affliction was greater then his ſinnes deſerued, & in that reſpect was not equal: yet it was iuſt, for God being iuſt giueth a iuſt reward: *a crowne of iuſtice* as S. Paul ſpeaketh of himſelf (2. *Tim.* 4.)

(*b*) Al refuſed holie Iob in his affliction, euen thoſe whom he had loued moſt who therfore ought moſt to haue loued him againe.

(*c*) An expreſſe profeſſion of his faith of the Reſurrection.

(*d*) We ſhal riſe againe, not as one tree riſeth in place of an other, but the ſelf-ſame perſons, changed in qualities, not in ſubſtãce.

layd vp in my bosome. 28. Why then doe you say now: Let vs persecute him, & let vs finde roote of word agaynst him? 29. Flye therfore from the face of the sword, because the sword is the reuenger of iniquities: and know ye that there is iudgement.

CHAP. XX.

Sophar anoucheth that some wicked men flourish for a time, but are afterward iustly plagued. 29. Therupon condemneth Iob as an hypocrite.

BVT Sophar the Naamathite answering, sayd: 2. Therfore my diuerse cogitations succeed one an other, and my minde is rapt into sundrie things. 3. The doctrine, wherwith thou reproues me, I wil heare, and the spirit of my vnderstanding shal answer me. 4. This I know from the beginning, since man was placed vpon the earth, 5. That the praise of the impious is (*a*) short, and the ioy of the hypocrite as it were for a moment: 6. If his pride rise vp euen to the heauen, and his head touch the clouds: 7. As a dunghil in the end he shal be destroyed, and they that had seen him, shal say: Where is he? 8. As a dreame that flyeth away he shal not be found, he shal passe as a vision by night: 9. The eie that had seen him, shal not see him, neither shal his place behold him any more. 10. His childrē shal come to naught with poueritie, and his hands shal render him his sorow. 11. His bones shal be filled with the vices of his youth, & they shal sleep with him in the dust. 12. For when euil shal be sweet in his mouth, he wil hide it vnder his tongue. 13. He wil spare it, & not leaue it, and wil hide it in his throte. 14. His bread in his belly shal be turned into the gaule of aspes within him. 15. The riches which he hath deuoured, he shal vomite out, & God shal draw thē forth out of his belly. 16. He shal sucke the head of aspes, and the vipers tōgue shal kil him. (17. Let him not see the streames of the riuer, the torrēts of honie, & of butter.) 18. He shal be punished for al things that he did, & yet not be consumed: according to the multitude of his inuentiōs so also shal he suffer. 19. Because breaking in he hath made the poore naked: he hath violētly taken a house, & built it not. 20. Neither is his bellie filled: and when he shal haue the things he coueted, he can not possesse them. 21. There remayned not of his meate, & therfore nothing shal continue of his goods: 22. When he shal be filled, he shal be straytned, he shal burne, and al sorow shal fal vpon him. 23. Would God his belly were filled, that he may send forth the wrath of his furie vpon him, and rayne his battel vpon him. 24. He shal fly wepons of yron, and shal fal vpon a bowe of brasse. 25. The sword plucked out, and comming forth of his scabbard, and glistering in his bitternesse: the horrible shal goe and come vpon him. 26. Al darkenesse is hid in his secrets: fyre that is not kinled shal deuoure him, he shal be

The sixth conflict.

a) Al mans life is short & as a moment in comparison of eternitie; but it is not alwayes true that the wicked are shortly punished in respect of this life, as this disputer applieth it to proue Iob to be impious. Therfore Iob answereth in the next chap. *v.* 13. That ordinarily the wicked *lead their dayes* (to wit their whole life) *in wealth* & (then) *in a moment goe downe to hel.* So the rest of these mens affertions are for most part true in some sense, but il applied.

afflicted leaſt in his tabernacle. 27. The heauens ſhal reueale his iniquitie, and the earth ſhal riſe againſt him. 28. The bloſſome of his houſe ſhal be opened, he ſhal be plucked downe in the day of Gods furie. 29. This is the portion of an impious man from God, & the inheritance of his words from our Lord.

CHAP. XXI.

Iob requiring his freinds to heare him, 7. diſcourſeth of the cauſe, why ſome euil men proſper al this life.

BVT Iob anſwering, ſayd: 2. Heare I beſeech you my words, and doe penance. 3. Beare with me, that I alſo may ſpeake, and after my words, if it ſhal ſeeme good, laugh ye. 4. Is my diſputation (a) againſt man, that I ought not worthily to be ſorie? 5. Harken to me, and be aſtoniſhed, and put the finger vpon your mouth. 6. And I when I ſhal remember, am afrayd, and trembling ſhaketh my fleſh. 7. Why then doe the impious liue, are they aduãced, & ſtrengthned with riches? 8. Their ſeed cõtinueth before thẽ, a multitude of kinſfolke, & of nephewes in their ſight. 9. Their houſes be ſecure & peaceable, & the rod of God is not vpon them. 10. Their bullock hath conceiued, & hath not made abortion: their cow hath calued, and is not depriued of her calfe. 11. Their litle ones goe forth as flocks, and their infants reioyſe with paſtimes. 12. They hold the timbrel, & the harpe, & reioyſe at the ſound of the organe. 13. They (b) lead their daies in wealth, and in a moment they goe downe to (c) hel. 14. Who ſayd to God: depart from vs, we wil not the knowledge of thy waies. 15. Who is the Omnipotent, that we ſhould ſerue him? and what doth it profite vs if we ſhal pray him? 16. But yet becauſe their good things are not in their hand, be the counſel of the impious far from me. 17. How often ſhal the candel of the impious be extinguiſhed, and inundation come vpon them, and ſhal he deuide the ſorowes of his furie? 18. They ſhal be as chaffe before the face of the winde, and as aſhes, which the whirlewinde ſcattereth. 19. God ſhal reſerue the ſorow of the father to his children: and when he ſhal haue rendred it, then ſhal he know. 20. His eies ſhal ſee his owne ſlaughter, and he ſhal drinke the furie of the Omnipotent. 21. For what doeth it pertayne to him concerning his houſe after him: although the number of his months be diminiſhed the halfe? 22. Shal anie man teach God knowledge, who iudgeth the high ones? 23. This man dieth ſtrong and in health, rich and happie. 24. His bowels be ful of fat, and his bones be embrued with marrow. 25. But an other dieth in bitterneſſe of ſoule without anie riches: 26. And yet they ſhal ſleep together in the duſt, and wormes ſhal couer them. 27. Surely I know your cogitations, & vniuſt ſentences againſt me. 28. For you ſay: Where is the houſe of the Prince?

(a) Though he diſputed with three men, yet it was concerning diuine things not humane, but of Gods prouidence, and iuſtice, of the reſurrection, of eternal life, and puniſhment.

(b) See *ch.* 20. *v.* 5.

(c) The ſame word is in Hebrew, Greek, & Latin, for hel, as in the 7 and 17. *chap.* & other places, which ſheweth that beſides hel of the damned the reſting place alſo of holie fathers in the old Teſtament was called by the general name of hel.

and

& where are the tabernacles of the impious? 29. Aske anie of the way faring men, & you ſhal vnderſtand that he knoweth theſe ſelf-ſame things. 30. Becauſe the euil man is kept vnto the day of perdition, and he ſhal be led to the day of furie. 31. Who ſhal reproue his way before him? and who ſhal repay him the things that he hath done? 32. He ſhal be brought to the graues, and ſhal watch in the head of the dead. 33. He hath been ſweet to the grauel of * Cocytus, and after him he ſhal drawe euerie man, and before him innumerable. 34. How therfore doe ye comfort me in vayne, whereas your anſwer is ſhewed to be repugnant to the truth?

*a riuer of hel.

CHAP. XXII.

Eliphaz contendeth that God is not pleaſed with a iuſt mans afflictions: 5. falſly imputeth enormious crimes to holie Iob, 12. and groſſe errours. 21. Wisheth him therfore to repent, that ſo he may proſper.

BVT Eliphaz the Themanite anſwering, ſayd: 2. Can man be compared with God, yea though he be of perfect knowledge? 3. What doth it (*a*) profite God if thou be iuſt? or what doeſt thou aduantage him if thy way be vnſpotted? 4. Shal he be afrayde to reproue thee, and come with thee into iudgement: 5. And not for thy very great malice, and thine infinite iniquities? 6. For thou haſt taken away the pledge of thy brethren without cauſe, and the naked thou haſt ſpoyled of clothes. 7. Water to the wearie thou haſt not giuen, and from the hungrie thou haſt withdrawen bread. 8. In the ſtrength of thine arme thou didſt poſſeſſe the earth, and being the mightieſt thou didſt obteyne it. 9. Widowes thou haſt ſent away emptie, and the armes of pupils thou haſt broken in pieces. 10. Therfore art thou compaſſed with ſnares, and ſodain feare troubleth thee. 11. And thoughteſt thou that thou ſhouldeſt not ſee darkenes, and that thou ſhouldeſt not be oppreſſed with the violence of ouerflowing waters? 12. Doeſt thou not thinke that God is higher then heauen, and is exalted aboue the top of the ſtarres? 13. And thou ſayſt: For what knoweth God? and he iudgeth as it were by a miſt. 14. The clouds are his couert, (*b*) neither doth he conſider our things, and he walketh about the poles of heauen. 15. Doeſt thou couet to keep the path of worlds, which wicked men haue troden? 16. Who were taken away before their time, and a floud hath ouerthrowen their foundation. 17. Who ſayd to God: Depart from vs; and as though the Omnipotent could doe nothing, they eſteemed him: 18. Whereas he had filled their houſes with good things, whoſe ſentence be far from me. 19. The iuſt ſhal ſee, & ſhal reioyſe, & the innocent man ſhal skorne them. 20. Is not

The ſeuenth conflict

a) Indeed whē a iuſt man hath donne his dutie he is vnprofitable to God: but he is profitable to himſelf, which greatly pleaſeth God, who deſireth mans good, & it redoundeth to Gods glorie that he hath ſuch ſeruants. *Mat. 5. v. 17.*

(b) After imitation of falſe crimes, this diſputer chargeth holie Iob alſo with heathenish errour of the Ægyptians, that God hath no prouidence of men in this world. *Ariſtotel. li. de mundo, textu. 84.* So ſome heretikes in their phrenſie accuſe Catholikes of condemned hereſies.

not their exaltation cut downe, and hath not fire deuoured the remnants of them? 21. Agree thou therfore to him, and haue peace: and by theſe things thou ſhalt haue the beſt fruits. 22. Receiue the law of his mouth, and put his words in thy hart. 23. If thou wilt returne to the Omnipotent, thou ſhalt be builded vp, and ſhalt make iniquitie far from thy tabernacle. 24. He ſhal giue for earth flint, and for flint torrents of gold. 25. And the Omnipotent ſhal be agaynſt thine enemies, and ſiluer ſhal be heaped together vnto thee. 26. Then ſhalt thou abound in delights vpon the Omnipotent, and ſhalt lift vp thy face to God. 27. Thou ſhalt aske him, and he wil heare thee, and thou ſhal pay thy vowes. 28. Thou ſhalt decree a thing, and it ſhal come to thee, and light ſhal ſhine in thy waies. 29. For who wil be humbled, ſhal be in glorie: & he that wil bow downe his eies, he ſhal be ſaued. 30. The innocent ſhal be ſaued, but ſhal be ſaued in the cleanneſſe of his hands.

CHAP. XXIII.

Iob expecteth helpe and ſentence of God, 6. with iuſt feare, yet with good conſcience maintaineth his owne innocencie.

(a) Whiles he expected ſome comfort of his freinds, they ſtil afflicted him more & more, charging him with falſe crimes & ſo aggrauating his grief both of bodie and mind.
(b) Therfore he appealeth to Gods iudgement ſeate for ſentence.

VT Iob anſwering, ſayd: 2. (a) Now alſo my talke is in bitterneſſe, and the hand of my plague is aggrauated vpon my mourning. 3. Who wil grant me that I may know and find him, & come euen to (b) his throne? 4. I wil ſet iudgement before him, and wil fil my mouth with accuſations. 5. That I may know the words that he wil anſwer me, and vnderſtand what he wil ſpeake to me. 6. I wil not that he contend with me with much ſtrength, nor that he oppreſſe me with the weight of his greatnes. 7. Let him propoſe equitie againſt me, and my iudgement ſhal come to victorie. 8. If I ſhal goe to the Eaſt, he appeareth not: if to the Weſt, I ſhal not vnderſtand him. 9. If to the left hand, what ſhal I doe? I ſhal not apprehend him: if I turne my ſelf to the right hand, I ſhal not ſee him. 10. But he knoweth my way, and hath proued me as gold that paſſeth through the fyre: 11. My foote hath folowed his ſteps, I haue kept his way, & haue not declined out if it. 12. From the commandements of his lips I haue not departed, and I haue hid the words of his mouth in my boſome. 13. For he is alone, and no man can turne away his cogitation: and whatſoeuer his ſoule would, that hath he done. 14. And when he ſhal haue fulfilled his wil in me, manie other things alſo are at hand with him. 15. And therfore I am troubled at his face, and conſidering him I am made penſiue with feare. 16. God hath mollified my hart, and the Omnipotent hath

troubled

troubled me. 17. For I haue not periſhed becauſe of the imminent darkneſſe, neither hath the miſt couered my face.

CHAP. XXIIII.

God in his prouidence knoweth when he wil punish the wicked, which his true ſeruants know not, much leſſe the impious.

TIMES are not hid from the Omnipotent: but they (a) that know him, know not his daies. 2. Some haue transferred bounds, ſpoiled flocks, & fed them. 3. They haue driuen away the aſſe of pupils, and haue taken away the widowes oxe for a pledge. 4. They haue ſubuerted the way of the poore, and haue oppreſſed together the meek of the earth. 5. Others as wild aſſes in the deſert goe forth to their worke: watching to the prey, doe prepare bread for their children. 6. They reap the field that is not theirs, and gather the grapes of his vineyard, whom by violence they haue oppreſſed. 7. They ſend men away naked taking away their cloths, which haue no couering in the cold. 8. Whō the ſhowers of the mountaynes doe waſh, & not hauing a couert, they embrace ſtones. 9. They did violēce ſpoyling the pupils, & the cōmon poore people they ſpoyled. 10. From the naked & them that goe without clothing, and the hungrie they haue taken away the eares of corne. 11. They haue reſted the noonetide among their heaps, which hauing troden the wine preſſes are a thirſt. 12. Out of the cities they haue made men to mourne, and the ſoule of the wounded hath cryed, & God doth not ſuffer it to paſſe vnreuenged: 13. They haue been (b) rebellious to the light, they haue not knowen his wayes, neither did they returne by his pathes. 14. At the verie break of day the murderer ryſeth, he killeth the needie, and the poore man: but by night he wil be as a theefe. 15. The eie of the aduouterer obſerueth darkneſſe, ſaying: Eie ſhal not ſee me: and he wil couer his face. 16. He diggeth through houſes in the darke, as in the day they had appointed with themſelues, and they haue not knowen the light. 17. If ſodainly the morning ſhal appeare, they thinke it the ſhadow of death: and they walke ſo in darkneſſe as it were in light. 18. He is light aboue the face of the water: curſed be his portion in the earth, neither walke he by the way of the vineyards. 19. Let him paſſe (c) from ſnow waters to exceeding heate, and his ſinne euen vnto hel. 20. Let mercie forget him: wormes his ſweetnes: be he not in remembrance, but be he broken in pieces as an vnfruitful tree. 21. For he hath fed the barren, and her that bareth not, and to the widow he hath not done good. 22. He hath pulled downe the ſtrong in his ſtrength and when he ſhal ſtand, he wil not credit his life. 23. God hath giuen

(a) Gods ſeruāts know that he wil punish wickednes, but know not whē the wicked preſume that he wil neuer punish them.

(b) Heretikes doing and teaching againſt their owne knowledge, are afterward ſtrucken with bliudnes, that they can not ſee the truth. S. Greg. li. 16. c. 25

(c) Sinners running into both extremes of defect and exceſſe, are likewiſe punished with contrarie tormentes.

him place for penance, and he (d) abuſeth it vnto pride: but his eies be vpon his waies. 24. They are eleuated for a litle, and ſhal not ſtand, and ſhal be humbled as al things, and ſhal be taken away, and as the tops of the eares of corne they ſhal be broken. 25. And if it be not ſo, who can reproue me that I haue lied, and ſet my words before God?

(d) Man by power of free wil often preſumeth to ſpend the time in ſinning, which God granteth him to doe penance for former ſinnes. *Rom. 2.*

CHAP. XXV.

Baldad endeauoureth againe to terrifie Iob with Gods iudgement, from appealing therto, and from anouching his owne innocencie.

BVT Baldad the Suhite anſwering, ſayd: 2. Power and terrour is with him, that maketh concord in his high ones. 3. Is there anie number of his ſouldiers? and vpon whom ſhal not his light ariſe? 4. (a) Can man be iuſtified compared with God, or the borne of a woman appeare cleane? 5. Behold the moone alſo doth not ſhine, and the ſtarres are not cleane in his ſight. 6. How much more man rottennes, and the ſonne of man a worme?

The eight conflict.
(a) Iob anſwered before, ch. 9. yet blind and obſtinate diſputers ſtil repeate the ſame obiections.

CHAP. XXVI.

Iob refuteth his aduerſaries needles and common arguments, by more ſound diſcourſing of Gods power, and wiſdome.

BVT Iob anſwering, ſayd: 2. (a) Whoſe helper art thou? his that is weake? and doeſt thou hold vp the arme of him, that is not ſtrong? 3. To whom haſt thou giuen counſel? perhaps to him, that hath not wiſdome, and (b) thy prudence haſt thou ſhewed very great. 4. Whom wouldeſt thou teach? not him that made breath? 5. Behold the (c) gyants grone vnder the waters, & they that dwel with them. 6. Hel is naked before him, & there is no couert to perdition. 7. Who ſtretcheth out the north-wind ouer the vacant, and hangeth the earth vpon nothing. 8. Who bindeth the waters in his clouds, that they breake not forth together downeward. 9. Who holdeth the countenance of his throne, & ſpreddeth his cloud ouer it. 10. He hath made a limit about the waters, til light and darknes be ended. 11. The pillers of heauen tremble, and dread at his beck. 12. In his ſtrength ſodainly the

(a) Iob ſheweth that neither God needeth mans helpe: (b) Neither is Baldads prudence able to help, if there were neede. (c) Giants were not able to wade in Noes flood, but were drowned with the reſt.

ſeas are gathered together, and with his wiſdom he ſtrucke the proud man. 13. His ſpirite hath adorned the heauens, & his hand being the midwife, the (d) winding ſerpent is brought forth. 14. Loe, theſe things are ſayd in part of his waies: and where as we haue heard ſcarce a litle drop of his word, who ſhal be able to behold the thunder of his greatnes?

(d). Not only great things before recited, but alſo the very leaſt are made by God, and depend vpon his prouidence.

CHAP. XXVII.

More and more Iob confirmeth his innocencie, auouching that God not preſently iudging, 11. wil in time condemne the wicked.

IOB alſo added, taking his parable, and ſayd: 2. God liueth, who hath (a) taken away my iudgement, and the Omnipotent, which hath brought my ſoule to bitternesſe. 3. That as long as breath remaineth in me, and the ſpirit of God in my noſthrels, 4. My lippes ſhal not ſpeake iniquitie, neither ſhal my tongue meditate (b) lying. 5. God forbid that I ſhould iudge you to be iuſt: til I faile, I wil not depart from mine innocencie. 6. My iuſtification which I haue begun to hold, I wil not forſake: for my hart doth not reprehend me in al my life. 7. Let mine enemie be as the impious, and mine aduerſarie as the wicked one. 8. For what is the hipocrites hope, if couetouſely he take by violence, and God deliuer not his ſoule? 9. Wil God heare his crie, when diſtreſſe ſhal come vpon him? 10. Or can he be delighted in the Omnipotent, and inuocate God at al time? 11. I wil teach you by the hand of God, what the Omnipotent hath, neither wil I hide it. 12. Loe, you doe al know, and why ſpeake you vaine things without cauſe? 13. This is the portion of an impious man with God, and inheritance of the violent, which they ſhal receiue of the Omnipotent. 14. If his children be multiplied, they ſhal be in the ſword, & his nephewes ſhal not be filled with bread. 15. They that ſhal be leaft of him, ſhal be buried in death, and his widowes ſhal not weepe. 16. If he ſhal heape together ſiluer as earth, and as clay ſhal prepare garments: 17. He ſhal prepare indeed, but the iuſt man ſhal be clothed with them: and the innocent ſhal diuide the ſiluer. 18. He hath built his houſe as a moth, and as a keeper hath he made a bowre. 19. The rich man (c) when he ſhal ſleep ſhal take away nothing: with him: he ſhal open his eies, and finde nothing. 20. Pouertie as water ſhal apprehend him, in the night a tempeſt ſhal oppreſſe him. 21. The burning wind ſhal take him vp, and cary him away, and as a whirlewinde ſhal pul him violently out of his place. 22. And he ſhal caſt vpon him, and ſhal not ſpare: out of his hand flying he ſhal flye. 23. He ſhal claſpe his hands vpon him, and ſhal hiſſe vpon him, beholding his place.

(a) God would not as yet haue Iobs cauſe iudged, but referued the ſentence, for his greater trial in patience.

(b) It were a lie to acknowledge ſuch ſinnes as he had not commited.

(c) Some part of Gods iudgement falleth on the wicked in this life, but eſpecially at their death. *Pſal. 75.*

CHAP. XXVIII.

The maruelous workes of God, the authour of nature, shew his power and wisedome, 12. and that true riches consist not in temporal creatures, but in wisedome, 28. and feare of God.

(a) By these more precious & rare creatures, men ought to consider the Creatour, & so not set their rest in them, but in him, which is true wisdome.

(b) Sodaine headie waters bursting out doe change the wayes and passages of men.

(c) True wisdom is not in natural things, but in supernatural vertues.



ILVER hath (a) beginnings of her vaines, and gold hath a place, wherein it is molten. 2. Yron is taken out of the earth, & stone resolued with heate, is turned into brasse. 3. He hath set a time for darkenesse, & the end of al things he considereth, the stone also of darkenesse, and the shadow of death. 4. The (b) torrent diuideth from the pilgrime people, thē whom the foote of the needie man hath forgotten, and to whom there is no way. 5. The land, out of which bread grew in his place, is destroyed with fire. 6. The place of the sapphire the stones therof, and the clods of it gold. 7. The bird hath not knowen the path, neither hath the eie of the vulter beheld it. 8. The children of merchants haue not troden it, neither hath the lioness passed by it. 9. He hath stretched forth his hand to the flint, he hath ouerthrowen mountaines from the rootes. 10. In the rockes he hath cut out riuers, and his eie hath seen euerie pretious thing. 11. The depths also of riuers he hath searched, & hid things he hath brought forth to light. 12. But where is wisdome to be found, and what is the place of vnderstanding? 13. Man knoweth not the price therof, (c) neither is it found in the land of them that liue pleasently. 14. The depth sayth: It is not in me: and the sea speaketh: It is not with me. 15. The finest gold shal not be giuen for it, neither shal siluer be weyed in the change therof. 16. It shal not be compared with the died colours of India, nor with Sardonyx the most pretious stone, or with the Sapphire. 17. Gold or glasse shal not be equal to it, neither shal vessels of gold be changed for it. 18. High and eminent things shal not be mentioned in comparison of it: and wisedom is drawen out of secret places. 19. The topazius of Æthiopia shal not be equal to it, neither shal it be compared to the cleanest dying. 20. From whence then commeth wisedom? and what is the place of vnderstanding? 21. It is hid from the eies of al liuing, the foules of the ayre also know it not. 22. Perdition & death haue sayd: With our eares we haue heard the fame therof. 23. God vnderstādeth the way of it, & he knoweth the place therof. 24. For he beholdeth the endes of the world, & looketh on al things that are vnder heauen. 25. Who made a poise to the winds, & weyed the waters in a measure. 26. When he gaue a law to the raynes, & a way to the

ſounding ſtormes. 27. Then he ſaw it, and declared, and prepared, and ſearched it. 28. And he ſayd to man: Behold (*d*) the feare of our Lord, that is wiſedom: and to (*e*) depart from euil, vnderſtanding.

(*d*) When man hath conſidered Gods workes, his dutie is to feare God.

(*e*) Then to depart from euil & doe good.

CHAP. XXIX.

Againe Iob recounteth Gods former benefits, as wel his grace, wherby he did good workes, 5. as temporal proſperitie: 9. and wiſdom aboue other Princes.

IOB alſo added, taking (*a*) his parable, and ſayd: 2. Who wil grant me, that I may be according to the former months, according to the daies in which God kept me? 3. When his lampe ſhined ouer my head, & I walked by his light in darknes? 4. As I was in the daies of my youth, when God was ſecretly in my tabernacle? 5. When the Omnipotent was with me: and my ſeruants round about me? 6. When I waſhed my feet with butter, and the rocke powred me riuers of oile? 7. When I went forth to the gate of the citie, and in the ſtreet they prepared me a chaire? 8. Yong men ſaw me, and hid themſelues: and old men riſing vp ſtood. 9. The Princes ceaſed to ſpeake, and did put the finger vpon their mouth. 10. Dukes held in their voice, and their tongue cleaued to their throte. 11. The eare hearing counted me bleſſed, and the eie ſeeing gaue teſtimonie to me: 12. For that I had deliuered the poore man crying out, and the pupil, that had no helper. 13. The bleſſing of him that was readie to periſh came vpon me, and I comforted the hart of the widow. 14. I was clothed with iuſtice: and I reueſted me with my iudgement, as with a garment and crowne. 15. I was an eie to the blind, and a foote to the lame. 16. I was the father of the poore: and the cauſe which I knew not, I ſearched moſt diligently. 17. I brake the iawes of the wicked man, and out of his teeth I tooke away the prey. 18. And I ſaid: I wil die in my litle neſt, and as a palmetree wil multiplie daies. 19. My roote is opened beſide the waters, and dew ſhal continue in my haruеſt. 20. My glorie ſhal alwaies be renewed, and my bow in my hand ſhal be repayred. 21. They that heard me, expected ſentence, and attent held their peace at my counſel. 22. To my words they durſt adde nothing, and my ſpeach diſtilled vpon them. 23. They expected me as rayne, and they opened their mouth as it were to a lateward ſhower. 24. If at anie time I laughed on them, they belieued not, and the light of my countenance fel not on the earth. 25. If I would haue gone to them, I ſate firſt, and when I ſate (*b*) as a King with his armie ſtanding about him, yet was I a comforter of them that mourned.

(*a*) Parables are not only ſimilitudes of things, but alſo pithie and profound ſentēces, ſuch as Iob, Salomon, and other wiſeſt men vttered.

(*b*) This particle (as) importeth not here a ſimilitude, but rather that he was a very King or ſupreme Prince, as hauing ſupreme authoritie. v. 7. royal veſture and crowne. v. 14. *Iſidorus li. de vita Sanct. Beda & alij*

CHAP. XXX.

Holie Iob sheweth the great change of his temporal estate, from welfare into great calamitie.

BVT now they of yonger time scorne me, whose fathers I vouchsafed not to put (a) with the dogs of my flocke: 2. The force of whose hands was to me as nothing, & they were thought vnworthie of life it-self. 3. Barrē with pouertie and famine, who gnawed in the wildernes, il fauoured by calamitie and miserie. 4. And they did eate grasse, and the barkes of trees, and the roote of iunipers was their meat. 5. Who taking these things violently out of the valleys, when they had found euerie thing, they ranne to them with a crie. 6. They dwelt in the deserts of torrents, and in caues of the earth, or vpon grauel. 7. Who reioyced among these kind of things, and counted it delicacies to be vnder the briars. 8. The children of fooliſh and base men, and in the earth not appearing at all. 9. Now am I turned into their song, and become a prouerb with them. 10. They abhorre me, and fly far from me, and are not afrayd (b) to spit in my face. 11. For he hath opened his quiuer, and hath afflicted me, and hath put a bridle into my mouth. 12. At the right hand of me rising, my calamities forthwith arose: they haue ouerthrowen my feet, & as with waues haue oppressed with their paths. 13. They haue dissipated my waies, they haue lyen in wayte against me, and they haue preuailed, and there was not that would helpe. 14. As when a wal is broken, and the gate opened, they haue broken violently vpon me, and are come tumbling downe to my miseries. 15. I am brought to nothing: as a wind thou hast take away my desire: and my prosperitie hath passed away as a cloud. 16. And now my soule withereth in my self, and the daies of affliction possesse me. 17. In the night my bone is pearsed with sorrowes: and they that eate me, sleep not. 18. In the multitude of them my garment is consumed, and they haue girded me about, as it were with the coller of a coate. 19. I am compared to durt, and am resembled to imbers and ashes. 20. I crie to thee, and thou heares me not: I stand, and thou doest not respect me. 21. Thou art changed to be cruel toward me, and in the hardnesse of thy hand thou art against me. 22. Thou didst lift me vp, and setting me as it were vpon the wind thou hast mightily dashed me. 23. I know (c) that thou wilt deliuer me to death, where a house is appointed for euery one that liueth. 24. But yet not to my consumption doest thou send forth thy hand: and if they shal fal, thou wilt saue. 25. I wept sometime vpon him that was afflicted, & my soul had cōpassion on the poore. 26. I expected

(a) Men scarce fit to haue care of dogs derided Iob in his affliction: so he was contemned of the most contemptible.

(b) Our Sauiour also suffered this reproch, *Mat.* 26. In the Hebrew *haue put*, in the plural number, importing pluralitie of Diuine Persons.

(c) Death is a comfort to a iust man in tribulation.

good

good things, and euils are come vpon me: taried for light, and darknesse brake forth. 27. My inner parts haue boyled without anie rest, the dayes of affliction haue preuented me. 28. I went mourning without furie, rising vp, I cried in the multitude. 29. I was the (*d*) brother of dragons, and felow of Ostriches: 30. My skinne is made blacke vpon me, and my bones are dried with heate. 31. My harpe is turned into mourning, and my instrument into the voice of weepers.

d) Like to such beasts as seeke solitary places to lament in.

CHAP. XXXI.

Holie Iob reciteth sincerely his owne vertues, shewing therby that he is not punished so grieuously for his sinnes, but by Gods prouidence for some other cause.

I HAVE (*a*) made a couenant with mine eyes, that I would not so much as (*b*) thinke of a virgin. 2. For what part should God from aboue haue in me, and inheritance the Omnipotent from on high? 3. Is there not perdition to the wicked man, and alienation to them that worke iniustice? 4. Doth not he consider my waies, and number al my steps? 5. If I haue walked in vanitie, and my foote hath hastned in guile: 6. Let him weigh me in a iust balance, and let God know my simplicitie. 7. If my step haue declined out of the way, and if my hart hath folowed myne eyes, and if spot hath cleaued to my hands: 8. Let me sow, and let an other eate it: and let my progenie be plucked vp by the rootes. 9. If my hart hath been deceiued vpon a woman, and if I haue lyen in waite at my freinds doore: 10. Let my wife be the harlot of an other man, and let other men lye with her. 11. For this is a hainous thing, and most great iniquitie. 12. It is a fire deuouring euen to perdition, and rooting vp al things that spring. 13. If I haue contemned to abide iudgement with my man-seruant, & my mayd-seruant, when they had anie controuersie against me. 14. For what shal I doe when God shal rise to iudge? and when he shal aske, what shal I answer him? 15. Did not he make me in the wõbe that made him also: & did not one forme me in the matrice? 16. If I haue denied to the poore, that which they would, & haue made the eyes of the widow to expect: 17. If I haue eaten my morsel alone, and the pulpil hath not eaten therof with me (18. Because from mine infancie mercy hath growen with me: and from my mothers wombe it came forth with me.) 19. If I haue dispised him that perisheth, for that he had not clothing, and the poore man without wherwithal to couer him: 20. If his sides haue not blessed me, and he was not warmed with the fleeces of my sheep: 21. If I haue lifted vp my hand ouer the pupil, yea when I saw my self in the gate the superiour: 22 Let my shoulder fal from his iuncture, and let my arme

a) Wheras there is a continual warre between a chast mind and rebellious flesh, holy Iob made this condition of truce between these enemies: that his eye should neuer giue occasion to carnal concupiscence.

(*b*) By which meanes, he was also safe from carnal cogitations. S. Greg. li. 21. c. 2.

with

with his bones be broken. 23. For I haue alwaies feared God as waues ſwelling vpon me,& his weight I could not beare. 24. If I haue thought gold my ſtrength, and haue ſaid to fine gold: My confidence. 25. If I haue reioyſed vpon my great riches, and becauſe my hand found manie things. 26. If I ſaw the ſunne when it ſhined, and the moone going cleerly: 27. And my hart in ſecret reioyſed, and I kiſſed my hand with my mouth. 28. Which is (c) moſt great iniquitie, and a denial againſt God the moſt high? 29. If I haue been glad of his fal that hated me, and haue reioyſed that euil had found him. 30. For I haue not giuen my throte to ſinne, that curſing I wiſhed his ſoule. 31. If the men of my tabernacle haue not ſayd: Who wil giue of his fleſh that we may be filled? 32. The ſtranger taried not without, my doore was open to the wayfaring man. 33. If as man I haue hid my ſinne, and haue concealed my iniquitie in my boſome. 34. If I haue been afrayd at a verie great multitude, and the contempt of kinſmen hath terrified me: and I haue not rather held my peace, & not gone out of the doore. 35. Who wil grant me an hearer, that the Omnipotent would heare my deſire: and that himſelf that iudgeth would write a Book. 36. That I may carie it on my ſhoulder, and put it about me as a crowne? 37. At euerie ſtep of mine I wil pronounce it, and as to the Prince I wil offer it. 38. If my land cry againſt me, & with it the furrowes therof lament: 39. If I haue eaten the fruits therof without money, and haue afflicted the ſoule of the tillers therof. 40. For wheate let the bryar grow to me, and for barlie the throne.

(d) *The words of Iob are ended.*

(c) By this demand he prouoked his aduerſaries to produce what they could to conuince him of idolatrie or denying God, wherwith they indirectly charged him.

(d) Iob diſputed no more with his freinds but afterward ſubmitted himſelf to God, acknowledging ſome vnaduiſed ſpeach. c. 39. v. 37. c. 42. v. 3.

CHAP. XXXII.

Eliu a yong man, being angrie that Iob perſiſted in his opinion, and that his three freinds could not conuince him, 8. taketh vpon him to confute Iob, which they could not doe.

The ninth conflict.

BVT theſe three men omitted to anſwer Iob, for that he ſeemed iuſt to himſelf. 2. And (a) Eliu the ſonne of Barachel a Buzite, of the kinred of Ram, was angrie and tooke indignation: and he was angrie againſt Iob, for that he ſayd himſelf to be iuſt before God. 3. Moreouer againſt his freinds he had indignation, for that they had not found a reaſonable anſwer, but onlie had condemned Iob. 4. Therfore Eliu expected Iob ſpeaking, becauſe they were his elders that ſpake. 5. But when he ſaw that the three were not able to anſwer, he was wrath exceedingly. 6. And Eliu the ſonne of Barachel a Buzite anſwering, ſayd: I am yonger in time, and you more

(a) This yong man wittie & learned, but proud withal, was a figure of the hote and arrogant diſputers, who wil ſeeme to know more then their elders. S. Greg. l. 23. c. 2.

ancient,

ancient, therfore casting downe my head, I was afrayd to shew you my sentence. 7. For I hoped that longer age would speake, and that a multitude of yeares would teach wisdome. 8. But as I see, there is a Spirit in men, and the inspiration of the Omnipotent giueth vnderstanding. 9. They of many yeares are not the wise men, neither doe the ancients vnderstand iudgement. 10. Therfore wil I speake: Heare ye me, I also wil shew you my wisedome. 11. For I haue expected your words, I haue heard your wisdome, as long as you contended in words. 12. And as long as I thought you said somewhat, I considered: but as I see (b) here is none of you that can reproue Iob, and answer to his words. 13. Lest perhaps you may say: We haue found wisedome, God hath reiected him, not man. 14. He hath spoken nothing (c) to me, and I wil not answer him according to your words. 15. They were afrayd, and answered no more, and they haue taken away talke from themselues. 16. Therfore becausc I haue expected, and they spake not: they stood, and answered no more: 17. I also wil answer my part, & wil shew my knowledge. 18. For I am ful of words, and the spirit of my bellie streyneth me. 19. Behold, my bellie is as new wine without a vent, which breaketh new vessels. 20. I wil speake, and take breath a litle: I wil open my lippes, and wil answer. 21. I wil not accept the person of a man, & I wil not make God equal to man. 22. For I know not how long I shal continue, and whether after a while my maker wil take me away.

(b) A notorious arrogancie to hold himselfe wiser then any man, either of his owne sect, or of his aduersaries.

(c) Those that neither credite Catholike Doctours, nor yet relie vpon their owne elders, but euery one vpon his owne priuate spirit, denie that to perteyne to them which is spoken to others in the same errours. S. Greg. l. 23 c. 8.

CHAP. XXXIII.

Eliu endeauoureth to proue by Iobs speach that he is vniust: 13. arguing that God (by afflicting him) hath already so iudged. 23. But if by an Angels admonition he repent, al shal be remitted.

HEARE therfore Iob my sayings, and harken to al my words. 2. Behold I haue opened my mouth, let my tongue speake within my iawes. 3. My words are of my simple hart, and my lippes shal speake a pure sentence. 4. The Spirit of God made me, and the breath of the Omnipotent gaue me life. 5. If thou canst, answer me, and stand against my face. 6. Behold God hath made me also euen as thee, and of the same clay I also was formed. 7. But yet let not my (a) miracle terrifie thee, and let not my eloquence be burdenous to thee. 8. Thou therfore hast sayd in my eares, and I haue heard the voice of thy words: 9. I am cleane, and without sinne: vnspotted, and there is no iniquitie in me. 10. Becausc he hath found quarrels in me, therfore hath he thought me his

(a) Arrogant men imagine their owne conceits and vtterance to be more meruelous then other mens, not knowing how foolish their owne pride is. S. Greg. li. 23. c. 16.

enemy. 11. He hath put my feet in the ſtocks, he hath obſerued al my waies. 12. This therfore is it, wherein thou art not iuſtified: I wil anſwer thee, that God is greater then man. 13. Doeſt thou contend againſt him becauſe he hath not anſwered thee to al words? 14. God (b) ſpeaketh once, and repeateth not the ſelf-ſame the ſecond time. 15. By a dreame in a viſion by night, when heauie ſleep falleth vpon men, and they ſleep in their bed. 16. Then doth he open the eares of men, and teaching inſtructeth them with diſcipline, 17. That he may turne a man from theſe things, which he doth, and may deliuer him from pride: 18. Deliuering his ſoule from corruption: and his life, that it paſſe not vnto the ſword. 19. He rebuketh alſo by ſorow in the bed, and he maketh al his bones to wither. 20. Bread is become abominable to him in his life, and to his ſoule the meat before deſired. 21. His fleſh ſhal conſume, and the bones that had been couered, ſhal be made naked. 22. His ſoule hath approched to corruption, and his life to things cauſing death. 23. If there ſhal be an Angel ſpeaking for him, one of thouſands, to declare mans equitie. 24. He ſhal haue mercie on him, and ſhal ſay: deliuer him, that he deſcend not into corruption: I haue found wherein I may be propitious to him. 25. His fleſh is conſumed with punishments, let it returne to the daies of his youth. 26. He ſhal beſeech God, and he wil be pacified towards him: and he ſhal ſee his face in iubilation, and he wil render to a man his iuſtice. 27. He ſhal behold men, and ſhal ſay: I haue ſinned, and indeed I haue offended, and as I was worthie, I haue not receiued. 28. He hath deliuered his ſoule that it ſhould not goe into death, but liuing ſhould ſee the light. 29. Behold al theſe things doth God worke three times in euerie one. 30. That he may reclame their ſoules from corruption, and illuminate them with the light of the liuing. 31. Attend Iob, and heare me: and hold thy peace, whiles I ſpeake. 32. But if thou haſt what to ſpeake, anſwer me, ſpeake, for I would thee to appeare iuſt. 33. And if thou haue not, heare me: hold thy peace, & I wil teach thee wiſedome.

(b) It is true that God wil once vttered ought: to ſuffice al men, for he anſwereth not to each one by a particular ſpeach, but by cõmon ſpeach (or fact) ſatisfieth al mens queſtiõs: wherof S. Gregorie noteth this general rule: *ita præcedentium fit forma ſequentium*: *The life of them that goe before is made a forme* (or rule) *of them that follow.* *li.23.c.18. & 19* But Eliu falſely ſuppoſed, that God by Iobs affliction had declared that he was a wicked man. For indeed god declared the contrarie *c.1. v. 1. & 8.c.2. v. 3.*

CHAP. XXXIIII.

Againe Eliu chargeth Iob with blaſphemie, and other crimes, 10. *sheweth the equitie of Gods iudgement:* 20. *and that al things are ſubiect to Gods power and knowledge.*

ELIV therfore pronouncing ſpake theſe words alſo: 2. Heare ye wiſe men my words: and ye learned harken to me: 3. For the eare proueth words, and the throate diſcerneth meates by the taſt. 4. Let vs chooſe vs iudgement, and among vs let vs ſee what is the better. 5. Becauſe Iob ſayd: I am iuſt, and God hath (*a*) ſubuerted my iudgemēt. 6. For in iudging me there is a lie: mine arrow is violent without anie ſinne. 7. What man is there as is Iob, that drinketh ſkorning as it were water? 8. That goeth with them that worke iniquitie, and walketh with impious men? 9. For he hath ſayd: Man ſhal not pleaſe God (*b*) although he runne with him. 10. Therfore ye diſcrete men heare me, far from God be impietie, and iniquitie from the Omnipotent. 11. For he wil render a man his worke, & according to the waies of euerie one he wil recompence them. 12. For in verie deed God wil not condemne without cauſe, neither wil the Omnipotent ſubuert iudgement. 13. What other hath he appointed ouer the earth? or whom hath he ſet ouer the world, which he made? 14. If he direct his hart to him, he ſhal draw his ſpirit and breath vnto him. 15. Al fleſh ſhal faile together, and man ſhal returne into aſhes. 16. If then thou haue vnderſtanding, heare that is ſayd, and harken to the voice of my ſpeach. 17. Can he that loueth not iudgement, be healed? and how doeſt thou ſo far condemne him that is iuſt? 18. That ſayth to the King, Apoſtata: that calleth dukes impious: 19. Who accepteth not the perſons of Princes: nor hath knowē the tyrāt, when he contended againſt the poore man: for al are the worke of his hands. 20. They ſhal ſodainly die, and at mid-night peoples ſhalbe troubled, & ſhal paſſe, & take away the violent without hand. 21. For his eies are vpon the waies of men, and he conſidereth al their ſteps. 22. There is not darkeneſſe, & there is not ſhadow of death, that they may be hid there which worke iniquitie. 23. For it is no more in mans power to come to God into iudgement. 24. He ſhal deſtroy many, & innumerable, & ſhal make other to ſtād for thē. 25. For he knoweth their workes: and therfore he ſhal bring night, and they ſhal be deſtroyed. 26. As impious men he hath ſtrucken them in the place of them that ſee. 27. Who as it were of purpoſe haue reuolted frō him, & would not vnderſtād al his waies: 28. That they might cauſe the crie of the needy man to come to him, & he heare the voice of the poore. 29. For he gran-

a) Iob ſaid not that God *ſubuerted iudgement* (or wrongfully iudged) but God *hath taken away my iudgement, cha.* 27. *v.* 2. that is, differred to iudge my cauſe.

b) Neither did Iob ſay this (*c.* 9. *v.* 22.) but Eliu wreſted his meaning, that he might haue ſomething to reprehend. *S. Greg. li.* 24. *c.* 25.

ting peace, who is there that can condemne? After he ſhal hide his countenance, who is there that may behold him, both vpon nations, and vpon al men? 30. Who maketh a man that is (*b*) an hipocrite reigne for the ſinnes of the people. 31. Therfore becauſe I haue ſpoken to God, thee alſo I wil not prohibite. 32. If I haue erred, teach thou me: if I haue ſpoken iniquitie, I wil adde no more. 33. Doth God require it of thee, becauſe it hath diſpleaſed thee? for thou beganſt to ſpeake, and not I: but if thou know anie better thing, ſpeake. 34. Let men of vnderſtanding ſpeake to me, and let a wiſeman heare me. 35. But Iob hath ſpoken fooliſhly, and his words ſound not diſcipline. 36. O my father, let Iob be proued euen to the end: ceaſe not from the man of iniquity. 37. Who addeth blaſphemie vpon his ſinnes, let him be reſtrayned in the meane time among vs: and then let him prouoke God to iudgement with his ſpeaches.

(*b*) Eliu applieth this to Iob, as though he had made falſe ſhew of vertue which he had not, and that God had ſuffered him hitherto to reigne, or rather to tyrannize for iuſt puniſhmẽt of his peoples ſinnes. But God at laſt declared that Iob was not ſuch a one, ch. 42. v. 7.

CHAP. XXXV.

Eliu pretending that Iob had ſayde God to be vniuſt, sheweth that mans pietie nor impietie neither profiteth nor diſprofiteth God: 13. and that he iudgeth all things rightly.

THEREFORE Eliu againe ſpake theſe words: 2. Doth thy cogitation ſeeme iuſt to thee, that thou ſaidſt: (*a*) I am iuſter then God? 3. For thou ſaydſt: That which is right doth not pleaſe thee: or what wil it profite thee if I ſinne? 4. Therfore wil I anſwer to thy words, and to thy freinds with thee. 5. (*b*) Looke vp to heauen and ſee, and behold the skie, that it is higher then thou. 6. If thou ſinne, what ſhalt thou hurt him? and if thine iniquities be multiplied, what ſhal thou doe againſt him? 7. Moreouer if thou doe, iuſtly, what ſhalt thou giue him, or what ſhal he receiue of thy hand? 8. Man that is like to thee, thy impietie ſhal hurt: and thy iuſtice ſhal helpe the ſonne of man. 9. Becauſe of the multitude of calumniatours they ſhal cry: and ſhal waile for the force of the arme of tyrants. 10. And he hath not ſayd: Where is God, that made me, that hath giuẽ ſongs in the night? 11. Who teacheth vs aboue the beaſts of the earth, and inſtructeth vs aboue the foules of the ayre. 12. There ſhal they crie, and he wil not heare, becauſe of the pride of the euil. 13. God therfore wil not heare without cauſe, and the Omnipotent wil behold the cauſes of euerie one. 14. Yea when thou ſhalt ſay: He conſidereth not: be iudged before him, and expect him. 15. For he doth not now inferre his furie, neither doth he reuenge wickednes exceedingly. 16. Therfore Iob in vaine openeth his mouth, and without knowledge multiplieth words.

(*a*) Eliu inſiſteth much in this calumniation: for Iob neuer ſaid, that he was *iuſt compared with God*, nor *iuſter then God*. But that his affliction was greater then his ſinne. *ch. 6. v. 3. c. 23. v. 7. &c.*

(*b*) Theſe are ſtrong ſentences (ſaith S. Gregorie) but they agree not (or be euil applied) to the bleſſed perſon of Iob. Ii. 26. c. 7.

CHAP. XXXVI.

Yet further Elin sheweth, that God by his power and wisedome giueth to euerie one that is iust. 16. Inferring (falsly) that al Iobs affliction is for his sinnes: 22. discoursing stil of Gods power, wisdom, and prouidence.

ELIV also adding spake these words: 2. Beare with me a litle, and I wil shew to thee: for as yet I haue what to speake for God. 3. I wil repeate my knowledge from the beginning, and I wil proue my maker iust. 4. For indeed my words are (a) without lye, & perfect knowledge shal be proued to thee. 5. God doth not cast away the mightie, wheras himself also is mightie. 6. But he saueth not the impious, and he giueth iudgement to the poore. 7. He shal not take away his eyes from the iust man, and he placeth Kings in the throne (b) for euer, and there they are extolled. 8. And if they shal be in cheines, & be bound with the ropes of pouertie. 9. He shal shew them their works, and their wicked deeds, because they haue been violent. 10. He also shal reueale their eare, to chastise them: & shal speake, that they may returne from iniquitie: 11. If they shal heare and obserue, they shal accomplish their daies in good, and their yeares in glorie. 12. But if they heare not, they shal passe by the sword, and shal be consumed in folie. 13. Dissemblers and craftie men prouoke the wrath of God, neither shal they crie when they are bound. 14. Their soule shal dye in tempest, and their life, among the effeminate. 15. He shal deliuer the poore out of his distresse, and shal reuele his eare in tribulation. 16. Therfore he shal saue thee most largely out of the narrow mouth, and not hauing foundation vnder it: and the quietnesse of thy table shal be ful of fatnesse. 17. Thy cause is iudged as an impious mans, cause and iudgement thou shalt receiue. 18. Let not therfore anger ouercome thee, that thou oppresse anie man: neither let multitude of guifts incline thee. 19. Lay downe thy greatnes without tribulation, & al the puissant of strength. 20. (c) Protract not the night, that (d) peoples may come vp for them. 21. Beware thou decline not to iniquitie: for thou hast begunne to folow it after miserie. 22. Behold, God is high in his strength, and none is like to him (e) among the law giuers. 23. Who can search his waies? or who can say to him: Thou hast wrought iniquitie? 24. Remember that thou knowest not his worke, wherof men haue song. 25. Al men see him, euerie one beholdeth far off. 26. Behold, God is great surmounting our knowledge: the number of his yeares is inestimable. 27. Who taketh away the drops of raine, & powreth out showers as it were gulfes of water. 28. Which flow out from the clouds, that couer al things from aboue. 29. If he wil

(a) No orator is so vaine but he promiseth al truth, & speaketh some to get credite with his auditorie.

(b) If Kings reigne wel their praise remaineth for euer. v. 11.

(c) The night is drawne long, when tentatiõs are not speedily resisted.

(d) wherby stil worse & worse cogitations succeed in place of the first. *S. Greg. l. 26. c. 38.*

(e) Aboue al other Law-giuers God is most able to punish transgressours, but most willing & most able to reward the obseruers. S. Gregorie expounded this to be a prophecie *of christ our singular Law-giuer. l. 27. c. 1.*

(f) Christ wil giue the glorious light of heauen, which now is hidden to men that loſt terriſtrial paradiſe. *ibidem. c.* 12.

ſtretch forth clouds as his tent, 30. And lighten with his light from aboue, he ſhal couer alſo the ends of the ſea. 31. For by theſe he iudgeth peoples, and giueth victuals to manie mortal men. 32. In his hands (f) he hideth the light, & cõmandeth it that it come agayne. 33. He ſheweth his freind therof, that it is his poſſeſſion, and that he may aſcend to it.

CHAP. XXXVII.

Eliu continueth his diſcourſe, ſhewing Gods wiſdom, power, and iuſtice, by his meruelous workes of Meteors, 14. and vſe therof to mans commoditie: 18. which the wiſeſt men ſufficiently vnderſtand not, much leſſe may preſume (as he vniuſtly chargeth Iob) to contend with God:

(a) Conſideration of heauenly rewards mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, ſtrike the hart with terrour.

UPON (a) this my hart is ſore aſtayd, and is moued out of his place. 2. Heare ye his ſpeach in the terrour of his voice, and the ſound proceeding out of his mouth. 3. Vnder al the heauens he conſidereth, and his light is vpon the ends of the earth. 4. After him ſhal ſounding roare, he ſhal thunder with the voice of his greatnes, and ſhal not be found out when his voice ſhal be heard. 5. God ſhal thunder in his voice meruelouſly, he that doeth great & vnſearcheable things. 6. He that commandeth the ſnow to deſcend vpon the earth, and the winter raines, and the ſhower of his ſtrength. 7. He that ſigneth in the hand of al men, that euerie one may know his works. 8. The beaſt ſhal enter into his couert, and ſhal abide in his denne. 9. From the inner parts ſhal a tempeſt come forth, & cold from (b) Arcturus. 10. When God bloweth froſt congealeth, and againe waters are powred moſt largely. 11. Corne deſireth clouds, & the clouds ſpread their light. 12. Which goe round about, whither-ſoeuer the wil of (c) the gouerner ſhal lead them, to al that he ſhal command them vpon the face of the whole earth. 13. Whether in one tribe, or in his land, or in what place ſoeuer of his mercy he ſhal command them to be found. 14. Harken to theſe things Iob: ſtand, and conſider the maruels of God. 15. Doeſt thou know when God commanded the raines, that they ſhew the light of his clouds? 16. Knoweſt thou the great paths of the clouds, and the perfect knowledges? 17. Are not thy garments hote, when the earth ſhal be blowen with the South winde? 18. Thou perharps madſt the heauens with him, which are moſt ſound, caſt as it were of braſſe. 19. Shew vs what we may ſay to him: for we are wrapped in darkenes. 20. Who ſhal tel him the things that I ſpeake? yea if mã ſhal ſpeake, he ſhal be deuoured. 21. But now they ſee not the light: ſodainly the ayre ſhal be thickned into clouds, and the wind paſſing by ſhal driue them away. 22. From the North gold cõmeth, & toward God (d) feareful prayſing. 23. We can not find him worthily: great of ſtrength, and iudge-

(b) North wind. or north-pole.

(c) God directeth the clouds in the ayre, as a maſter mariner gouerneth a ſhip.

(d) Man not able to praiſe God ſufficiently, prayſeth him with feare.

ment,

ment, and iuſtice, and he can not be vttered. 24. Therfore ſhal men feare him, and al that ſeeme to themſelues to be wiſe, ſhal not dare to behold him. *

* Iob conuinced the former three with ſound anſwers: this laſt and moſt arrogant with ſilence.

CHAP. XXXVIII.

God after terrour of a whirlewind, by way of examining his client Iob of diuers creatures about their nature, sheweth that no man hath perfect knowledge of them, much leſſe of Gods immenſitie.

BVT our Lord anſwering Iob out of a whirlewind, ſayd: 2. Who is this that wrappeth in ſentences with vnskilful words? 3. Gird thy loynes as a man: I wil aske thee, and (a) anſwer thou me. 4. Where waſt thou when I layd (b) the foundations of the earth? tel me if thou haſt vnderſtanding. 5. Who ſet the meaſures therof, if thou know: or who ſtretched out the line vpon it? 6. Vpon what are the foundations therof grounded? or who let downe the corner ſtone therof, 7. when the morning ſtarres praiſed me together, and al the ſonnes of God made iubilation? 8. Who ſhut in the (c) ſea with doores when it brake forth, proceeding as it were out of a matrice: 9. When I made a cloud the garment therof, and wrapped it in darkenes as in clouts of infancie. 10. I compaſſed it with my bounds, and put barre and doores. 11. And I ſayd. Hitherto thou ſhalt come, and ſhalt not proceed farder, and here thou ſhalt breake thy ſwelling waues. 12. Didſt thou after thy birth command (d) the morning, and ſhew the dawning his place? 13. And didſt thou hold the extremities of the earth ſhaking thē. & haſt thou ſhaken the impious out of it? 14. The ſeale ſhal be reſtored as clay, and ſhal ſtand as a garment: 15. From the impious their light ſhal be taken away, and the high arme ſhal be broken. 16. Haſt thou entred into (e) the depths of the ſea, and walked in the loweſt parts of the great depth? 17. Haue the gates of death been opē to thee, & haſt thou ſeen the darkeſome doores? 18. Haſt thou cōſidered the bredth of the earth? tel me if thou know al things, 19. In what way the light dwelleth, & what is the place of darkneſſe. 20. That thou cāſt bring euerie thing to his borders, & vnderſtād the pathes of the houſe therof. 21. (f) Didſt thou know then that thou ſhouldeſt be borne? & didſt thou know the number of thy dayes? 22. Haſt thou entred into the treaſures of the ſnow, or haſt thou beheld treaſures of haile? 23. Which I haue prepared for the time of the enemie, for the day of fight & battel? 24. What way is the (g) light ſpred, is heate diuided vpō the earth? 25. Who (h) gaue courſe to the moſt vehemēt ſhower,

The third part. The tenth and laſt diſpute. God diſcuſſeth the controuerſie, and giueth ſentence for Iob.

(a) Onlie the Creatour hath abſolute and perfect knowledge of al creatures. As may appeare by induction, or example:

(b) Of the creation of the earth,

(c) Of the ſea,

(d) Diſtinction of lights,

(e) The depth of the ſea,

(f) Mans owne natiuitie, and what shal happen after his death,

(g) The ſunnes light and heat.

(h) Diuers Meteors.

and

and the way of the ſounding thunder: 26. That it ſhould rayne vpon the earth, without man in the deſert, where no mortal man abideth: 27. That it ſhould fil the deſert and deſolate ground, and ſhould bring forth greene graſſe? 28. Who is the father of rayne? or who begot the drops of dew? 29. Out of whoſe womb came forth yce? and froſt from heauen who ingendred? 30. Waters are hardned like ſtone, and the face of the depth is congealed. 31. Shalt thou be able to ioyne together the ſhining (i) ſtarres Pleiades, or canſt thou diſſipate the circuite of Arcturus? 32 Doeſt thou bring forth the day ſtarre in his time, & make the euening ſtarre to riſe vpon the childrē of the earth? 33. Doeſt thou know the order of heauen, and ſhalt thou put downe the reaſon therof on the earth? 34. Shalt thou eleuate the voice in the cloud, & the violence of the waters couer thee? 35. Shalt thou ſend lightnings, and wil they goe, and returning ſhal they ſay to thee: Here we are? 36. Who put (k) wiſedome in the hart of man? or who gaue the (l) cocke vnderſtāding? 37. Who ſhal declare the manner of the heauens, and the harmonie of heauen who ſhal make to * ſleep? 38. When was the duſt powred on the earth, and the clods cōpact together? 29. (m) Shalt thou take a prey for the lioneſſe and fil the appetite of her whelps. 40. When they lie in the dennes, & in holes ſit in wayte? 41. Who prepareth for the rauen her meate, when her yong ones crie to God, wandring about, becauſe they haue not meate?

(i) Starres, and planets.
(k) Man hath his knowledge from God.
(l) And the cock hath skil, which man wanteth.
(m) In ſome Editions the 39. chap beginneth here. ſhewing by induction of ſenſible things (as before of inſenſible) that only God knoweth the nature of al creatures.
* or reſt from motion.

CHAP. XXXIX.

God Almightie proſecuteth his diſcourſe, ſhewing his admirable power and prouidence in liuing creatures. 34. Wherupon Iob acknowledgeth his owne ouerſight in ſome light words.

(a) By Gods meruelous prouidence appearing in the natural inſtinct of other creatures man may conſider that the ſame is greater towards him. And therfore God here propoſeth the examples of
(b) Wild goats.
(c) Hynds.
(d) Wilde aſſes.
(e) Vnicornes.

HAST (a) thou knowen the time when the (b) wild goats bring forth yong among the rocks, or haſt thou obſerued the (c) hynds when they fawne? 2. Haſt thou numbred the months of their conceiuing, and knowen the time of their bearing? 3. They bow downe themſelues to bring forth yong, and they caſt them, and make roarings. 4. Their yong are ſeparated, and goe to feed: they goe forth, and returne not to them. 5. Who hath diſmiſt the (d) wilde aſſe free, and who hath looſed his bonds? 6. To whom I haue giuen a houſe in the wildernes, and his tabernacles in the land of ſaltneſſe. 7. He contemneth the multitude of the citie, the crie of the exactour he heareth not. 8. He looketh about the mountaines of his paſture, and ſeeketh out al green places. 9. Wil the (e) Rhinoceros ſerue thee, and wil he tarie at thy ſtal? 10. Shalt thou tie the Rhinoceros with thy

coller

coller to plough, or wil he breake the cloddes of the valleys after thee? 11. Shalt thou haue confidence in his great ſtrength, and leaue thy labours vnto him? 12. Wilt thou credit him that he wil render thee the ſeed, and gather together thy barne floore? 13. The wing of the (*f*) Oſtrich is like to the wings of the (*g*) Herodius, and of the hawke. 14. When ſhe leaueth her egges on the earth, thou perhaps wilt heate them in the duſt. 15. She forgeteth that foot may tread vpon them, or beaſt of the field breake them. 16. She is hardned toward her yong, as though they were not hers, ſhe hath laboured in vaine no feare compelling her. 17. For God hath depriued her of wiſedome, neither hath he giuen her vnderſtanding. 18. When time ſhal be, ſhe ſetteth vp the wings on high: ſhe skorneth the horſe and his rider. 19. Shalt thou giue ſtrength to the (*h*) horſe, or put neying about his necke? 20. Shalt thou raiſe him vp as Locuſts? the glorie of his noſthrels is terrour. 21. He diggeth the earth with his houfe, he prawnſeth boldly, he goeth forward to meet the armed men. 22. He contemneth feare, neither yealdeth he to the ſword. 23. Vpon him ſhal the quiuer ſound, the ſpeare ſhal gliſter and the ſhilde. 24. Feruent and foming he ſuppeth the earth, neither doth he make account when the noyſe of the trumpet ſoundeth. 25. When he ſhal heare the trumpet he ſayth: Vah, he ſmelleth battel far off, the exhortation of the captaines, and the crie of the armie. 26. Doth the (*i*) hawke waxe fethered by thy wiſdome, ſpreding her wings to the South? 27. Shal the (*k*) eagle mount at thy commandment, and put her neſt in high places? 28. She abideth in rocks, and tarieth among cragged flynts, and ſtonie hilles where is no acceſſe. 29. Thence ſhe beholdeth the prey, and her eies ſee a far off. 30. Her yong ones ſhal licke bloud: and wherſoeuer the carcaſſe ſhal be, ſhe is preſent by and by. 31. And our Lord added, and ſpake to Iob: 32. He that contendeth with God is he quieted ſo eaſily? Verily he that reproueth God, ought to anſwer him. 33. But Iob anſweting our Lord, ſaid: 34. I that haue ſpoken (*l*) lightly what can I anſwer? I wil put my hand vpon my mouth. 45. One thing I haue ſpoken, which I would I had not ſayd: and an other, to the which things I wil adde no more.

(*f*) Oſtriches.

(*g*) Faulcons, or Ierfaulcons, & other hauks.

(*h*) Horſes are of ſingular great courage.

(*i*) Haukes, wherof Ariſtotel ſaith there be ten kinds: Plinie ſixteen.

(*k*) Eagles, of moſt ſtrong ſight.

(*l*) If we diſcuſſe al Iobs words (*ſaith S. Gregorie*) we ſhal find nothing wickedly ſpoken, but only ſmale ſpeece of pride in ſpeaking too much of his owne affliction, & too litle of Gods goodnes towards him. li. 23. c. 1.

CHAP. XL.

Our Lord further sheweth that mans power, nor iustice, is not comparable to Gods: 10. as appeareth in ouercomming Behemoth 20. and Leuiathan.

AND our Lord answering Iob out of the whirlewind, sayd: 2. Gird thy loynes as a man: I wil aske thee, & doe thou tel me. 3. Shalt thou make my (a) iudgement of none effect: and condemne me, that thou mayst be iustified? 4. And hast thou an arme as God, and dost thou thunder with like voice? 5. Put beautie about thee, and set vp thy selfe aloft, and be glorious, and put on goodlie garments. 6. Disperse the proud in thy furie, and beholding euerie arrogant man, humble him. 7. Behold al the proud, and confound them, and destroy the impious in their place. 8. Hide them in the dust together, and plunge their faces in the pit. 9. And I wil confesse, that thy right hand is able to saue thee. 10. Behold (b) Behemoth whom I made with thee, shal eate hay as it were an oxe. 11. His strength is in his loynes, and his power in the nauil of his bellie. 12. He gathereth together his taile as the ceder tree, the sinewes of his stones are perplexe. 13. His bones are as pipes of brasse, his gristle as it were plates of iron. 14. He is the beginning of the wayes of God, which made him, he shal applie his sword. 15. To him the mountaines beare grasse: al the beasts of the field shal play there. 16. He sleepeth vnder the shadow, in the secret of the reed, and in moyst places. 17. Shadowes doe protect his shadow, the willowes of the torrent shal compasse him. 18. Loe, he shal sup vp the riuer, & shal not meruaile: and he hath confidence that Iordan may runne into his mouth. 19. In his eies as with a hook he shal take him, and with stakes he shal boare through his nosthrels. 20. Canst thou draw out the (c) Leuiathan with a hooke, and with a rope shalt thou tye his tongue? 21. Shalt thou put a ring in his nosthrels, or bore through his iaw with a buckle? 22. Wil he multiple prayers to thee, or speake to thee gentle words? 23. Wil he make a couenant with thee, and thalt thou take him to be a seruant for euer? 24. Shalt thou delude him as a birde, or tye him for thy handmayds? 25. Shal freinds cut him, merchants diuide him? 26. Shalt thou fil nettes with his skinne, and the cabbin of fishes with his head? 27. Lay thy hand vpon him: remember battel, and adde to speake no more. 28. Behold his hope shal frustrate him, and in the sight of al he shal be cast downe headlong.

a) Though Iob had truly auouched that his sinnes deserued not so great afflictions, yet he ought to haue acknowledged that God afflicted him iustly, for some other cause knowne to God, but vnknowen to him: which he not confessing seemed to make Gods iudgement vniust or *of none effect*. S. Greg. l. 32. c. 3.

b) An Elephant the greatest of al beasts, of long life, strong, meeke, temperate, chast, ouercome by the Vnicorne, or Dragon, or taken by the nose & led away. How much more doth Gods prouidence giue man power to ouercome the diuel?

(c) An huge great fish, perhaps the whale, exceeding mās power to be managed, yet is subiect (as also the diuel signified therby) to Gods power, & prouidence.

CHAP. XLI.

Leuiathan is further described by the peculiar parts of his bodie, and terrible compoſition of al his members.

NOT as (a) cruel wil I raiſe him: for who can reſiſt my countenence? 2. Who hath giuē me before, that I may render vnto him? Al things that are vnder heauen be myne. 3. I wil not ſpare him, and his mightie words, and framed to beſeech: 4. Who ſhal reueale the face of his garment: and who ſhal enter into the middes of his mouth? 5. Who ſhal open the gate of his countenance? dread is round about his teeth. 6. His bodie as ſhildes that are caſt, compact with skales faſt cleauing together. 7. One is ioyned to an other, and not ſo much as anie ayre entreth between them: 8. One ſhal ſticke to an other, and holding ech other, they ſhal not be ſeparated. 9. His ſneeſing is as the ſhining of fire, and his eies as the twinklings of the morning. 10. Out of his mouth proceede lamps, as it were torches of lighted fire. 11. Out of his noſthrels proceedeth ſmoke, as it were of a pot heated and boyling. 12. His breath maketh coales to burne, & a flame commeth forth out of his mouth. 13. In his necke ſhal ſtrength abide, and needines goeth before his face. 14. The members of his fleſh cleaue together one to an other: (b) he ſhal ſend lightnings againſt him, and he ſhal not be caried to an other place. 15. His hart ſhal be hardned as a ſtone, and ſhal be ſtifly compact as the ſmithes ſtithie. 16. When the ſhal be taken away, the (c) Angels ſhal feare, and being feared ſhal be purged. 17. When the ſword ſhal apprehend him, neither ſpeare, nor breſt-plate ſhal be able to abide. 18. For he ſhal eſteeme yron as chaffe, & braſſe, as rotten wood. 19. The bow-man ſhal not put him to flight, the ſtones of the ſling, to him are turned into ſtubble. 20. As ſtubble wil he eſteeme the hammer, and he wil laugh him to skorne that ſhaketh the ſpeare. 21. The beames of the ſunne ſhal be vnder him, & he ſhal ſtraw gold vnder him as durt. 22. He ſhal make the deepe ſea to boyle as a pot, and ſhal put it as when ointments boyle. 23. A path ſhal ſhine after him, he ſhal eſteeme the depth as waxing old. 24. There is no power vpon the earth, that may be compared with him, who is made to feare no man 25. He ſeeth euerie high thing, he is (d) King ouer al the children of pryde.

(a) God ruleth al his creatures, not with crueltie as a tyrant, but with iuſtice, eaſe, & power.

(b) God at laſt deſtroyeth him whom man can not ouercome.

(c) Angels with reuerent feare doe honour Gods power. And valient mariners and other ſoldiers are terrified when they ſee this ſo huge a fish. Myſtically, Gods preachers & perfecteſt ſeruants ſhal naturally feare the terrour of Gods iudgement.

(d) And the diuel reigneth ouer proud men. S. Greg. li. 34. c. 4. & 17.

CHAP. XLII.

Holie Iob instructed and comforted by Gods discourse, acknowlegeth his fault, and craueth pardon for his ouersight in speach or cogitation. 7. God iustifieth his cause against his freinds. 9. They offer sacrifice for their offence. 10. Al things prosper with Iob, double to that he had before: 16. and he dieth happily.

(a) Iob here simply acknowledged his errour in speaking so much in defence of his owne innocencie, & so litle of Gods prouidence in afflicting him, for his more merite, & Gods more glorie.

(b) Before he defended a truth against his opposite freinds, now with more resignation he contented himself with his affliction.

(c) Iob did penance both for himself and others.

(d) In that he had al other things double, and children in the same number as before, it is a signe that the former perished not, but died in good state.

AND Iob answering our Lord, sayd: 2. I know that thou canst doe al things, and no cogitation is hid from thee. 3. Who is this, that concealeth counsel without knowledge? Therfore haue I spoken (a) vnwisely, and the things that did exceede my knowledge beyond measure. 4. Heare (I beseech thee) and I wil speake: I wil aske thee, and doe thou tel me. 5. With the hearing of the eare I haue heard thee, but now my eye seeth thee. 6. Therfore (b) I reprehend my self, and I doe penance in ashes and ashes. 7. And after our Lord spake these words to Iob, he sayd to Eliphaz the Themanite: My furie is wrath against thee, and against thy two freinds, becausé you haue not spoken right before me, as my seruant Iob. 8. Take therfore vnto you seuen oxen, and seuen rammes, & goe to my seruant Iob, and offer holocauste for your selues: and my seruant Iob shal pray for you: his face I wil receiue, that the follie be not imputed to you: for you haue not spoken right things before me, as my seruant Iob. 9. Eliphaz therfore the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord receiued the face of Iob. 10. Our Lord also was turned at the (c) penance of Iob, when he prayed for his freinds. And our Lord added al things whatsoeuer had been Iobs, double. 11. And al his brethren came to him, and al his sisters, and al that knew him before, and they did eate bread with him in his house: and wagged the head vpon him, & comforted him vpon al the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one carelet of gold. 12. And our Lord blessed the last daies of Iob more then his beginning. And he had fourteen thousand sheepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13. And he had (d) seuen sonnes, and three daughters. 14. And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii. 15. And there were not found in al the earth women so beautiful as the daughters of Iob: and their father gaue them inheritance among their brethren. 16. And Iob liued after these things, an hundred fourtie yeares, and he saw his children, and his childrens children, vnto the fourth generation, and he died an old man, and ful of daies.

ANNO-

ANNOTATIONS.

CHAP. XLII.

7. *You haue not spoken right, as my seruant Iob.*) Holie Iob being throughly tried in the fornace of tribulation, & by diuine instruction confirmed in perfect patience, and other vertues, God at last gaue sentence, condemning the guiltie, and iustifying the innocent: in plaine termes pronouncing that Eliphaz, Baldad, & Sophar had not spoken right before him, as his seruant Iob. And so these three being conuinced, that notwithstanding their former pretence of defending Gods cause, they had erred, and Iob had maintained the truth, they submitted themselues as faultie, and humbly did penance, bringing their oblations for sacrifice to Iob, as they were commanded. v. 8. & 9.

God by his sentence condemned the errour of Iobs freinds, and iustified his assertion.

As for Eliu the last disputer, persisting more vehemēt in his errour whē the others ceassed from contention, he was sufficiently condemned in his felowes. And the rather for that true point of his owne doctrine (ch. 33. v. 14.) *that God speaketh once, and repeateth not the same the second time.* For it was euer a general rule, that when God once reueiled anie thing by publike fact, or vnto competent witnesses, it sufficed for euer, to al reasonable men, and so Eliu might applie the sentence to himselfe, which God had denounced to his three freinds, in the same cause. Much lesse are Protestants excusable, which not only persist in errours condemned in their owne felowes, as in Luther, Caluin, Beza, and others, but also in other old heresies: as their doctrine of iustification by only faith condemned in the Apostles time: their denying the ceremonies of Baptisme, and the Sacraments of Confirmation, and of Penance, condemned in the Nouatians: or that patient sustaining of wordlie losses, and other afflictions, such as Iob suffered, are not satisfactorie, or meritorious workes.

Errours ough not to be holden stil, being once condemned.

S. Aug. de side & oper. S. Cyprian. li. 4. ep. 2. Apud Euseb. l. 6. c. 35.

Much lesse raised againe being heertofore buried.

8. *Take seuen oxen, and seuen rammes.*) In the number of seuen is a mysterie of perfection and fulnes, often vsed in holie Scripture. For God creating the world & al things therin in six dayes, rested the seuenth. Seuenfold punishmēt was required for Cain. Seuen payres of cleane beasts were conserued in Noes arke. And in the law the ground rested from tillage the seuenth yeare, with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Also twise seuen victimes offered in sacrifice, import the greatnes of these mens offence in accusing Iob, and in auouching their false opinion.

Numbers mystical.

Gen. 2. 4. 7. Exo. 23. Deut. 15.

Great or manie sacrifices for great offences.

9. *Iob shal pray for you.*) Neither had so manie sacrifices sufficed, as S. Chrisostom obserueth, *Orat. 5. in Iudæos*, vnles Iob also had prayed for the offenders. Where we see that both Sacrifice, and the deuotion of him that offereth it, haue their effects: whereof commeth the distinction vsed in Schools, of *Opus operatum*, and *Opus operantis*. As it is manifest likewise, that mediation of one man for an other, did not derogate from Gods benigne mercie in the law of nature, wherin these men liued. Nor now from Christes mediation, in the law of Grace. 2. Cor. 1. v. 11.

Deuotion of him that offereth sacrifice increaseth the effect.

Prayers of holy men or Saints derogate not from Christ.

A BRIEF RECAPITVLATION OF THIS STRANGE AND SACRED HISTORIE.

Why we haue made few annotations in this booke.

FOR *auoiding prolixitie (this volume growing great) we haue for the moſt part contracted our Annotatiõs into the margẽt, making very few others in this booke, which otherwiſe offered much more occaſion, as wel for explicating hard places, as of other doctrinal and moral inſtructions. Neither indeed can ordinarie Annotations wel ſuffice for vnderſtanding of this, and other hard bookes. But rather large Commentaries are required, ſuch as* S. Gregorie, *and other ancient Fathers, as alſo* F. Iohn de Pineda, *and others haue lately written; wherto we therfore remitte the learned readers. And for the benefite of others of our nation, we shal here briefly recapitulate the ſumme, and principal al points of this holie and admirable hiſtorie, conſiſting in a ſingular holie mans conflicts and glorious victorie, againſt inuiſible and viſible aduerſaries, both in proſperous and aduerſe fortune.*

The argument of this hiſtorie.

Iob in proſperitie was tempted inuiſibly more then ordinary men of lower ſtate, or leſſe perfectiõ.

Firſt, this holie man Iob in al abundance of wealth *and riches,* bleſſed with *manie* children (*ch.* 1.) *ſitting in a princelie throne and* royal dignitie (*ch.* 29.) in the land of Hus, *was not only* aſſaulted *with common tentations of the enuious enimie, as al are that liue piouſly in God, but ſo* much the more, *as he was more godlie, ſincerer, and perfecter then* other men: *yet he* neuer ſet his hart vpon worldlie *or temporal* things, *but with al due feare ſo* ſerued God, and parted from euil, *that* Satan *himſelf (the calumniator of mankind) could not charge him with anie ſinne at al. Though he would not for al that confeſſe him to be iuſt or perfect: but for further trial of him, demanded and obtained licence of God to touch al his poſſeſſions, and ſo* bereaued him of al his goods and children *in one day. And when he* perſeuering *conſtant* in vertue, thanking God for al, not ſinning in his lips, neither ſpeaking anie fooliſh thing againſt God, *the diuel getting more ample permiſſion to touch his bones and flesh (chap.* 2.) ſudenly ſtruck him with a moſt grieuous botch (*or boyle*) from the ſole of the foote to top of the head: who ſitting on a dunghil, and ſcraping the corruption of his ſores with a ſhel *in extreme paine,* his *owne* wife, *by the diuels ſuggeſtion,* reuiled him *for his ſinceritie,* and prouoked him to blaſpheme God: *but he ſeuerely reprehended her follie, ſtil keeping neceſſarie patience.* 2. *Tim.* 3

Much more by loſſe of al his goods & children is one day. Moſt of by bodilie affliction. And reuiling of his wife.

Then came three *ſpecial* freinds, *noble wiſe men (or litle Kings) to viſite, and comfort him, who* in ſeuen dayes not ſpeaking one word of con-

ſolation,

ſolation, *nor entring into anie diſcourſe with him, at laſt* Iob *himſelf* (*chap.* 3.) *broke this long ſilence* (*but not his patience*) lamentably bewayling the extremitie of his paines, *imputing al to the miſeries of mans eſtate, corrupted by ſinne*, diſcourſed of certaine penal euils, *or maladies enſuing therupon*, wiſhing *for his owne prte* (*if it had ſo been Gods pleaſure, for he ſincerely feared God*) that either he had not been borne, or been ſhortly taken out of this world, curſing ſinne and the proper effects therof *remaining in man*, wiſhing *alſo* to haue wanted the ordinarie benefits of *education in his infancie, and al his former proſperitie, ſo that he might haue eſcaped the calamities, wherwith he was now afflicted. Al which he vttering in way of contemning al worldlie things, and ſuppoſing* his freinds *there preſent would haue ſo vnderſtood him, and had compaſſion with him: they contrariwiſe* (*by art of the diuel, God ſo permitting*) fel into indignation, and *in ſtead of comforting their moſt afflicted freind*, ſharply reprehended him, *rashly iudged his conſcience, and falſly* condemned him, *not only* of impatient ſpeach, *as offenſiue to God, and his Angels, and to al good men, but alſo of other enormious ſinnes*: as pride, tyrannie, preſumption, hypocriſie, and blaſphemie, *becauſe heretofore he ſeemed to the world as iuſt and holie, and now* (*as they imagined*) *in his deſerued punishment, charged God with iniuſtice. Wherupon grew diuers long diſputes between Iob and his three freinds, a fourth alſo intruding himſelfe, when the others ceaſſed. So that* Iob indured nine conflicts, *and* in the tenth God iudged him the victour, *which shal yet better appeare, if we repete the ſumme of their arguments, and his anſwers, with Gods deciſion of the controuerſie.*

Holie Iob lamented his affliction, & the general miſeries of man.

Where Iob expected comfort in tribulation, the diuel procured him more affliction.

Iob ſore afflicted in bodie had nine ſeueral conflicts about the cauſe therof, before it was decided.

In the firſt conflict Eliphaz *the chiefeſt of Iobs freinds* (*in the* 4. *and* 6. *chapters*) accuſed Iob of great impatience, and inſolencie *againſt God, alſo both* him and his familie of tyrannie, like to a cruel lion, and lions whelps, *alleaging for proofe the proſperitie of good men, punishment of the wicked, and a particular viſion. Adiured him therfore to acknowledge and repent the ſame. But* Iob (*in other two chapters*) auouched that indeed his afflictions were greater then his ſinnes deſerued, *relying vpon his innocētie knowen to his owne cōſcience. Deſcribed alſo the manifold calamities of mans life, deſired to die, and ſo to end his worldlie miſeries.*

The firſt conflict.

The maine point of the controuerſie.

Then Baldad *the ſecond oppoſite freind* (*in the* 8. *chap.*) pretending to free Gods iudgement *from al shew or reſemblance of iniuſtice*, charged Iob and his children with former wickednes, *and him as iniurious to God in his ſpeaches, of which if he would repent, he ſhould be healed, and proſper as before*: Arguing *in general*, that God neuer afflicteth the innocent, nor aſſiſteth the malignāt. *Inſinuating therby, that Iob was an hypocrite. Wherto Iob anſwered* (*ch.* 9. *&* 10.) *that indeed* no man may compare, nor iuſtifie himſelfe before God. *Neuertheles it ſtandeth wel with Gods iuſtice, power, & wiſdome, that innocents be ſometimes exerciſed with tribulations, more then their offences deſerue.*

The ſecond conflict.

The ground of theſe mens errour.

Thirdly Sophar (*the third diſputer*) aſſaulted Iob (*ch.* 11.) imputing his ſpeach and defence of himſelf to loquacitie, and audacious temeritie,

The third conflict.

in that

in *that he deſired to know the cauſes of Gods prouidence, in ſo grieuouſly afflicting him. Of which faults holie* Iob purged himſelf (*in the three next chapters*) *ſtil maintayning his innocencie, according to his owne conſcience better knowen to himſelf then to them; deſiring God to inſtruct him, if he had anie vnknowen ſinnes. Diſcourſed alſo much more profoundly of Gods power, wiſdome, iuſtice, and prouidence, as wel in general, as towards himſelf in particular: and profeſſed his faith, and great confidence of the Reſurrection. Againe*

The fourth conflict.

Eliphaz (*ch.* 15.) more bitterly *then before* condemned Iob of preſumption, and blaſphemie, *diſcourſed of mans corruptnes and pronenes to ſinne, deſcribing the manners of hypocrites, and other impious men, with their miſerable ends, and argued* Iob *for ſuch a one.* Who (*in the next two chapters*) expoſtulated with theſe his freinds, *that they comming with pretence to comfort him, did ſo violently aſſlict him, by charging him with falſe and heynous crimes, his owne conſcience better knowing and teſtifying his former life, and ſtate of his ſoule, then that their imaginations could alter his iudgement. And ſo* with contempt of this world, *& deſire of death and reſt*, appealed to Gods iudgement againſt his three freinds, *touching the matter in controuerſie. In the meane time comforted himſelf with meditation of the next world.*

The fifth conflict.

Baldad *likewiſe* replied (*ch.* 18.) with hote contention, *accuſing Iob of inſolent impatience, inculcating the grieuous punishments both of him, and others for their impietie. In anſwer wherto* he lamented againe the want of expected comfort, *eſpecially by ſuch freinds. Stil comforted himſelf with aſſured faith of the Reſurrection.*

The ſixth conflict.

Sophar *alſo* (*ch.* 20.) attempted againe to conuince Iob of impietie and hypocriſie, *by the miſerable and ſpeedie fal of wicked men after proſperitie: for ſo he imagined Iob to be fallen into irrecouerable miſerie. But* Iob ſhewed *the contrarie*, that ſome wicked men proſper long, *yea al their life, and the ſame long, and then* in a moment goe downe to hel, *and ſo the argument of preſent affliction proued not their opinion againſt him.*

The ſeuenth conflict.

Eliphaz diſputed *the third time* (*ch.* 22.) contending that the cauſes of affliction are not to be attributed to Gods ſecrete prouidence, *but to aſſured ſinnes of the wicked. Vpon whom only he ſuppoſed, that afflictions fal: inferring that Iob was guiltie of enormious crimes, and groſſe errours. Vrged him therfore to returne to God, that he might be reſtored to former proſperitie.* Iob againe appealed to Gods ſentence, *not in his terrour, nor rigour of his iuſtice, but againſt his aduerſaries in this quarel*, deſcribing Gods power, and wiſdome, by which he permitteth the innocent to be afflicted, and the wicked to proſper: *no man knowing how ſoone or how late al ſhal receiue as they deſerue.*

The eight conflict.

Moreouer Balad diſputed *the third time, very briefly* (*ch.* 25.) endeauouring to terrifie Iob from further anſwering, *and eſpecially* from appealing to Gods iudgement. *But* Iob *very largely* (*in ſix enſuing chapters*) diſcourſed diuinely of Gods ſoueraigne Maieſtie, Power, Wiſdom, exact iuſtice, and infinite Mercie. *Alſo of wicked mens diſtruction*, of his owne

former

of his owne former prosperitie, and present calamitie, *together* with his good workes, *and innocencie, which he stil auouched in respect of great iniquities.*

After that Iob *and his three freinds ceassed, nothing being agreed vpon in the point of controuersie, the diuel yet ceassed not, but stirred vp a yong man, called* Eliu, proud and arrogant, *but not vnlearned, who* abruptly condemned them al, *to wit, Iob of pertinacie, the others of insufficiencie. And therfore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising* Protestants or Puritains, bragging that by new arguments, *and prooses neuer heard of,* they wil ouerthrow the Papists, *or Catholike Romaine Church, and doctrine, which al former enemies,* Iewes, Pagaines, Turkes, and Heretikes, nor Helgates, could not ouercome. *This* yong Eliu *therfore,* with his Priuate spirite, *wiser in his owne conceipt then al that went before him,* assaulted *constant* Iob (*ch. 32. and fiue more ensuing*) *with manie wordes, and bragges, often chalenging and prouoking, but not extorting anie answer from so graue a man to his friuolous and idle arguments, largely discoursing of things either not denied, or so manifest false, that euerie meane seruant of God, could easely conuince them, and neuer approching to the maine controuersie, only railed against holy Iob,* charging him more *furiously then anie had done before,* with impietie, impatience, ignorance, pride, blasphemie, *and obstinacie, vices farre from Iobs sanctitie, dilating also of Gods iustice, mercie, wisdome, power, and prouidence, and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is iust, and maruelous in his workes: wherof no wiseman euer doubted, and so Iob conuinced him with silence.*

The ninth conflict.

Newest Sectaries hold themselues the wisest.

Especially these of our dayes, that relie ech one vpon his owne priuate spirite.

But God himself *for decision of al* (*from ch. 38. to the end of the Booke*) *first by way of examining* instructed Iob *more particularly, reciting manie maruelous workes of nature, shewing therby his Diuine Maiestie, Power, and* Wisdome, exercising Iob in more patience, and *withal* perfecting him in humilitie. *So that with al reuerent feare and subiection, he offered and submitted himselfe to Gods onlie good pleasure. Then finally* God gaue sentence that Iob had defended the truth, & his three freinds had erred. *Whom after Sacrifice, and Iobs prayer for them, he pardoned, restored Iob to health, and to double prosperitie, of al he had lost before, giuing him also long life, and a happie end.*

In the tenth place God decided the controuersie.

Penitents pardoned. Iob rewarded.

In this historie besides the literal sense, shewing that Iob *was iust and sincere, and not for his sinnes (as his freinds falsly supposed) but for his more merite was most extremly afflicted, and afterwards restored to health and wealth: we haue also here in the Allegorical sense,* an especial figure of Christ. *Who as he was absolutely most innocent, and most perfect: so was he without comparison most afflicted of al mankind. Likewise Iobs restauration to better state then before, signified in the Anagogical sense,* the Resurrection, *and restauration of better, and most glorious qualities in the blessed,* with fulnes of daies, in eternal glorie. *Finally in the Moral sense* (*which S. Gregorie most*

The literal sense of this historie.

Allegorical.

Anagogical.

Moral.

Holie Iob proceeded by degrees to perfect patience.

especially prosecuteth) al Christians haue here a most notable example of *al vertues, namely* in patience, *wherin Iob proceeded by degrees to great perfection. For he was first tried by the losse of al his goodes and children, and was proued to be very patient. He was then most grieuously tormented in bodie, & being left without comforth, albeit he lamentably bewayled so great extremitie, wishing such dayes had been preuented: yet he neither spoke against God, nor good man, nor his owne soule, and according to truth auouched & defended his owne innocencie. And at last by Gods inspiration, and sweet consolation, he reprehended himself of former imperfections vttered in some words, and with ful resignation to Gods wil, susteyned al his losses and paynes, not only with contentment, but also with ioy.*

THE END OF THE FIRST TOME.

Two Tables, one of the times of the old Teſtament, another of the principal matters in the Annotations, are in the end of the ſecond Tome: together with the faults eſcaped in printing.